

THE ROSI CRUCIAN DIGEST

The background of the cover is a painting of an ancient Egyptian temple interior. The scene is dimly lit, with light streaming in from an opening at the end of a long, wide staircase. The architecture features massive columns with hieroglyphs and lotus-bud capitals. In the lower-left foreground, a group of about ten people, dressed in traditional robes and head coverings, are gathered. Some are standing, while others are kneeling or sitting on the floor. The overall mood is one of mystery and historical grandeur.

DECEMBER
1937

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That a Cause Might Live

NEARLY two thousand years ago a Man gave His life that a cause might live in the hearts of men.

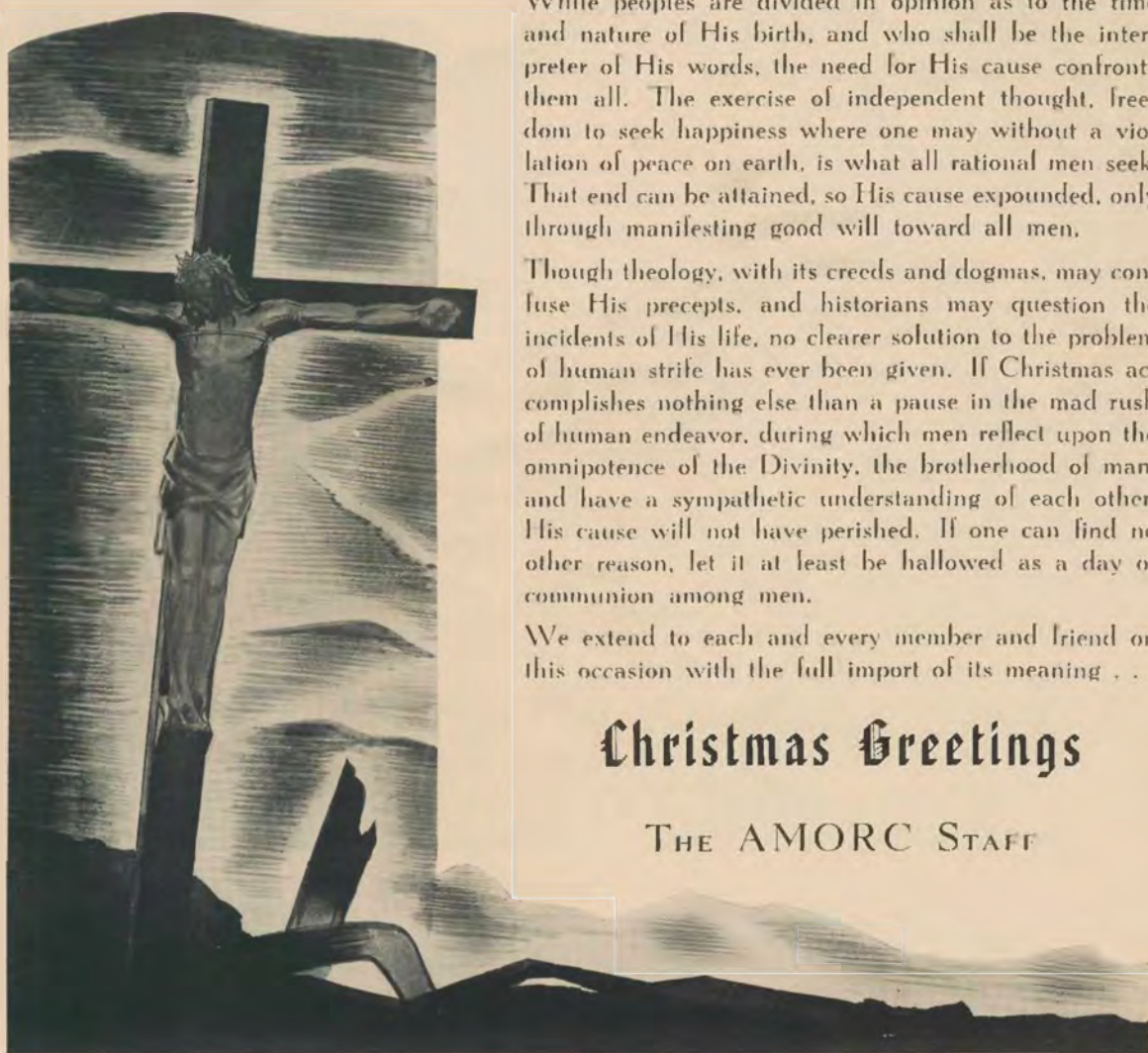
While peoples are divided in opinion as to the time and nature of His birth, and who shall be the interpreter of His words, the need for His cause confronts them all. The exercise of independent thought, freedom to seek happiness where one may without a violation of peace on earth, is what all rational men seek. That end can be attained, so His cause expounded, only through manifesting good will toward all men.

Though theology, with its creeds and dogmas, may confuse His precepts, and historians may question the incidents of His life, no clearer solution to the problem of human strife has ever been given. If Christmas accomplishes nothing else than a pause in the mad rush of human endeavor, during which men reflect upon the omnipotence of the Divinity, the brotherhood of man, and have a sympathetic understanding of each other, His cause will not have perished. If one can find no other reason, let it at least be hallowed as a day of communion among men.

We extend to each and every member and friend on this occasion with the full import of its meaning . . .

Christmas Greetings

THE AMORC STAFF








THE TEMPLE OF THE SPHINX


The Temple of the Sphinx, shown above, was one of many oblong valley-temples connected with the pyramids, on the plateau above, by long stone causeways. The granite blocks forming the rows of pillars shown here weigh approximately twenty tons each. In this temple many mystical ceremonies were conducted in ancient times. From here processions began their trek to the Great Pyramid of Gizeh, seen in the background.


(Courtesy of The Rosicrucian Digest.)



PYTHAGORAS



AMENHOTEP IV


ST. FRANCIS


KEPLER


PARE


ARISTOTLE


NEWTON

ROSICRUCIAN DIGEST

COVERS THE WORLD

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

Vol. XV.
DECEMBER, 1937
No. 11

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 ROSICRUCIAN PARK SAN JOSE, CALIFORNIA


SOCRATES


EINSTEIN


ST. MARTIN


BACON

THE THOUGHT OF THE MONTH

"SHALL WE GO TO WAR?"

By THE IMPERATOR



THE rapidly evolving political conditions throughout the world, and the attitude of the American Government and other forms of government, in regard to threatening wars and war activities, are being seriously discussed by our members in the United States and elsewhere and are resulting in considerable correspondence coming to us on this subject.

I think it right, therefore, that we discuss this matter here and now because, as our new pamphlet containing the predictions of 1938 will show, our American Government and country is rapidly approaching the time when it will participate in another war in foreign lands, or at least will participate in the strife and contention, and call for the use of the Army and Navy.

I do not want to enter into an outline of the predictions contained in the new booklet, for all of you will receive a copy of it in due time, but I do want to anticipate many of the letters that will be written to us.

The most general type of letter asks this very definite question pertaining to our individual Karma: "If we are called upon or permit ourselves to be drawn into the war as individual soldiers or fighters, is there any way we can possibly avoid bringing upon ourselves unfortunate Karma by joining such warfare activities?"

As I have said on many occasions, all Rosicrucians everywhere in the world are peace loving individuals and will make any sacrifice in their personal lives and positions to prevent war and bring peace not only in their own country, but among any and all of the peoples and nations of the world. All real Rosicrucians look upon war and the shedding of blood as not only a horrible catastrophe, a useless, senseless waste and destruction of property, and a retrogression of civilization, but as a fruitless method of attaining or acquiring anything. The inevitable result of all warfare is that even the victor is the loser. Looking at it coolly and unemotionally and free from any spiritual or mystical point of view, nothing is really attained that is constructive and beneficial by such wanton destruction of life and property, and the setback in the progress of the sciences, arts, culture, morals, and ethics is a horrible and terrible price to pay for the supposed benefit that would accrue from any kind of war. But on the other hand, there is another angle to the entire matter and it behooves a true Rosicrucian as a true citizen of his country to view the matter from both angles and both sides of the question.

Whether or not you as an individual believe in war, or want to go to war, or are willing to go to war and participate in bloodshed and the destruction of property, is purely a personal matter that cannot enter into your consideration of your duties or obligations to your country, or the country in which you live. Next to your duty to God and to your fellow man is your duty to your country, to the nation in which you are

living, to the collective body of peoples who represent your fellow citizens. If you are living in any country and enjoying the benefits of its protection, the benefits of its development, and the blessings of the land, and the guidance of its officials, you are duty bound to repay your country or the land in which you live, and the government which protects you, by obeying its official decrees and participating in its official activities whether you personally believe they are right or wrong.

The proper time to determine whether your country is right or wrong in its attitudes, in its principles, and in its activities is when you are given an opportunity to express your opinion by vote, or when you assist in the making of its laws and in the creation of its fundamental constitutional laws and amendments. If you, through failure to vote, or an indifference in voting, are part of a nation whose majority of individual citizens approves of war and elects officials and directors who approve of war, or who will institute war, then you are duty bound to comply with the conditions and accept the resulting Karma.

For a moment let us view it from the other angle. Would it be fair for you to decide now in the face of possible war that you are not a part of the majority, or part of the nation or country, because you have a different opinion regarding war and do not want to participate in war? Would it be fair for you to say that you are one with your country in all of its blessings, in all of its peaceful activities, and ready to accept everything that you approve of, but that when it comes to something you do not approve of, you will isolate yourself and let the other citizens do what you are unwilling to do? In other words is it fair for you to stay home and remain in a peaceful, inactive, nonpartisan attitude, and allow the other fellow to risk his life, to shed the blood of another, to participate in war, and to do the things that may bitterly arouse his antipathy, but to which he submits as a duty and obligation which he owes to his country?

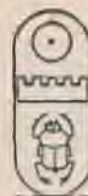
Your individual Karma is so closely connected with, or affected by the Karma of the country in which you live,

that you cannot blow hot or cold on that Karma and say it shall be only good Karma, or that you will give your wholehearted support only to the things that are pleasant and agreeable to you. The time for you to make a distinction between what you think is right and wrong, and to avoid being called into unpleasant or unfortunate duties is at the ballot box, or in the assistance of the formation of national and international movements that will do away with the wrong ideas, the errors of thought, the causes of war and the misunderstanding and disagreements.

No nation is any stronger or any weaker than the opinions of its people. No nation can do anything except with the approval of the majority of its people. If all American, British, Japanese, Chinese, Italian, Russian, and German citizens determine unanimously that they do not want any more war, there would be no officials, dictators, or rulers, who would dare to suggest starting a war or participating in a war.

And if the majority of the people in each country were in perfect agreement and accord regarding the ending of all wars, the small minority that seems to want war constantly, and to benefit by war, or glorify war, would be afraid to make even the slightest suggestion of war in the future.

In other words, the fault does not lie with the government, the rulers, or with luck or chance, or with Karma. The fault lies right with each one of us and if throughout the peaceful years we make no move and fail to use our mind power to direct and control the laws of our country to do away with war, then it is too late when our nations begin to plan war for us to crawl into convenient shells and raise the white flag and proclaim ourselves conscientious objectors, spiritual beings, noncombatants, and everything else that the average individual deems himself when he refuses to participate in war. Instead of remaining silent objectors throughout the peaceful years and becoming conscientious objectors only when war is at hand, we should be conscientious and determined objectors from morning until night, and from one end of the year to the other until war is so out-



lawed in the human consciousness and in the statutes and laws of every country, and in our plans and thoughts of the future, that the question of war will never arise and there will never be an occasion for men and women to decide among themselves on which side they will be or what attitude they will take.

In the Great War many hundreds of our Rosicrucian members were active at the front in the trenches, and battle fields, and also in the hospitals, and in engineering and constructive departments, and we are proud to say, in many departments that took care of the humanitarian and rehabilitation activities. There was a Rosicrucian member who sat in a private office in Washington throughout the American participation in the war and acted as secret editor of all of the war dispatches and war news. It was also a Rosicrucian who worked out some of the secret codes and ciphers that were used in helping to prevent unexpected and horrible catastrophies and disasters. It was a Rosicrucian who used personal funds to improve one of the most essential departments in one of the largest rehabilitation hospitals so that thousands of injured soldiers might be able to earn

a livelihood again and be relieved from suffering and pain throughout the remainder of their lives. It was a Rosicrucian who turned a vast estate into a home and grounds for children who were orphans as a result of the war.

I could tell many stories of the wonderful humanitarian activities of our Rosicrucian members throughout the World War. Yet every one of them was ready, if called upon, to take up arms alongside of others, and assume the responsibilities of his acts, and assume the Karmic debt of the nation in obeying the dictates of his country as a good and useful citizen.

As a good Rosicrucian you should pray, hope, and aspire for universal peace and universal brotherhood, but you should first prepare yourself to understand how to bring about universal peace by creating universal love and toleration in your own heart, and then helping to spread it to the hearts of other human beings. But this duty as a Rosicrucian should not supplant the other great duty — that of assisting in preventing war by exercising your privilege as a citizen and a voter, rather than by shirking your duty or modifying that duty in time of war.



● READ THE ROSICRUCIAN FORUM ●

1938 and FATE

What It Has in Store for You

Are predictions and divinations possible? Can the human mind penetrate the veil of the future? Most certainly, yes! However, not by fantastic systems of prognostication or fortune-telling, but by rational conclusions drawn from an analysis of Cosmic, economic, political, and human cycles of activity. When we throw a stone into the air, we can predict with certainty that it will strike the earth within a certain definite time. Such a prediction is the result of a knowledge of natural law.

The Rosicrucian annual prophecies are renowned for their accuracy *because* they are also the result of knowledge, a masterful interpretation of fundamental causes whose results are clearly discerned. Thousands each year eagerly demand these helpful brochures. *1938 and FATE*, this year's booklet of predictions, awaits your request for it. More than one copy will be sent you *free* if you can place them directly in the hands of interested, sincere persons—not merely casually distribute them.

Write for them today. There is no charge, but a few postage stamps will be appreciated. Address Rosicrucian Extension Department, Rosicrucian Park, San Jose, Calif.

**The
Rosicrucian
Digest
December
1937**



The Philosopher's Stone

A RECORD OF THE SECRET BOOK OF THE ALCHEMISTS

By FRATER RAYMOND LINDGREN, F. R. C.



THE BOOK has a binding of copper, engraved with hieroglyphics and strange symbols. Its pages are of the bark of trees and closely covered with writing. Every 8th page contains a diagram—mystic key to the text. There is an aura of rev-

erend antiquity about it, for this is The Book of Abraham The Jew!

In it are the secrets of existence—of life and death — of transmutation of metals—of the soul. Where is it?

The story of this ancient manuscript is an unfinished drama running through the centuries, with bearded alchemists and secretive mystics as its actors, in scenes that are now tragic, again divinely gratifying, and at all times fascinating to the seeker after truth.

But let us dip back to about the middle of the 14th century, when the Book first came out of the East and into the hands of a simple bookseller in Paris; one Nicolas Flamel. The life and works of Flamel are not legendary, for documents bearing evidence of his accomplishments have been found.

Against the columns of Saint-Jacques la Boucherie, was his little bookstall, barely 2 by 2½ feet in measurement. But it soon grew causing him to move

to a large house, where those who copied and illuminated manuscripts could work with him. At this time Nicolas Flamel married Pernelle, whose intelligence and devotion were so great a help to him during his long life.

Even at this time, Flamel was somewhat of a mystic. He knew that the secret of the philosopher's stone existed and he desired to find it. But not only for the formulae that would enable him to turn base metals into gold; there were other secrets more precious that would teach him transmutation of the soul. But how could he, a poor Paris bookseller, ever contact the eastern sages whom he was convinced possessed this knowledge?

So strong was his desire, so constant, that one night he dreamed that an angel showed him the Book, admonishing him to look well upon it. Shortly thereafter, a ragged man came to his shop with a book to sell. Flamel knew, the moment he saw it, that here at last was the fulfilment of his dream. He knew also that the Book comes only to those who are meant to have it.

For 21 years Nicolas Flamel meditated and pondered the secret symbols. But he was without understanding. Much of the text was in ancient Hebrew, so here too he was thwarted in his efforts. There were at that time no Jews in France to help him, for they had been banished, many flying to Spain, where they formed into communities of learned mystics.



At the end of this score of years of concentration and disappointment—which was not long considering what was at stake—Flamel found he could safely go to Spain with the idea of contacting some of these learned Jews, were he to adopt the clothes and habits of a pilgrim. This he did, but the exhausting journey was a failure, until, weary and disappointed he turned his face toward Paris and his beloved Pernelle.

At Leon, the bookseller was by chance put in touch with a learned old Rabbi. Yes! He knew of the Book; had been awaiting this moment all his life. The two worked through the night, zealously, inspired. But Flamel had brought only the pages containing a copy of the Hebrew text and a few of the symbols. They must travel to Paris at once.

But Jews were not allowed in France. "Very well, I will be converted," said the old Rabbi. With great haste they began their journey to Paris, but the feeble old Jew died on the way. Flamel returned alone, aware that the knowledge he now possessed would allow the complete translation of the Book.

After three years of intensive application, the "simple bookseller," his research finished, changed half a pound of mercury into silver, then into gold. From this time on Nicolas Flamel was rich, but all of the wealth he created was spent on charitable schemes such as the building of hospitals, churches and houses. He worked on at his shop and continued to live in a simple manner until his transition.

Pernelle died first and her husband spent his last few years writing books on alchemy. Then he followed Pernelle.

And what of The Book of Abraham The Jew? As soon as the death of Flamel became known, almost every alchemist in Europe made a "pilgrimage" to his massive tomb. As time passed, his house and shop, in fact any building with which he had anything to do, was ransacked in search of the Book and perhaps a few phials of the magic projection powder, without which the transmutation of metals was impossible.

But the truth is that the Manuscript, as well as a supply of the red projection

powder, had been entrusted to a nephew of Flamel, and remained in the family for the following 200 years. In the reign of Louis XIII, robbers smashed into Flamel's tomb and, soon after, word went around that the coffin was empty.

About this time a descendant of Flamel foolishly used some of the powder in a public demonstration. Thus began a new act in our drama, for the famous Cardinal Richelieu now took possession of the Book and tried his best to decipher and understand its veiled contents. But he died unpossessed of its secrets, and the Book again disappeared.

But there is no doubt that it was copied! One is known to have existed in Milan, Italy in the 17th century. In 1719, one Paul Lucas wrote a book on his adventures in the Near East. He told of meeting a philosopher in Turkey who was familiar with the story of Flamel, and who had made the astounding assertion that both Flamel and his wife were still alive in India. But it is improbable that this was true, for Nicolas Flamel's philosophy welcomed natural death as a release.

About 1550 a manuscript which was probably a copy of the lost Book came to light in a curious manner in Wales. A de-barred lawyer named Talbot spent the night at an inn and the landlord showed him an unintelligible old book. It had been found, he said, several years before, together with two ivory balls, in the grave of a Catholic Bishop. The landlord called his children, who were even then playing with one of these mysterious ivory balls.

Talbot bought the book and ball for five dollars, and took them to a friend who was interested in hermetic science. The ivory ball contained a red powder and they made gold at their first attempt. But the manuscript itself remained forever meaningless to them, and when the powder was exhausted they could make no more gold.

Lust for the yellow metal and the worldly riches it brings has doomed many men down the centuries. Most of the alchemists who were able to probe for the philosopher's stone and its means and formulae for transmutation of metals, missed, or were entirely un-

aware of, the sublime secrets it held for the transmutation of the spirit.

Raymond Lulle made gold for Edward III. Gustavus Adolphus of Sweden issued gold coins bearing a special mark denoting their hermetic origin. Wilhelm Leibnitz, famous philosopher, joined a body of Rosicrucians in Nuremberg, in pursuit of the philosopher's stone. Elector Augustus of Saxony, alchemist, left an immense fortune. Till the end of the 18th century alchemists who valued their existence were forced to practice the strictest secrecy, for the persecutions and tortures inflicted on these fathers of all our modern science were horrible, beyond writing.

But the secrets were not lost! Three years ago a business man and Rosicrucian, call him Mr. X, was attending a sale at Sotheby's, the world-famous auctioneers in Bond Street, London. The personal library and effects of the Grand Master of the Masonic Order of France were being auctioned to the highest bidder.

A flat, brown book, noted in the catalogue as a copy of the breviary of Nicolas Flamel, was put up for sale. Mr. X felt suddenly that he must possess that book. Bidding began. It leaped stiffly skyward. A few early voices dropped out. Higher soared the figure. One opponent remained. With a steady voice, Mr. X called out his last offer. Silence. Bang went the gavel, and the book was his.

It had cost him a preposterous price, but he knew better than to argue with

the hunch that had urged him to buy it. He took the book home and placed it on a shelf with some first editions and forgot about it. That was in 1934.

A few weeks ago Mr. X was in his library and felt impelled to go to a shelf and take down this strange book; he had forgotten what it was. Slowly he thumbed through the pages; noticed that it was penned in the middle of the 19th century in ancient French; noticed also that it was in illuminated script, containing many drawings of alchemical apparatus, in gold, silver and various other colors. On the first page there was a portrait, postage stamp size, of Nicolas Flamel.

Mr. X recognized also many secret symbols, and as he had studied this very French years ago, saw that the text was a translation of the cyphers, as well as of secret alchemical signs used in the middle ages to disguise the formulae of alchemists. But he was unmoved by this discovery, and replacing the book, turned to other interests.

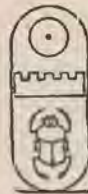
About a week later, a friend said casually, "Have you read 'The Return Of The Magi'? I think you would be interested in it." Mr. X bought the book that same day and opened it at random. His eyes fell, surprised, on certain words which he quickly connected with the old manuscript in his library.

Then suddenly, he realized why he had been forced to purchase at so great a price, that strange book. It was a copy of The Book Of Abraham The Jew!

TO OUR MEMBERS IN BRITISH COLUMBIA, CANADA

We wish to call the attention of all of our National Lodge members and other members to the fact that the Victoria Lodge of AMORC, located in Victoria, British Columbia, maintains a very interesting inquiry office, reading room and library, at 725 Courtney Street. This library is open various evenings of the week and in the afternoons occasionally, and every courtesy and welcome is extended to our members to drop into the reading room and read, or bring friends and acquaintances there to contact the organization or make inquiries, secure literature, books, and other helpful matter.

The Librarian is Mr. C. C. Bird, telephone number G-3757. Contact him if you wish to make any special arrangements to visit the library on special occasions. All members should feel at liberty to make this reading room and library and inquiry office their official home. On certain evenings throughout each week and month there are special lectures and initiation ceremonies which members can arrange to attend. If you cannot telephone, write and secure information regarding these special occasions.





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 if they address their requests for this book to Friar S. P. C., care of AMORC Temple, San Jose, California, enclosing three cents in postage stamps. *(Please state whether member or not—this is important.)*

A "CATHEDRAL OF THE SOUL" AMID THE TREES



HERE is the story of what one good Brother was inspired by the Great White Brotherhood to do to represent the spirit of the Cathedral of the Soul on earth.

He was moved by the quotation, "One is nearer to God's heart in a

garden only God can make a tree." He chose a spot on the side of a hill on his Highland Estate at Glen-cruitten, Scotland. Realizing that this might be his last great spiritual act in this incarnation, he decided to spend all

of his life's savings and give to future posterity something that would symbolize the spirituality of the soul in meditation, the principles of universal brotherhood and love, and the symbolism of the Cross. He therefore sent to various parts of the Continent and also to America for rare trees and shrubs, and engaged artists, artisans and landscape experts to assist him. Today this remarkable Cathedral visited by tourists who come within a hundred miles of the location and hear of it, and known to the mystics of all lands, is almost completed. It is known that he has spent practically fifteen thousand pounds of English money, equivalent to approximately seventy-five thousand dollars, and although he passed away two years ago at the age of

Four hundred ten

eighty and his ashes are buried near the altar in the center of the Cathedral, his good wife is continuing the finishing touches of the Cathedral and arranging to have a permanent fund established to maintain it for many years into the future.

This open air Cathedral of trees is in the form of a huge cross with its sacred shrine in the center, representative, to us, of the spirit of the rose with the Rosy Cross. The main or long section of the cross is two hundred and fifty feet long with the Nave inside of it one hundred and seventy feet long, while the two transepts or cross-sections of the Cathedral are one hundred and eighty feet wide. The floor is carpeted with different types of heath in mosaic design, with pink, yellow, white and purple blooms. The outer wall is of chestnut trees and the inner wall of lime trees, with pillars of yew trees. Most of the trees have already attained an impressive height, and it is anticipated that in a few years the trees will have attained a height of fifty feet or more and will cause this cathedral on the hillside to stand out above everything else in its vicinity.

One of our good members who visited it recently gives us the following description:

"On a spring morning, while the dew remained, the snares of spiders hung with extreme craftiness between the borders, and on every strand of the spiderwebs were beads of dew. Through the trees representing the East Window of this Cathedral, the sun came up through the mists into the clear blue. Soon its magnetic power had gained mastery and had drunk away the dew. Then seemed to be the appointed time for the emergence of many dragon-flies and butterflies. As the air became more heated, the brimstone butterfly—new-born and speckless—fluttered over the hedge and the daffodil-colored wings conjured a vision of spring. It was not long before the butterflies—blues, small heaths and small coppers—brought a charming animation to this enchanted place. The finest of the dragon-flies is not more splendid than the butterfly fresh from the chrysalis. This Cathedral

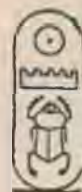
of trees has provided a sanctuary and the comfort of a home for birds and myriads of creatures.

"The altar sent forth the golden ray of Love, for it was covered with cotton-Easter. A golden tree in the center with four dwarf juniper trees formed a miniature cross. One was tempted to linger here and partake of the mental stimulant provided by such a peaceful environment, until the winds were up-gathered and the breeze carried onward the summer clouds.

"Finally lights and shadows came over the scene as the sun set in peaceful splendor. Its dying fires filled the West. And when the glory of the afterglow was fastly ebbing, one could think only of rest. A perfume of rarest incense of flowers floated throughout the Cathedral and the birds twittered; the swallows seemed to delight in skimming over the magnificent natural carpet. Then the pipistrelle bats flittered in and out and vanished in the shadows. The lark raised an organ note and then all became quiet, with perfect attunement with the Cosmic.

"The fountains of life are in this environment, as a stream of evolution flows through all things. There is the voice of the fire and the spirit of the winds, and the Light, Life and Love of the Sun, while a mist cloaks the far side of the hill. The absolute stillness at times helps one to appreciate the spiritual power of the Cosmic and to sense and interpret the high vibrations, for in this Cathedral one truly finds Peace Profound."

Thus is described the beautiful Cathedral of the Soul amid the trees in Scotland. But such a Cathedral exists also in the spiritual space above us in the world of the heavens and the Cosmic realm. If you would find peace and power and happiness, attune yourself with this Cosmic Cathedral of the Soul. The booklet which we are glad to send to you, entitled *Liber 777*, will tell you without any obligation, or without any interference with your religion or your daily duties, how your soul and mind may find happiness in contact, meditation and prayer within the Cathedral of the Soul.





The Truth About Vitamins

SOME SURPRISING FACTS OF SPECIAL INTEREST
TO OUR MEMBERS

By THE EMPEROR



ONE OF the most valuable and fascinating contributions to therapy in recent years has been the study and investigations of that mysterious element in life known as "vitamins." It has led to the successful treatment of many strange and seri-

ous maladies and promises to revolutionize some of our long established ideas and beliefs regarding the nature and cause of disease.

But like every other discovery or investigation in the field of medicine, the early announcements of the few important facts that have been found in regard to this matter have been seized by quacks and charlatans, by advertising specialists and manufacturers of patent medicines and other patented concoctions, and today the word "vitamins" is being grossly misused and commercialized, and pretentious claims that are absurd and ridiculous are being presented to the public in the form of popular advertising. Already we hear about vitamins in tooth powder, hair tonics, facial creams, face powders, food tablets, medicinal capsules, corn cures, nail polishes, and what not.

Certain manufacturers claim, without the least embarrassment to their consciences, that they are putting vitamins A, B, C, D, E and F into various preparations which they claim are specific remedies or applications for various things, and to judge from the bland statements made by these advertisers, one would think that the chemist has only to rush into his stockroom of nature's bountiful elements and grab a bottle from the shelf marked "Vitamin A" and sprinkle some of these vitamins into his tooth powder or his food tablets or face cream, as one would add grains of salt or small buckshot or some other small round pellets of great potency. Radio advertisers talk so glibly, so freely, so positively, and so convincingly about the existence of vitamins in this, that, and the other thing, and how you can make miraculous and astounding changes in your body and your health, the color of your eyes and texture of your skin, by simply using their preparations, that many thousands of persons are tempted to believe that vitamins are the most scientifically known, positively identified, easily obtained and efficiently applied element of medicine that the world has ever known.

Now the truth of the matter is that no living human being has ever seen a vitamin or knows what a vitamin is or what it is composed of, or where it positively comes from or just how it

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Four hundred twelve

acts in the human body. It is a theoretical thing, given a theoretical name to accomplish something that is known only slightly, and yet so full of possibilities that the field of investigation, analysis and study, is almost as great as the universe itself.

In giving you the facts about vitamins in this brief article, I am taking extracts from Rosicrucian records, recent Rosicrucian reports which I requested from our archives in Europe, to compare with our own records here, and from the latest scientific findings on the part of research scientists and medical experts here in America. The article is not intended to institute or constitute a hoped for reform in the use of advertised remedies, for probably many thousands of our readers of this magazine will continue to go to drugstores and special food shops and elsewhere and buy advertised preparations solely because of the claim regarding vitamins. I believe, however, that a majority of our members who read my statements will modify any tendencies they may have had in this regard in the past.

It may be interesting to state briefly and in a non-technical manner, the manner in which "vitamins" as a non-identified thing were discovered. For many years those scientists devoted to the study and analysis of chronic and unusual physical ailments were divided into two groups as far as two ailments were concerned. One group was attempting to find a cure for rickets, and another group was attempting to find a cure for the disease known as beri-beri, and similar scurvy conditions of the skin. It was finally found by one of the groups that certain forms of diet or certain elements in the diet and food of a person threatened with rickets, or suffering from the early stages of it, would bring about a cure or prevent the development of rickets.

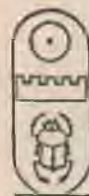
Those who had been specializing in the chemical analysis of foods and the proper diet for the prevention of disease, the creating of health and the cure of certain conditions had come to an agreement many years ago that something more was necessary for our health and life and vitality than certain definite amounts of pure carbohydrates,

proteins and fats. These three elements, so to speak, were unquestionably necessary for the energy and material growth and reconstruction of waste tissue in the animal part of the body of man and animals, but it was undoubtedly true that something more than these things was necessary in a physical, chemical sense in the diet of all animals to maintain what is generally called normal health.

The Rosicrucian records state that back in 1799 and through the early part of the Nineteenth Century, or approximately from 1820 to 1835, experiments were made in a Rosicrucian laboratory in Switzerland and in England to determine the so-called electronic necessities in the building up of the vitality of the human body. Of course, the Rosicrucians have always contended that the health of the body depended not only upon the chemical or physical elements of food and water but upon the electric or electronic or vibratory energy which the Rosicrucians call "Nous." Unfortunately, for many years the so-called science of diet or of food study assumed that if we took into our bodies through food and water a certain number of chemical elements that were of the earth, and breathed into our lungs a certain amount of oxygen, a correctly balanced and healthy normal physical body would result. The specialists engaged in this study almost wholly negated or overlooked that more powerful element and almost intangible quality that is really the source of all life. Another group working upon the mystery of beri-beri came to the same conclusion, namely, that a slightly different form of diet from that administered to those suffering from rickets would prevent a development of the condition and bring about a cure.

A careful chemical analysis of the foods administered for the treatment of both of these conditions failed to reveal any special chemical element that was known or recognized, and yet there was unquestionably something in these foods that was constructive and curative for certain conditions.

Experiments upon small animals revealed that unless certain forms of food were included in their diets, the animals



lost weight and finally died. It was finally found, however, that the mysterious and unknown elements that were of great importance in addition to carbohydrates, proteins and fats, existed in small amounts of milk. Later on, it was discovered that this same peculiar quality or mysterious element was found in substance extracted from the yolks of eggs or from butter or buttermilk. Still later on, it was found that in the oils of some fish there existed this strange element. The Rosicrucian records state that those in our organization working upon this same problem discovered that the principal elements for the correct chemical and vitalizing composition of the body were those which existed in milk or products of milk, eggs, and certain creative oils in animals, all of which contained a creative, vitalizing element used by the mother animal to feed and nurse its young.

I find nowhere in the scientific reports on the part of investigators outside of our organization that they had come to this important conclusion or had even given it any consideration. It meant that the real difference between the form of food given by the mother from its own body to its young, as compared with other foods, consisted of some element that God and Nature purposely created in the body of the mother to nourish, strengthen and protect its young from disease.

This probably explains why so many of the various forms of artificial foods for babies, advertised as substitutes for mother's milk, have never been wholly successful except in two classes of cases, namely, where a little of the mother's milk could be given to the child occasionally, though not enough to completely nourish it, or where the child was born so extraordinarily healthy that the creative elements in its body, accumulated there prior to birth, carried it over through the important and serious months of infant existence after birth, despite the lack of these elements in the mother's milk. It probably explains, too, why the very best substitute for mother's milk is a form of more or less raw milk or unpasteurized milk from a good and healthy animal, especially a cow. But the danger to an infant in substituting raw milk for the un-

pasteurized milk of a cow lay in the fact that the milk from the same cow could not always be guaranteed, and the milk was often too rich in other elements for proper digestion in the stomach and intestines of the little child, and therefore had to be diluted and treated in accordance with special formulas prepared by specialists in infant feeding.

However, it gradually came about that the scientists working upon the study and analysis of this unknown and mysterious vital element in certain foods, gave a name to the thing they were looking for—the thing they had never found and knew nothing about. This name for this vital element was the word "vitamin." At first they thought there was only one such element, but as their researches revealed that certain physical conditions required certain different types of food, they came to the conclusion that there were a number of different forms of this mysterious element, and so they created a classification of vitamins beginning with "A" for the first one, "B" for the second one, and so on. Today we have vitamins A, B-1, B-2, C, D, and E. And if we do not watch out, the advertising specialists and quacks will finish out the rest of the alphabet and we will have life depending upon a series of letters that will equal the Soviet and American systems of governmental departments and federal activities.

The Rosicrucian research workers, however, did not allow themselves to wander away from their early fundamental principles of recognition of an electronic, magnetic, Cosmic element in life that was as important, if not more important, than the purely chemical elements of the earth, all of which also have in them many of the Cosmic energies. Therefore, they decided that this strange and unknown element in foods must be little cells of some kind containing electronic or Cosmic energy. They compared the invisible and unknown mysterious cells to little globules of "Nous." They did not adopt this idea as a fact because they were sensible enough to know that "Nous" could not be confined to or within a little cell. But they did believe that some Cosmic energy penetrated and concentrated itself within some certain ele-

ments of the liquids that the mother animal passed on to her young.

I find that the Rosicrucian investigators have not yet completed their studies and analyses of this mysterious element and they have not permitted themselves to give any definite name to this element, allowing such indulgences to the scientists outside of the Order. All this reminds us of the name of "ether" which scientists have given to an unknown, unseen, intangible and undiscovered quality in the atmosphere. Despite all of the scientific, as well as popular talk about "ether" and the things that it is responsible for in life, including the movement of radio waves and light waves and sound waves, no one has yet ever proved that there is such a thing as "ether" and some scientists have actually denied that this theoretical and artificially named thing exists. We may safely say the same thing about so-called "vitamins."

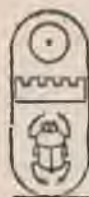
It is interesting to note, however, that the eminent scientists outside of our organization working on this matter have made one very valuable contribution to the investigation, which confirms some of the early Rosicrucian principles. It was discovered by the scientists that some of the foods that naturally contain vitamins could be strengthened in their vitamin content or nature by applying ultra violet radiations upon the food. This led to the discovery that "irradiation" with ultra violet light could awaken or quicken or establish in various foods certain elements which had been named vitamins. And it was discovered that these vitamins could be awakened and quickened in the human body through the application of this ultra-violet light, especially if the foods in the body were exposed to the rays of the sun and particularly to the spectrum color of violet or to that section of the spectrum containing the ultra violet radiations. This at once confirms the Rosicrucian principle that the vital element for which these scientists have been searching is in some way associated with "Nous" or Cosmic energy of some form. The word "irradiation" used above has already been seized by the quacks and advertising specialists, and we find that word now being used to describe many new concoctions or

improvements in concoctions. Many women are actually buying certain face creams and skin lotions because they are claimed to have a degree of "irradiation" in them or about them and few indeed know what is meant by this term.

Today we find vitamin preparations being sold in drug stores and some of these are undoubtedly worthy of recommendation. Capsules made from fish emulsions or oils claiming to have Vitamin D in them have become popular and are recommended by many physicians. It would be possible for me to go into a lengthy explanation of what each one of the vitamins from A to E is supposed to do and probably will do in the improvement of the health, skin and blood of human beings, but I do not want to give such descriptions because many persons may be tempted to buy preparations claimed to contain these vitamins expecting them to produce remarkable results.

Vitamin preparations should not be used except upon the recommendation of a licensed, recognized physician. They know better than anyone else what vitamins will do and will not do, and in which preparations or foods they can be found. To be properly prescribed and efficiently used, the physician should be well acquainted with his patient and should have an opportunity correctly to determine just what the patient needs or does not need. There are altogether too many remedies being sold in drug stores and pharmacies because of popular advertising and used by individuals who should not use them simply because they have not consulted a proper authority. Some of these advertised remedies may do more harm to an individual wrongly using them, or an individual who should not use them, than any good they could possibly do.

In general, however, I will say that Vitamin A is found mostly in mammalian liver and in fish liver oils and in eggs. A fair amount of Vitamin A is also found in fresh green vegetables and cooked green vegetables and in some forms of wheat, while the lowest amount is found in potatoes. Vitamin D is found in fish liver oils and only a slight trace of it in milk, butter or cheese



unless these food elements have been treated by irradiation or the ultra violet rays. The B element is found mostly in yeast and in legumes. There is a fair amount of these two vitamins in green vegetables, raw or uncooked, particularly in turnips, and none at all in flesh foods or white bread. Vitamin C is found mostly in fresh green vegetables and in some fresh fruits, with none at all in lean meats. Vitamin E is found mostly in fresh or cooked green vegetables and in eggs and some forms of wheat, with none in fresh fruits. But only a physician can tell you which vitamins

you need, and why and how. However, as I have already said, no one knows exactly what a vitamin is, or precisely what it does, and it is something that cannot be easily and truthfully added to concoctions of all kinds for all purposes. So beware of foods and tablets and other preparations which claim to be rich in vitamins. The use of vitamins and the talk about them has become so profuse and so popular that like many another good thing that is still in the earliest stages of investigation, it is being overdone and used as a means of very profitable commercialism.

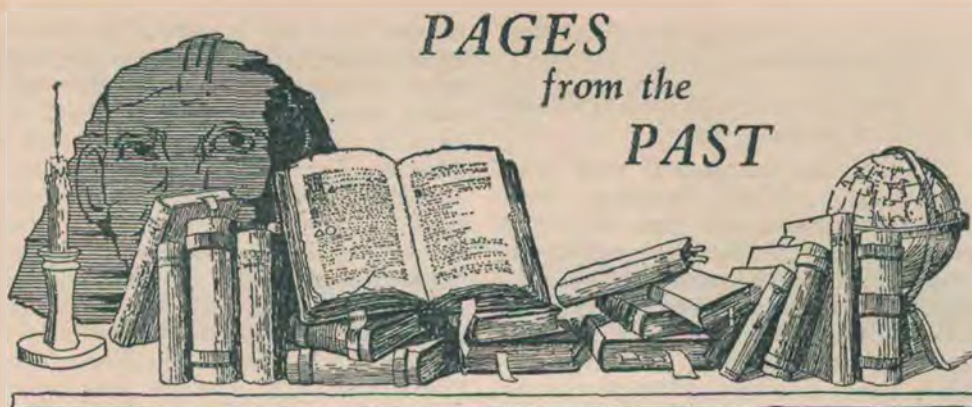
How It All Began . . .

RITUAL ACTS AT DOORS

DOORS symbolized the passing from one world, state, or condition to another, even in the earliest of times. The first ritual of the door is believed to have begun when men lived in caves during the late stone age. In the protective environment of the cave, it was thought, the gods of good fortune dwelled, and no harm could befall those who were safe within. Beyond the entrance of the cave lay the great outside world, menacing and unknown. When one passed through the portal to this outside world, he was immediately at war with all of its hostile influences. The hearth fires were usually built just within the outer stones of the entrance way. Frequently the ancestors of the family were buried beneath them. The ancestral ghosts were thought to dwell in the hearth fire itself, guarding the entrance and protecting those within the cave. Consequently, offerings were made to them at the cave entrance by all who wished admission, and those

within paid their homage to these ancestral ghosts before leaving.





WASHINGTON GLADDEN

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 quote from the works of Washington Gladden, an American clergyman and essayist.

Washington Gladden was born at Pottsgrove, Pennsylvania on February 11, 1836. He graduated from Williams College in 1859 and a year later was ordained minister in the Congregational Church. He held a number of pastorates during his career in addition to attaining fame as a writer and lecturer on social reforms.

Among the volumes which he had published were "Plain Thoughts on the Art of Living," "Working-men and Their Employers," "Tools and the Man," "Social Facts and Forces," and "Where Does the Sky Begin?" We have chosen an excerpt appropriate to the holiday season.

THE CHRISTMAS SPIRIT



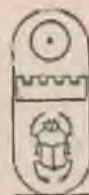
ROME was seated on her seven hills, ruling the world; Egypt, Phenicia, Carthage, Greece, had bowed beneath her yoke; all round the Mediterranean her galleys ranged victorious; the Imperial City was smiting the skies with the dazzling splendor of her palaces, her baths, her theatres, and her temples.

To this spot surely, of all others, the eyes of these heavenly messengers must have been drawn. Here was focused the power, the knowledge, the wealth of the then known world; the existing civilization culminated in Rome. And what a spectacle it must have presented to those pure beings as they hung above it, if by any keenness of vision they could discern the manner of the daily life of that people. The great mass of

population which they looked down upon were slaves or paupers fed out of the spoils of conquered provinces; the cruelty, the perfidy, the tyranny of those who bore rule, the horrible sensuality and brutality of the patrician classes, were almost beyond our comprehension.

If you want to know what sight the angels saw, read the *Satires of Juvenal*; read Paul's *Epistle to the Romans*; read Sienkiewicz's *Quo Vadis*. The Rome of these narrations was the sight the angels saw—the great spectacle which the human race of the first century had to show to angels and men. The angels must have turned from it with blanched faces and drooping wings.

Over the rest of Europe their swift glance took in, for the most part, only forests and rude heathen races. Germany, France, Holland, Belgium, England, were lands scarcely visited by the dawn of Civilization. Our own great continent, in all its length and breadth, was not then a part of the known world; its inhabitants were probably even low-



er in the scale of being than those that greeted Columbus.

Such was the world as the angels saw it nineteen centuries ago.

What would they see if they came again today? Much, doubtless, from which they would fain turn their eyes away—poverty, suffering, cruelty, extortion, strife, greed, treachery—a pitiful array of human sin and misery. And they would not find that the promise of their earlier song had yet been fulfilled. Peace does not yet reign over all the earth, nor is good will the sovereign rule among all men. They would find, I fear, that the meaning of the message which they brought, and which the Messiah whom they announced so wonderfully declared, has been sadly misunderstood by many who have tried to repeat it; that often by theological refinements and controversies the substance of it has been missed, and the sweetness of it sadly confused and

jangled. And yet, in spite of all this disappointment, the nineteen centuries have brought forth upon the earth many marvelous changes which the eyes of the angels would be quick to discern. There is no city in Christendom today, not one, which is not politically, socially, economically, as much better than Rome was then as light is better than darkness. Paris the Magnificent is a wicked city, but the angels could tell you that Paris today is white and clean compared with Rome when Christ was born. There is poverty and wretchedness in London and New York and Chicago, but nothing like the universal pauperism of that olden day. There is not a ruler of any great state in the world today—nor has there been for many a day—who could be classed in monstrous wickedness with many of the emperors. Abdul the Damned, even at the worst estimate of him, is an angel of light and a hero of chivalry compared with Nero or Caligula.

CRACKER-BARREL PHILOSOPHY



DAM and Eve, so the tale goes, began wearing clothes for moral reasons. The idea caught on, but got ahead of the reasons and ever since you cannot tell whether clothes are struggling to go back to the first cause or get away from it.

Hats, so we are told, were first made to shelter the head and keep the brain from becoming over-heated, but today they plainly prove how this race of ours has advanced, for the peaked crowns now do the duty, I suppose, of shedding rain as well. You could not have expected Eve to have known psychology, and so of course she did not wear a pointed brim, but milady of today shades her face and *thinks* she is cool while she exposes the top of her head through a net or wears a narrow criss-cross ribbon that suggests protection. It just goes to prove what education can do for you.

Morals have come a long way since Eve. It seems that moods and fancies have sort of affected them. One can wear this season a voluminous flowing black velvet that has just the modest touch, but next year it is apt to take a knee-length accordion pleated to put over that restrained look. Morals just refuse to be regimented. Sometimes it's full-fashioned black silk stockings that give the necessary demureness, and then again there is the simple soul who finds nature quite pure as she is and goes in for ankle sox. It kind of seems that Adam and Eve thought they were one until the apple spoiled the happy illusion. But women can live down mistakes. Just look how slacks and those frilled-wing collar and bow tie shirt-waists and tuxedo suit-coats are again putting over the idea that women are like men or men like women—which is it?

For a long while women folks kind of got away from nature and the great outdoors of the old Garden of Eden. But they are on their way back according to the looks of last summer's sun-tan bathing suits.—*Phillip Space.*

Four hundred eighteen



Along Civilization's Trail

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

Editor's Note:—This is the ninth episode of a narrative by the Supreme Secretary relating the experiences he and his party had in visiting mystic shrines and places in Europe and the ancient world.

THE UNKNOWN CONDITIONS OF PALESTINE



TURNING down a steep incline, we entered at the bottom a large flagged courtyard, closed in on either side of us by a massive, sombre, granite-block wall. In front of us, the third side of the courtyard was a fairly large edifice of the same depressing hue. The natural gray of the stone had been darkened by years of rain which had streaked the stone with black. It reminded me, with its arched entrance reached by descending the flight of well-worn steps, of the Temple of Justice in Paris, former prison during the French Revolution. This fortress-like structure was the Church of the Holy Sepulchre. The authenticity of this purported tomb of the Christ is much disputed. Now lying in the center of modern Jerusalem, it at one time was just outside the walls of the city. The Christian literature of the first three centuries made absolutely no reference to the "empty tomb"; if it had been known in the past and venerated, it certainly would have been destroyed—so historians state—during the destruction of Jerusalem by Titus (70 A. D.)

and the great devastation of the Bar Koklos Rebellion.

The Roman emperor, Hadrian, restored the city in 135 A. D., and erected over the tomb a temple, dedicated to the pagan goddess, Aphrodite. Two hundred years later, Macarius removed the temple and found an ancient Jewish tomb. Rock was cut away from the tomb and a circular building—the Anastosius—was built around it. Over this was built the present medieval building. That the tomb inside is the one located by Macarius is undisputable, but there is no proof, it is argued, that it was the Christ's tomb. Speculation runs high as to outside of just which gate of Jerusalem the Crucifixion actually took place, for that fact would assist in determining the site of the actual tomb.

The inside of the rotunda was dimly lighted by candles. On either side, against the walls, like concessions at an exposition, were the altars and accoutrements of the various Christian sects which have property rights in the buildings and share the honor of preserving the site. Even to one who might not be strictly orthodox, and therefore not unduly sensitive, the ostentatious display was offensive. Each sect had tried, not to make its shrine more dignified or symbolic of the sanctity of the place, but more pretentious, just as a merchant



would, to dominate the attention of passers-by. This obvious competition within the confines of the sacred shrine itself has led to many disputes, culminating in bloodshed. "How disillusioning," was our paramount thought as we left the edifice, "must a visit to the place be to religious pilgrims!"

We discussed the circumstances and our impressions freely in the presence of our guide, Sule, as we prepared to take photographs of the exterior. He had been attentively listening, for he said, "Your views are different from many who come to visit. To you, God does not bestow blessings only upon those who profess to know His ways, but as well upon those who follow them, whether they know they are His ways or not."

We explained that we were not creedists, feeling that we could understand God without reducing our understanding to dogma. We further explained that, in our opinion, the errors which existed in any religion were not in motive but in interpretation and application.

"Precisely," he replied. "And so I shall express myself in my book."

"You are writing a book?" I queried, studying carefully his enigmatic face.

"I am now a Christian, although I am an Arab. I was a Mohammedan, and I feel qualified to make a comparison between these two great faiths, and of this my book shall consist."

"And is it possible that your book might bring greater harmony between your people and the Jews?" I asked, risking a challenging question.

If my question surprised him, his face did not reveal it; but his eye held mine, as he replied in a deliberate manner, "You are Americans, not involved in the situation which exists here. I feel that I can speak freely to you."

This he did, giving us an understanding of the turbulent state not obtained from the others, whose views have been more publicized because of the means at their disposal.

"The conditions which exist in Palestine," he began, "are not solely due to religious differences between the Arabs and Jews, as many of the leading newspapers of the world would have their readers believe. We have had as next-

door neighbors for decades, Jews who deal with us and we with them. Our mutual respect has been heightened by fair dealings and an equal assumption of social, political, and economic responsibilities. In the controversy that exists, these Jews, our neighbors and our friends, support us. Palestine is a land which, even in your short stay," he continued, his voice now quivering with emotion, "you must have already observed is incapable of supporting agriculturally a numerous people. With the exception of the Jordan Valley, a fertile strip, it is nearly a barren land and requires a very hardy people to subsist on it. We and the Jews who have been established here are not selfish, but we know that an influx of population will bring ruin to all here who are now enjoying no more than life's necessities." We listened intently, impressed by his earnestness.

"Propaganda in England and in America, and conditions in Germany, have encouraged thousands upon thousands of Jews to enter Palestine with the belief that it was to become a new kingdom of Judaea, a land of affluence. This migration has been encouraged by certain money interests that have bought worthless lands in Palestine and sold them, sight unseen, to the immigrants before they left their homes in other lands. These newcomers are mostly not agriculturists—are even unaccustomed to manual labor. They arrive nearly destitute. A few weeks' hardship on the soil of Palestine proves to them that they cannot support themselves upon it, and being financially unable to return to their original homes, they move into our cities and towns. They, by nature, are barterers, merchants, and they set up numerous little stalls (one cannot call them shops). They are forced to live like cattle by circumstance, and thus undersell by far the rest of us—even their own kind who have been established here. This unfair competition reduces living standards, wages fall, business suffers, and we all starve. Still they keep pouring in, to be in turn deceived.

"Not a word of these conditions reaches the outside world. The British press and others continue to tell the world at large how Palestine is fulfilling

a prophecy of becoming a new kingdom of hope and prosperity for the Jews. We have pleaded with England, who exercises the Palestine mandate, to restrict immigration and to establish a quota for Palestine, allowing a limited number to enter annually. A number that new business, industry, and development can rightly assimilate. This has been promised periodically, but still there is actually no quota in existence. A people can stand only so much deprivation; then the law of their being causes them to retaliate, to struggle for survival and for those little things which make life worth living. 'If,' we reasoned, 'we could paralyze transportation and all commerce in Palestine, we could force the world to realize our despicable circumstances.' We no longer operate the railroads; those that are operated are done so by the British army. We permit no trucking, manufacturing, or conducting of usual business.

"This is very harsh and lawless you may think, but we fight for life and the lives of our loved ones. Britain and other nations have great interests here. Their financial resources are affected by these conditions. Pressure was brought upon the British Parliament to establish normalcy. We have been threatened but have not complied with the demands. The military force has undertaken to operate mills and supervise institutions. This display of force has caused hatred, and my people have resorted to the same means. They harass Britain's troops. They prefer to bring about a settlement by treaty and compromise, but their pleas are met by a cruel overriding by the military might. In the national treasury of Palestine there was a small reserve sum of six million dollars. We are being penalized for our attempt at existence; the expense of transporting troops, supplies, and war materials here from England to oppose us is being paid out of these reserve funds. We shall never surrender or submit to such conditions! Our people are used to these hills; they were raised in them. Armed and in them, they can resist a trained and fully equipped British force of fifty thousand troops indefinitely.

"America," he stated, apparently to placate us if anything he had said might

have offended, "would surely be more considerate of our needs. We selected her at the close of the World War to exercise the mandate over Palestine, but she refused."

"Fortunately," I replied, "for undoubtedly she might have confronted the same conditions and how she would have reacted to them one cannot truthfully say. Is there," I asked, "much loss of life?"

"Listen tonight, an hour after sunset. You will hear the crack of rifles from various directions," he said with a glint in his eyes. "The chattering reply you will then hear is the machine guns of the British. When British troops rush one section, Arab snipers harass them from another. We do not like these methods, but our conduct is the cry of a people in distress. We have the moral and material support," he proudly added, "of all the Islamic peoples of Syria, Turkey, Egypt, Iraq, and Arabia."

"The British are usually fair in their dealings," I began.

He interrupted. "I speak no condemnation of the British people as a whole; they have been our friends. Those who have lived here before, and understand, have deplored their country's action and protested. But mercenary interests have stifled their pleadings, and the homeland knows not the true facts."

We had walked as we talked. Carefully we plotted our campaign for the next day. Bidding Sule good evening, we retired to our hotel. That evening we dined with the most prominent British officers stationed in Palestine, in the simple, unpretentious dining salon of the hotel. A British officer of rank is a cultured gentleman; no matter how far from his native land, he never relaxes his customs, manners, or poise. Each evening, though men only were present, every officer dressed for dinner in his dinner jacket as meticulously as though visiting some smart restaurant on the Strand with his lady.

An Englishman never permits himself to become influenced by environment and social conditions into which he is thrust. It can be said, that wherever an Englishman is, there is England. This reveals a most pure strain of nationality. It does not mean superior-



ity, but rather a stronger allegiance to a chain of traditions. An American is more easily swayed by environment and will assimilate the customs and practices about him quickly, sometimes good, sometimes bad. For example—though the clocks of the hotel had accurate Palestine time, these officers gathered about the single radio receiver which the hotel afforded to secure London time by short wave, and then adjusted their watches accordingly for the number of hours' difference between that and the local time. What American would set his time in Palestine by a New York broadcast if he could have obtained it from the local clocks? Such is the influence tradition asserts on a Briton.

* * * * *

The brilliant sunlight of the next morning was encouraging. We had feared it would be overcast, from the appearance of the skies in the evening. Our equipment was all prepared. We carried with us four magazines of film, representing several thousand feet, and all of the necessary shades and filters and accessories for the successful operation—we hoped—of our equipment. A twenty-minute walk brought us to what had originally been the outskirts of the ancient city of Jerusalem. Before us was an attractive tower-like church—a gift to the Roman Catholics of Jerusalem by the former Kaiser Wilhelm of Germany.

Passing through a large gateway, we entered a pleasant garden, quiet and serene. Crossing this to the Gothic doorway, we pulled on a weather-beaten rope hanging there and heard from the interior the distant tinkling of a small bell. A few seconds later, the door opened disclosing a pleasant-faced father, middle aged, portly, wearing sandals and clerical garb. Our guide explained to him in French our purpose—that we desired to ascend to the top of the tower, which structure had the greatest height in that vicinity, to photograph views of the surrounding terrain. It was rather an unusual request, this we realized. After studying us carefully for a moment or two, he kindly consented. After winding our way to the top of a tower by means of a circular stone stairway, which permitted the passage of just one person at a time, we were re-

warded for our effort. There before us was spread a goodly section of modern Jerusalem. In the great distance could be seen a portion of the Dead Sea. (See photograph in June, 1937, issue of the "Rosicrucian Digest.")

Slightly to our left was a hill, not great in height, but higher than the surrounding land. It was perfectly bare. At one time it was covered with olive trees, and was, in fact, the Mt. of Olives upon which had been located the historical Garden of Gethsemane. Turning to our guide I stated, "I presume that the olive trees were removed centuries ago." "To the contrary," he replied. "The Mt. of Olives was covered with olive trees until during the world war, when Palestine was occupied and dominated by Turkish forces. Due to the embargo by British ships, the Turks were not able to obtain coal to operate the trains through Palestine, and being badly in need of fuel, the olive trees were felled by the Turks and used to fire their locomotives."

Here again was another indication of the fact that war is no respecter of traditions, historical sites or even sacred places. Being satisfied that we could get no better view than this, we spent considerable time filming the vista before us. I was particularly impressed with this little church. After departing from the tower, I entered the chapel. Its simplicity was impressive, restful, a place where one could quickly depart in thought and feeling from the rest of the world. No lavishness, no attempted display, just the cool, gray walls, the plain hardwood pews, the high altar beautifully carved of teakwood. High above it some light filtered through a stained glass window, forming a geometrical pattern on the mosaic floor and heightening the shadows on either side of the chapel. But we had to hurry away, for our time was limited.

From here we were to proceed to the historical town of Bethlehem. The only transportation was burros. Getting astride these small animals we jogged the entire distance of six miles along a modern highway to Bethlehem. To passing troops in motor lorries, we must have presented an amusing spectacle, but the only means of transportation were these burros, with the exception of

Four hundred twenty-two

the military trucks and lorries. We felt fortunate that we could go even by this means. We were accustomed to horseback riding, which we enjoy, but there is a great difference in riding a horse and a burro, as one soon learns. The stride of the burro is shorter, more jerky and far more breathtaking. A ride of three or four miles by burro is as fatiguing to one not used to it, as a ride of several hours on horseback.

Midway we stopped at the Well of the Magi (see photograph February, 1937 issue of the "Rosicrucian Digest"). This well today is the same in appearance as it must have been in the time of Christ and before. Back of it is a grove of olive trees. There have always been olive trees there in the memory of the oldest inhabitants. The well is now dry and has been dry in the memory of the oldest inhabitants. There is no doubt as to its authenticity, for historical records as well as legend point to this well as the common meeting and stopping place of travellers and those going to and from Jerusalem or Bethlehem. Caravans used to pass there, as well as those driving their flocks from one section to another in search of new pastures. I was deeply impressed as I sat on the edge of this well and thought of the brethren of the mystic schools who conversed here while refreshing themselves with the well's cool water.

Further on, we passed the round, silo-like tomb of Rachael, another truly authenticated historic place — although unimpressive — along the same famous highway. Rounding a bend in the road, we had a panorama of the hills surrounding Bethlehem, to which so much reference is made in the New Testament. We could visualize the shepherds there watching over their flocks. We could realize why, since the shepherds played such a prominent part in the life of the people of that time, there were so many parables concerning their conduct. It was simple for people to grasp the significance of such parables.

Lorry after lorry of troops and armored cars passed us, hurrying to Bethlehem. Once the highway over which the wise men travelled, those predicting the coming of the Great Avatar, and the road over which the Christ himself rode and preached to the passers-by of the

coming of a new era, it is now an avenue for the quick moving of machinery of destruction and the armies of war.

We were more impressed with our entrance into Bethlehem than into Jerusalem. All streets were exceptionally tortuous, twisting, winding and rough, with cobble and flagstones. Hardly anyone in Western garb was to be seen. All were robed much like the pictures and paintings we have of the people of Biblical times. We were held up occasionally to let a herd of goats or a flock of sheep pass us by. Finally, the narrow street on which we travelled opened into a wider thoroughfare and there before us was the Church of Nativity, the birthplace of Christ. Immediately before it was a large plaza, elevated just a few feet above the approaching street. Like most all of these ancient buildings, it was not welcoming, but sombre, depressing, the very massiveness of the stone conveying the feeling of coldness and dreariness. The windows were small and slit-like. The entrance into the church itself was so low that one had to bow his head to enter.

Most astounding to us, however, was the fact that the lorries which had been passing us with troops and war supplies were making this plaza before the Church of the Nativity their destination. This great space was to be used as a temporary barracks and storage area for war materials. Stacked high were cartons, cases and bundles and the black, ugly, large metal containers of crude oil and gasoline needed for the mechanized equipment of the British troops. Stacked also — almost in front of the very entrance into the Church of the Nativity — were rifles. The troops stood idly by awaiting further orders. Machine guns were mounted on the adjacent wall, surveying the whole area as a protective means. A goodly portion of the Hebrew population stood by, curiously watching.

We entered the Church and walked from chamber to chamber. From these very chambers each Christmas morning a sermon is broadcast throughout the world. In fact, ninety days later, during the greatest strife in Palestine, with all of these armaments about, a message of peace and hope was issued to human-



ity. Fortunately, the listeners throughout the world could not see the conditions existing where this message originated or they would perhaps have had their faith in the message somewhat shaken.

We were permitted to take pictures of this place, and found it extremely difficult to avoid including modern troops and war paraphernalia in the scenes of this holy site.

Returning once again to Jerusalem, and after visiting many other historic places about which there is dispute as to their authenticity, we were fortunate in being able to photograph the building which legend and tradition declare is the place where the Last Supper of Christ was held. Even most historians are of the belief that this structure was undoubtedly the original edifice. Strange, that this chamber which means so much to Christians, to philosophers and mystics who are all somewhat in dispute as to the real purpose and object of the Last Supper, is now a Mohammedan Mosque. The Mohammedans themselves confirm the legend that it is the place where Christ's Last Supper was held. They appreciate its sacredness to Christians. Everyone is permitted to visit it. It is a long chamber about sixty feet in length and about forty feet in width, with two rows of rather stout columns down the center. It has a very low, arched ceiling and is dark, except for two narrow windows at one end,

and which emit very little light, and candles which are placed about the wall. The stone floor is covered, as is the custom in mosques, with exquisite and very old and valuable Oriental rugs. Unlike many of the other sites of interest to tourists and Christian pilgrims, now controlled by Christian sects, no fees were asked for admission. One could make a contribution as he left but the Mohammedans did not seem to expect it, or ask for it. This contrast in custom was very noticeable to us, and certainly complimentary to the Mohammedans.

We returned to the hotel just before the curfew hour. We found a flurry of excitement. The high commissioner had requested additional troops for Palestine. During the night before an attack had been made upon his executive mansion, and the rebellion was growing. Tomorrow we would begin our journey away from Palestine into the interior of lands populated by people thought by Christians to be heathens, even pagans, or at least enemies of that for which Christianity stands. Had Christianity set such a marvelous example for them to aspire to? Had it succeeded as well as one would imagine from the reading of its literature and its glowing terms of promise, when the birthplace of its idealism and its greatest exponent were steeped in war and bloodshed, and seething with hatred?

(To be continued)

● READ THE ROSICRUCIAN FORUM ●

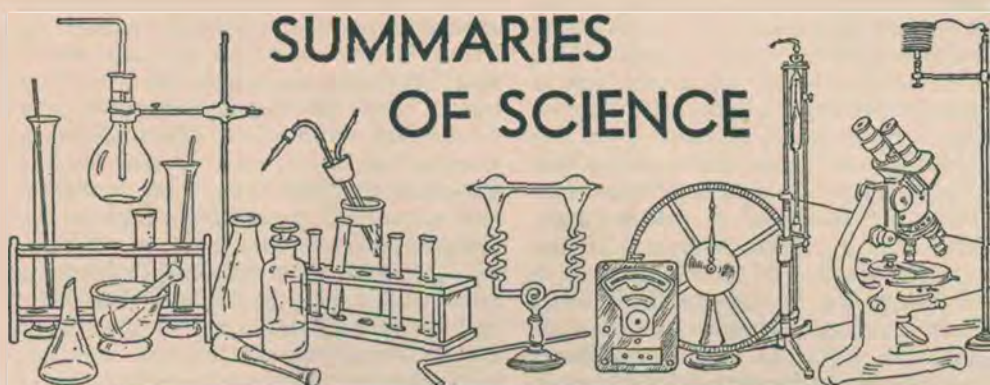
NOTICE TO MEMBERS

A thorough and comprehensive Seventh, Eighth, and Ninth Degree Index of Subjects has just been completed, consisting of thirty-two pages of typewritten matter covering every possible subject that one would wish to refer to or review in these three degrees. It is made available to members through the Rosicrucian Supply Bureau. The higher-degree members have been asking for this work for a considerable time and we are sure you will find it an excellent help in referring to the subjects or any part of the study that needs extra time or special consideration. The price is \$1.00 which covers the cost of labor, printing, paper, mailing, etc.

The Neophyte Index which covers the three Neophyte degrees is twenty-five cents, and the Postulant Index covering the first four Temple Degrees is fifty cents. The Fifth and Sixth Degree Index is not quite completed, but will be within the next four months. The price will be fifty cents.

*The
Rosicrucian
Digest
December
1937*

Four hundred twenty-four



Each hour of the day finds the men of science cloistered unostentatiously in laboratories, 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.

Nations Are Men



NATIONS fail men, because men expect them to perform in a super-human manner. Men cannot exact from a nation a compound, the elements of which it does not possess. Men squabble, lie, cheat and rob in the smallest circles that constitute

their business, social and family lives, but demand that the conduct of a nation never fall short of their highest visionary idealism. If the state were divinely established and administered, the contrast between the conduct of men and what they sought in the state would not seem so inconsistent. It would be realized that men are not gods and therefore do not live the perfect life but could at least seek it in the state. However, the minds and hands which fashion the state, are of mortals stricken with all of humanity's ailments, mental, physical and moral. Why then, should we presume that in pacts and plans entered into between nations, some alchemical process is invoked which transforms the

jealousies, treacheries and greed which arise in personal agreements between men, into frankness, honesty and unselfishness?

One of the major issues of today in conflicting political philosophies is whether the state is created for man, or man for the state—whether man is born to serve an end which is the state, or the state is organized by man for his welfare and at all times is under his supervision. Both sides must admit that the state is a product of man. Either he creates it, is its master and cooperates with it, or he defines it as an ideal which represents the purpose of man on earth and which he is bound to attain and serve, whether he wishes to or not.

In the first instance, it is quite obvious that the state will reflect man's thinking and doing. If he creates the state, he builds it of the materials of his own experiences. He is constantly tempted to employ ways and means to make it serve him as an individual, rather than as an integral part of society. He is inclined to treat it like a community house, which he may be employed to erect. In other words, to add a little something here or there to the special quarters in it which he is going occupy and which others may not enjoy. He often cannot



resist misrepresenting the materials he puts into it, thus personally profiting at the expense of the entire project. If he has the opportunity to crowd out a neighbor, he does so, especially if by so doing he can make demands on the neighbor in exchange for conceding him an equal right. This state which he is building, he thinks of as just a larger project than a private business. It has a greater number of members than a corporation, but is composed of men, and men think and act more or less alike in business. After all, in theory at least, they contend the idealism of business is not much less than that of a state. A state it is true, is not organized for monetary profit, but rather for the pursuit of happiness, but then the profit of business, it is reasoned, is intended to provide the free pursuit of happiness, so in the final end they are the same.

In business, ethics are the ribbons with which business ideals are prettily tied. The ideals with their attractive ribbons are placed in a conspicuous place, and are occasionally regarded with upturned eyes, but the guide that is followed closely in actual practice is the laws of the state, which define what shall or shall not be done and establish a penalty for disobedience. Closing a transaction *just within the law*, but way out of bounds, insofar as the code of ethics is concerned, is quite justified in business circles. It is explained that the ethics and idealism transcend by far what is at present actually possible in business, and that the law which is followed is founded upon the experience of practice. Men contend that if they keep within the law they are at least not slipping backward, and they may gradually, at some time in the distant future, reach that sublime height where they will conform to the noble code of ethics. In like manner, if a nation is able to put over a pact that brings it a profitable possession or concession without a flagrant violation of international law, it is a success. The failure to conform to the idealism on which the state was founded, is explained away on the basis that the pact was entered into along the lines of established law, and it is unfortunate if the law falls short of the high plane of ideals.

On the other hand, if the state is conceived as the intended manner of living for men and as a thing which must have an existence, not for men, but in spite of them, there are then established standards to which all living is expected to conform. If it is further imagined that the state shall represent and accomplish something which no intelligent man could expect or want in life, those who are responsible force its laws on all men to further that false end. If the creators of the ideals of such a state are physically inferior, it is natural that their reaction be that the state accomplish by mass conquest and oppression what they cannot do individually. If they lack the intelligence and ingenuity to acquire personal wealth and recognition, they demand that the state do so, and thus they participate in it indirectly at the sacrifice of the interests of others of their own or foreign states.

Man cannot make a perfect nation or expect it to exhibit sterling qualities unless the men of which it is composed are likewise sterling in thought and conduct. A house represents the concept of beauty of its builder—a nation represents the inner convictions of its statesmen and people. Poverty, disease and hysteria influence the thought of people. As an individual is affected psychologically by his physiological condition, so is a nation. It is time the illusion of expecting great things from nations composed of sick peoples—whether that illness be physical, mental or moral—be shattered. Until a nation as a people, not an intangible thing called a state, can cure their own family ills, rid themselves of local diseases—that is, social disorders, labor and capital fevers, political pollution and religious intolerance—nothing noble can be expected of them when they act collectively as a state. That nations can be diagnosed by the symptoms of their people is explained interestingly by S. H. Kraines of the National Hospital of Diseases of the Nervous System, Queens Square, London, from whom we quote below.

"It has often been stated that the world today is insane. When one looks upon the various nations racing madly

toward the next war, toward the despotism that reigns over many countries, on the self-inflicted poverty, on the mad desire not to cooperate with others, it is not strange that the world may be regarded as mad.

"Insanity, however, is a broad term which covers many different types of personalities and many different types of diseases. Even after a full study it is often impossible to come to a definite conclusion. Nevertheless, it is important to make a diagnosis because upon the diagnosis depends the therapy.

"Such a diagnosis is submitted in the following analysis of the various countries. There are many difficulties, many objections and much conflicting evidence to the following statements, but they are submitted in an effort to arouse interest, to stimulate the ideas and the controversy that is necessary in order to throw light upon the events of the day. It is possible that there will be objections; that is too bad. An individual or country must be able to look at itself, to laugh at itself and to understand itself as it is. Whenever a country or an individual becomes too upset by criticism, then that person is basically unstable. The well-balanced man is not affected by criticism, except that it makes him reflect and take into consideration the objections which are offered to his personality. It is with this hope that the following statements are made.

"The United States is suffering from a typical manic-depressive psychosis. In the manic phase, just as in the manic patient, it is happy, elated, very active, dreaming great dreams, doing many things beyond its capacity and speaking loudly of the success which it is achieving. Such a manic attack reached its climax in the years before 1929. Following the crash in 1929 came the depressive episode, and here again the analogy between this depression and the manic-depressive depression is striking. In both instances is there a marked retardation, marked ebbing of energy, many complaints, inability to think through clearly, insomnia, bad dreams, fears, a poor appetite and a decline in the birth rate. He needs to learn to smooth out his swings.

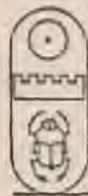
"France reminds me of an elderly, fearful spinster, gingerly treading her

way, holding her skirts high, suffering from an excessive emotionalism and apprehensiveness. She was born in the eighteenth century with violent labor pains and much hemorrhage. She is excessively dependent on her brother, John Bull. She is of basically good character but unstable, is brilliant but unreliable.

"Germany is going through a depressive phase with marked paranoid symptoms. The depression has been chronic; the paranoid ideas have been coming on gradually in the last few years. She feels that other people are to blame for her own inadequacy. She accuses others with the typical rationalization used by paranoids for her inferior condition. She is, again like most paranoids, eminently logical. She is extremely capable and full of energy and, again like the paranoid patient, goes into meticulous and infinitesimal detail to prove that she is right in her accusations. Such persons are always potentially very dangerous, because they possess reason and great energy. It is hoped, however, that with the lifting of the depression the paranoid symptoms will tend to subside and trust in others will replace suspicion of others. Germany needs to learn to place less emphasis on intellect and to be more tolerant of human emotions and errors.

"Italy is really a feeble-minded person who has seen others grow great, who envies them and feels that he too can become a great person. The consequence has been much blowing of the horn, beatings upon the chest, large statements of the greatness of the individual, without any real intellectual attempt, or for that matter ability, to become important. In such instances a spanking often does good; on the other hand, it often leads to sulkiness. What is far more important for such a feeble-minded person is the need for his neighbors to put their foot down on anything that is wrong, while giving him great praise for what he does that is right, no matter how small.

"Japan is a small, dynamic, psychopathic personality with marked temper outbursts and ideas of grandeur. Because of its basic characteristics it antagonizes people and insists upon its own way. Such persons are motivated



by a single idea and will often perish rather than give it up. It will be a long time before it will be content to govern just itself.

"Russia is physically a strong young man who has just passed through the throes of puberty. There has been much internal conflict with emotional discord, unsettledness of purpose, vague ideals and dreams, reckless pursuit of a shadowy goal without much consideration to the practical obstacles. With the passing from the stage of puberty into the stage of adolescence it begins to develop more and more sense. It is still, however, far from leaving the impractical idealism of the youth. Age may give it wisdom.

"China reminds me of a middle-aged, bald-headed man who once was very fat but now has become gaunt and has large hanging folds of skin. He is essentially lazy, calm, philosophical, and would rather spend his days fishing than working in the field. He is a kindly old soul who wishes to be left alone and desires not to interfere with other people. There are some signs, however, of his becoming very irritable at the persistent stings given him by the irascible, small, psychopathic neighbor. He will lose his temper some day and chastise this neighbor. The irritation will make a man out of him, so that after getting rid of it, he will settle down to a more organized and systematized life.

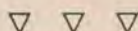
"England is a solid, settled business man who has just gone through a depression and has 'taken it like a man'. However, because of his age, near the sixties, he is conservative, somewhat apprehensive, wishes to let things take their course, and does not desire to interfere with the ordinary plan of things. He has a large background of experience, knew what it was to be the head of a large firm and still has many potentialities. It remains to be seen whether age will get the better of him. He has become 'too set in his ways' and needs to change. He has many grown-up sons, some of whom are stable, some of whom are unstable, but practically all of whom are wilful. These colonies take after their parent in some ways.

"The only really normal countries in this world today are Norway, Sweden, Denmark, Holland and Switzerland.

"Holland is a calm, placid, peaceful man of middle age who goes his own way, minding his own business, working industriously, taking care that his toes are not particularly stepped on, but free from any real hysteria.

"Norway and Sweden similarly are hard-working clean citizens who wish only to be let alone, to cooperate in the community singing group and to be allowed to earn an honest living.

"Switzerland also is normal but quite uneasy because of his neighbors. There are signs of insomnia and general restlessness."



We know this—know that the events of today were the ideas and feelings of yesterday—and that the events of tomorrow are lying in some one's irritation, in some one's hunger, in some one's suffering, and possibly still more in some one's imagination, in some one's dreams.—*P. D. Ouspensky*.

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Those who would like to have a personal teacher, and pursue in a specialized manner some of the Rosicrucian teachings, will find the Rose-Croix University classes provide what they seek. *Reasonable tuition*, competent instructors, extensive laboratory demonstrations, visual instruction, are all part of the special features of the Rose-Croix University. Write today for the gift book, "The Story of Learning," which contains a prospectus and curriculum of the courses of classroom instruction at the Rose-Croix University. Address Rose-Croix University, Rosicrucian Park, San Jose, California.



Man the Master of Earth

By WILLIAM H. McKEGG, F. R. C.

For all are Men in Eternity, Rivers, Mountains, Cities, Villages,
All are Human, and when you enter into their Bosoms you walk
In Heavens, and Earths, as in your own Bosom you bear your Heaven
And Earth and all you behold; tho' it appears Without, it is Within,
In your Imagination, of which this World of Mortality is but a Shadow.

—William Blake.



WHEN the Crucifixion occurred the very earth trembled. Graves opened and, amid the ghastly red glare of fire, the dense blackness of smoke, the shades of the dead moved among the living. The Veil of the Temple, rent in twain, revealed to

man the Hidden Mysteries, with the sacred bread and wine.

In a mystical sense, after the Agony, when the Selfhood was given up to God, when the Spirit had been returned to its Everlasting Source, the hard form of Untruth was broken and the Light streamed through. The Church of Truth was discovered behind the crumbled ruins of dogma — the church of falsehood forced on man since the Mysteries withdrew from outer functioning.

The Crucifixion occurred when man and earth were pierced by Light. The upheaval shook man emotionally, just as the very earth, shaken by the conflict in man, trembled and broke open before his very eyes.

Four hundred twenty-nine

"The earth is a living being," Edouard Schure states. "Its solid mineral crust is only a thin rind compared to its interior concentric spheres of subtler matter. These are the planet's organs of sensation and generation. Reservoirs of primordial forces, the vibrant entrails of the globe, respond magnetically to the movements that agitate humanity. They store up, as it were, the electricity generated by human passions, and periodically return it to the surface."

In the past fifteen years, the country has been torn and lacerated by Crime. Criminals seized the very flag of the nation and waved it aloft to hide the sinister activities they perpetrated behind its shelter. Honor and Patriotism were sneered at, ridiculed, derided. Crimes against innocent persons were too hideous and inhuman to record. The torture of one single soul causes the earth to cry out, as it cried out when the blood of Abel was spilt and Cain denied Light for Shadow.

The fierce conflicts surging throughout mankind have been stirring the Earth's organs of sensation. War is caused by human Hate. The very elements become tumultuous. Then the earth moves furiously, casts off the power of conflict, using up its force in



upheavals which invariably harm man—for his own hates and crimes rebound on him.

We have recently experienced floods, earthquakes, fires, storms, drouths and famine,—all the upheavals that go with human struggles. Nature dominates man if he is not complete master of himself. His every act is reflected in her and she is always victorious—for he acts after Nature's cruelty since it is a reflection of his own evil.

Overcome Nature and she will deliver you her secrets, so said the ancient mystics. To be her vanquisher, man must know himself—his real inner self—and not be in individual conflict. He overcomes Nature—her hard outer form—if he acts from the inner power of spirit. Then the world of Nature, the stars and planets, no longer rule him, for he has given himself to the control of the spirit. We can overcome the earth, the stars and others worlds, when we are guided by the One True Light—the Divine Fire, the creator of all manifested form.

Once the power of Love works freely in us, the mysteries of the worlds, and even the entire universe, are unfolded to our inner understanding. Within ourselves we see and learn the meaning of the powers of creation.

The mystic may fancy he rises to the brightest star. Though, in an analogical sense, he does both, in reality he only sinks within the innermost sphere of his own self and there sees the reflection of all things outside and beyond him.

If the human consciousness expand, it becomes melded with all else Fourth Dimensionally, though always maintaining its individuality. Time and Space become non-existent. From man, the mighty atom, emanate rays of light that expand out into the vastness of distance. As the light rays of the sun instantly touch the earth as soon as the clouds lift, so does the human Mind, or Consciousness, fetch back to us on those streams of light visions of far places, as soon as the shadow of material form breaks down before the piercing flame of True Knowledge. Back from the profoundest depth of our own beings, back from the innermost depths of the earth, we fetch to our

physical senses the sense of the world spirit—the meaning of its creation and life.

The conflicts faced by the soul on the Path to Wisdom compare to the conflicts that have surged through the earth in the last hundred and sixty-seven years—since 1770, when the start for individual enlightenment began to be put into practice.

Nature destroys what is putrescent. Lemuria was given up to destructive fire forces through the evil of her fallen children. Atlantis was engulfed by water when cruelty and hate superceded kindness and love. Pompeii was buried by earth for its people had become perverted. In later days, Naples and San Francisco suffered demolition from the daily and nightly fostering of Vice as their chief god.

Swedenborg wrote of the comparison between man and earth, as many great mystics before him had done.

William Blake refers constantly to this fact in his major prophecies:

"Wherever a grass grows
Or a leaf buds, The Eternal Man is
seen, is heard, is felt,
And all his sorrows, till he resumes his
ancient bliss."

Gustav Theodor Fechner expounded deeply of this philosophy in his three volume book, *Zend-Avesta, oder über die Dinge des Himmels und des Jenseits*, which appeared in Germany in 1851. Only today are people starting to study Fechner. The first two books contain his ideas on the relation of human life to divine life and the life of the universe. The last volume shows the relation of our present life to the life to come.

"Examining the various points of resemblance as well as of difference between man and earth, we discover on the one hand an agreement between them in every point which in any theory of the relation between body and soul has been established as characteristic of a spiritual individuality connected with a material organism, whereas their undeniable differences make it evident that the earth is an individuality of higher and more independent life than man's lower and more restrained life.

"As our bodies belong to the greater and higher individual body of the earth,

so our spirits belong to the greater and higher individual spirit of the earth, which comprises all the spirits of earthly creatures, very much as the earth-body comprises their bodies. At the same time the earth-spirit is not a mere assembly of all the spirits of the earth, but a higher, individual conscious union of them. Our own individuality and independence, which are naturally but of a relative character, are not impaired but conditioned by this union. If any meaning is to be connected with the term in current use when we speak of a 'spirit of mankind,' we must identify it with the spirit of the earth.

"As the earth, far from separating our bodies from the universe, connects and incorporates us with the universe, so the spirit of the earth, far from separating our spirits from the divine spirit, forms a higher individual connection of every earthly spirit with the spirit of the universe. This circumstance does not abolish the blessed fact that we have in Christ the highest mediator between God and man."

Fechner was born in 1801, the son of a country pastor, in Saxony. The greater part of his life was spent in Leipzig, where he died, in 1887. He was the typical *gelehrter* of the old German school, and beloved by all who knew him. Study and overwork, together with the poverty in which he lived, affected his eyes. In his deep study of occultism, he frequently observed the after-images in the retina of his eyes, and this brought on an attack of nervous prostration. For three years this strange malady lasted. At forty-one, Fechner recovered. His recovery was regarded as a miracle by the people of his day, though his ailment would be no mystery to physicians of the present.

"Had I not then clung to the faith," Fechner said of his breakdown, "that clinging to faith would somehow or other work its reward." His writings were appreciated only by a learned few. This did not discourage Fechner. "One swallow does not make a summer," he cheerfully declared. "But the first swallow would not come unless the summer were coming; and for me the summer means my Daylight view sometime prevailing."

Four hundred thirty-one

Fechner's description of Original Sin explains the exact meaning of this much distorted subject. Our original sin, he says, is in our regarding Spirituality as a rare exception, Materiality as a hard fact. Whereas our life is but a shadow of some inner life, some Eternal Fountain of Fire. We even divide the Divine from Nature. Through our separation of Spirit and Matter, we make God bodiless, which causes Nature to be soulless. We cannot reconcile the idea of a formless God giving of His Spirit for material form in our earth life. Since the spirit is hard to find, we clutch at the shadow, the matter. This is our Original Sin.

Fechner used comparative analogy to prove his statements, to work out in figurative language his ideas for readers to comprehend. Man, he states, has a divine consciousness. The earth has a collective consciousness, as the sun, moon and planets have each their still wider consciousness. All, collectively, is the "body" of God.

The Earth-Soul is our Guardian. Our consciousnesses, though different and separate, might logically be used together by a higher consciousness. The human mind goes on from small to great, through study and slow development, till Cosmic Consciousness is attained, and then a Universal Consciousness functions in man's mind.

We are inferior to the Earth, Fechner claims. We have arms and legs which show our inferiority. The Earth is self-contained. Air, earth, fire and water, each has its denizens who exchange a luminous influence with one another.

This account runs almost parallel to the famous Comte de Gabalis' "creatures" of rarer form and life than those in which we exist. These ethereal people, Fechner adds, are the angels of God ministering to His Commandments for mankind.

We might find in the minor chords of Debussy's music the materialization of elemental beauty in its ineffable purity.

Our early ancestors, in Lemuria and Atlantis, communed with Nature in a Fourth Dimensional way. The "tones" of trees and flowers, of mountains and rivers, were to them audible. They were, with their own spiritual powers,



able to penetrate all earth. The musician and the poet and the artist today are the remnants of mankind still retaining the rare faculties of the early race, which in them have not become quite dormant. Through the fourth dimensional faculty, our creators reveal to us gleams of the Eternal in their respective works.

In the California State Building is a mural painted by Lucile Lloyd, a Los Angeles artist. I am not sure whether she is an occult student, nor do we need to ponder on the fact. What is essential is the massive analogy she has encompassed in her piece of work, the sixteen-by-thirteen-foot mural.

It is *The Origin and Development of the Name of the State of California*. In the background are to be seen portions of Yosemite, Mount Whitney, Death Valley, the Pacific Ocean, Los Angeles Harbor, Santa Barbara Mission, Sutter's Mill, the Ridge Route and other places, such as the giant Redwoods.

Against this setting is a circle of ten historical types to symbolize the Spanish and American eras. The oval circle of light in which these figures appear is, in occult lore, the "Eye of Brahma," through which *all* is seen at once. On the top sits Queen Califia, the legendary figure mentioned by the Spanish writer Blasco-Ibanez in his novel *La Reina Califia*, in which he relates the legend of how California was once an island, having previously been a portion of a vast continent in the Pacific, namely, Lemuria. With the eruption, it broke away and joined the continent of America. In the mural, Califia holds a spear and a gyroscope.

The Bible makes repeated reference to the analogy between man and the earth. The attainment of Cosmic Consciousness — when the mystic eye of Brahma starts again to function—is frequently alluded to by earth symbols. The body of man is like the outer crust of the earth. Any inner emotions, good or evil, affect the outer self, as the outer self equally affects the inner being. The coming of the Christos is signified by many upheavals in material life.

In the words of Elias (I Kings 19:11, 12): A strong wind rent the mountains. After the wind, an earthquake. After

the earthquake, a fire. After the fire, "a still small voice."

In occult symbology the meaning is this: old beliefs founded on falsehood must be swept away; the hard form of dogma must be broken through; the fire of the soul must burn away the dross. But God is in none of these until after the fire, when, Elias says, the storms and conflicts undergone by the seeker have all but vanquished him—leaving him often in sorrow and doubt—there comes "a sound of stillness and a voice." It is the most peaceful silence that lies in the heart of even the fiercest storm!

God, we say, though seldom believe it, is everywhere, in all things. In Him we live and move and have our being. Therefore the earth must likewise be a manifested portion of His work. It is not a dead, inanimate object, but a living thing.

As there is an individual man, there must be an Eternal Man; for everything has its archetypal image. The Eternal Man is also the individual man. Until the individual regains his bliss, the Eternal must be separated from him and earth remain in conflict. If it were not for our custom to separate all things, if we paid more attention to comparisons in objects in man life, animal, mineral and plant life, we might learn much that would advance the human race.

Once the soul leaves the body, man's corpse turns back into moisture and worms. Trees turn occasionally into stone. Stones turn often into precious jewels. Things are as they appear at the moment we regard them. They change, sometimes entirely, when one element goes out of them, or when another enters, altering the vibratory force. Our bodies are made from the earth—from the elements that go toward the composition of the earth. But man became supreme over all other created things, for into him God breathed the breath of life and man became a living soul.

The Breath of Life and the Earth Spirit are connected. "We can be conscious co-workers with the spirit of Nature," the Irish poet and mystic "A. E." relates, "We fall into the unreal fantasy or thin abstraction when we part from it. . . . If we think with the

Earth Spirit our souls become populous with beauty, for we turn the cup of our being to a spring which is always gushing."

Spirit in form is Spiritual Law made manifest. The Spirit is the True Life. Our existence on earth is the passing of Spirit through Form. Unfortunately, we permit the form of things to control our spirit. The acceptance of form over spirit is the cause of man's "fall." Since then, he has lost the powers of the spirit—the control over all the elements which go to form matter; supremacy over all the stars and planets. Until he regains the world of spirit he will never regain his Mastership of the Earth.

It was the incessant quest of the ancients to seek out this Great Mystery—the creation of form. They eventually came to learn that creation was not alone by itself. It hid Something—Someone—from our physical sight. Just as "God is a Spirit and Light is His Shadow," so His Light is too blinding to behold and, as the Bible informs us, never became apparent except hidden in a "cloud." The "cloud" of our material body and physical senses might sometimes lift and reveal to us the Hidden Glory within, for the inner world of spirit is the true existence; matter, the dark veil of the human temple, upon which only distorted reflections of the inner world are cast.

Perhaps no other body of seekers is so energetic as the Rosicrucians. They are forever advancing. Study. Work. Advance—these are the reiterated instructions. The greatest of Rosicrucian masters, the Comte de Saint-Germain, mystic and alchemist, was undoubtedly the most diligent of seekers. Little was known of the man during his lifetime; only a little is known to the outer world today; but his works still live.

There is a painting of him, in Paris, executed in 1783. It was done for the Marquis d'Urfe, and engraved on copper for the Comte de Milly. On the frame are these strange lines:

▽ ▽ ▽

Happy is the man who carries a God within him—an ideal of Beauty to which he is obedient.—*Louis Pasteur.*

Four hundred thirty-three

"Ainsi que Promethee il deroba le feu
Par qui le monde existe, et par qui tout
respire,

La Nature a sa voix obeit et se meut:
S'il n'a pas Dieu lui-meme au Dieu
puissant l'aspire."

Roughly translated, it means: "Like unto Prometheus, he stole the fire by which the world and all in it exists and breathes. At his voice, Nature obeyed and became active under his command. If he had no particular God himself, it was to an All-Powerful One to whom he aspired."

Like "Divine" Paracelsus, Saint-Germain knew the secret powers of Nature, for she had become his servant. He was, as all adepts, a profound student of the *Kabala*. What is above, is below. As in the Macrocosm, so in the Microcosm. As in the Earth, so in Man.

As most students of occultism know, the "story" of that rare Rosicrucian book, *the Comte de Gabalis*, relates the search of the old abbe de Villars for enlightenment, and the strange appearance of his young instructor, the Count. In the course of the account, we learn that there is brought about a secret alliance between the true seeker and the elements.

"As on the physical plane, so on the superphysical planes, when two centers, each vibrating at a different rate, meet, a balance is struck and a mean vibration results. The true Philosopher, or Initiate, is a highly dynamic center of divine consciousness, and all less evolved entities and souls contacting this center have their own level of consciousness raised in consequence." This brings about an intensification of the aura, "and we have only to concentrate the Fire of the World in a globe of crystal, by means of concave mirrors," to open the gate leading into the world within. There, we discover the Spiritual source of all creation. With the power of the Spirit, the world of Nature becomes our servant. Thus man becomes master of the Earth.





SANCTUM MUSINGS

THE LIVES OF THE MYSTICS

By CECIL A. POOLE, F. R. C.



IT IS my purpose to present here, not the limited history of one or two individuals, but to call your attention to certain fundamentals in the lives of all mystics that we may attempt to understand something of the message taught us by their lives.

We have often mentioned the fact that the names of mystics, or those who are considered by us as mystics, have been commercialized by some individuals for their own personal gain. If any of those who have lived in the past and who reached that state of complete mastership, should enter some of the meetings held in their names today, witness the demonstrations and exercises which are performed for the purpose of bringing humanity in contact with these masters, to say that these mystics would be amazed at the procedure they would witness is to express it mildly.

When we examine some of the general writings and comments of today concerning those mystics of the past, we might summarize by saying that the mystics were just what these writings

are not. Let us examine a few of the traits or life characteristics of those masters to whom we refer as mystics. In this way we shall not only become familiar with their lives — with their purposes and ideals — but we will also gain a definition of just what constitutes a mystic.

One of the outstanding traits exemplified in an individual who seeks mastership is that which is presented in one of the very early degrees of the Rosicrucian teachings—that of making the ego or the personal I secondary to the real I or inner self. We find, according to all natural and mystical laws, that as development of a psychic nature increases, the thoughts of self, the thoughts of personal glory, diminish in direct proportion to inner growth, and, inversely, personal development is not attained until we do overcome the dominance of the outer self.

If we search all the authentic accounts of the life of Christ available to us today, including the four gospels, we do not find any instance of where He performed His so-called miracles, made demonstrations, or dealt with any natural phenomena simply to mystify or impress his audience. We find that on the contrary He was hesitant to perform acts which might appear to be of an unexplainable nature, at least in terms of then-known, natural law. His actions

of this kind were always based upon a necessity, such as when He fed the thousands who were hungry, and when he healed the sick. Over the life of this mystic is written in large letters the fact that it was not He, as an individual, who was performing the acts that He accomplished; it was not He, as an individual, who carried a new message to humanity, but it was the force within Him—the segment of the universal soul which exists throughout all the universe and to which He referred as "the Father who sent me."

If we turn to another great mystic of the east, we find this same trait in the life of Buddha—the trait of bringing the realization to those whom he sought to teach that it was *not* he, as an individual, who was attempting to glorify himself, but it was only he, as a human being, who had realized a greater power, the real source and mastery of life, and that he was attempting to bring this same understanding, this same realization, to others who sought it.

If we should attempt to analyze a few characteristics of a mystic, besides this one to which we have referred, we might pick out other traits as outstanding, if not more important. The first of these would be devotion. Again, if we refer to Buddha, we see that at the time of the beginning of his great life work, he was a prince, devoted to his wife and family, as any human might be.

As told to us in the "Light of Asia," his father, the king, built him a palace so isolated from the rest of the kingdom that he could witness nothing in the world but what was peaceful, beautiful, and good; yet there burned in his very being that which he had perceived before—the fact that *his* world, *his* small existence was artificial; that the kind of material pleasures which he had enjoyed had only come to him, we might say, by a peculiar act of fate; that, as a whole, humanity knew misery, suffering, disappointment, and sickness of body and mind.

These facts preyed upon his mind. He could not help but give his attention to this matter and attempt to formulate in his own reasoning how man could better live in his environment and how humanity, although it might not be freed of all the negative qualities of life,

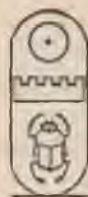
could yet be assisted and have explained life's purpose or the ultimate end of life. This was his ideal—the ideal to illustrate to his fellowmen that he could bring to them, by his own example, the power which he was beginning to understand. This became his very life. He devoted himself to it, and this devotion became an outstanding characteristic, even to the extent of sacrifice, when he, in the still of the night, not wishing to cause others more concern than necessary, quietly bade his wife and son farewell as they slept, and set out to face the actualities of the world and point the way to life for all who would hear him.

He knew that devotion to his ideals must be so paramount that he could give up all he treasured of material value in order to actually demonstrate his understanding. In this trait of devotion we also find many other characteristics of the mystics, although it is impossible to segregate and examine them one at a time. We must analyze them as all a part of one great zeal or determination to do.

With devotion we find the element of sacrifice; and every great mystic, every teacher who has attempted to teach man to live, has eventually seen come into his path the great demand of sacrifice. There has come across the path of all who have attempted to minister to mankind the shadow of the cross, and the lives of the mystics have all ended, as far as their earthly existence was concerned, in crucifixion, either literally or figuratively. We see devotion to an ideal which is not of a material nature; we see love of a principle that was so deep that the discomforts caused the physical being would be insufficient to destroy the love of a thing that was not material, but which held the key to a fuller life.

Life became for each of these individuals not only a physical existence, but an existence in which his very being, in which the mind with which he thought, his soul, expanded and embraced the Cosmic mind—the Universal Soul of which it originally was a part. By this, we see the complete attainment of Cosmic consciousness.

Devotion, sacrifice, and love, then, seem to be the triangle of qualities and



characteristics upon which the ministrations of these teachers were built. However, they did not live entirely in an ethereal or psychic world, as some today would have us believe. We, therefore, turn to the actual earthly existence of these people to consider for a moment how they lived. We shall first find that with all the development and abilities of the mystic, the mystic was still a rational human being.

I believe that it is logical to presume that if we met a great mystic we would find the individual very much a human being in all contacts we would have with him. It is quite probable that we have all met such an individual; that there are among us those who have attained great mastery and understanding, but the very ones who have come nearest to living the life of the mystic are those who do not flaunt or attempt to make known to their fellowmen the qualities or super-qualities which are factors in their development.

These individuals realize that certain forces and certain powers have come to them, not as gifts, but have come through effort, through knowledge, through application of their understanding of the laws of God and nature, and have now become a part of their existence, to be purposefully directed, as have these forces in the past by other mystics, pointing the way of salvation to mankind.

What, then, is a mystic? What is salvation of mankind? These have been defined by various phrases and in many forms of terminology. As already referred to, we find it interpreted in so many different ways in the present age that it is often difficult for us to really grasp for ourselves the complete meaning. It is also not easy to put into words just what the mystic is, because, after all, he is a human being like you and I

while he lives among us in a material body.

This, then, brings us to an astounding fact—that we are all potential mystics; that we have at least the foundation upon which to build to be all that a mystic can be. The mystics of the past have taught the true salvation of man, but religious creeds have become so infused with the theological doctrines of salvation and redemption that all which is vital or would benefit man is lost in the dim recesses of theological dogma.

Can we believe that salvation is the process of the outer man—that it is the process of reciting creeds decided upon by man or the performance of a ceremony, the real meaning of which may not be evident at all to the majority of participants?

Salvation, as offered by the mystics, was not a formula, was not an idle ritual in which people participated while wondering if the worshipper nearest them had a new dress or the one made over from last year, but it was a ritual in which man was brought closer into communion with the cosmic hosts, so that he might raise his true being—his own soul—above the level of his physical existence and bring it into contact with that source which would so nourish it that the soul, itself, would realize its existing powers, its domination over the body and its part in the Cosmic scheme.

Through such salvation as this, and this, alone, can the message of the mystics be heard—can the lives of the mystics continue to live in the lives of serious students today. When we, too, have lifted our beings to the point of full embrace with the great Cosmic scheme, then we shall find that the bitter problems which now involve us in political and economic life will be of very small importance in comparison to the true life we live.

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The
Rosicrucian
Digest
December
1937

Four hundred thirty-six



CREATION

The touch of omnipotence, or the imparting of vital, creative force to mortals by the Deity through touch, is depicted in this mystical masterpiece now exhibited in the rare collection of the Vatican Art Gallery of Rome. The index or pointing finger was often indicated by artists and mystics of the past as the one from which certain subtle, immanent powers of man radiated. Consequently, the painting represents them being deposited in man in like manner.

(Courtesy of The Rosicrucian Digest.)



"My Mamma Told Me"

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As They Deserve ♦

THERE is no question of your motive. You want to give the best advice — but do you? If your child's health is in danger you consult a physician. If his eyes trouble him, you do not rely on family opinion — you visit an optometrist. It is also your duty to guide his imagination into the right channels — to awaken natural latent talents — to give him the start that perhaps you did not have. But are you prepared? Can you instill in the susceptible mind of your boy or girl — *those few words each day* — that can influence his or her later life for the better? You cannot pass this responsibility on to school and teacher. The moulding of their characters, the direction of their mental vision, are *your job*.

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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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(Directory Continued on Next Page)

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The VILLAGE of the DEVIL

A SATANIC PLAYGROUND! A twisted, tangled mass of stone, like the jagged fangs of some fiendish creature of imagination—dark, foreboding. Hewn out of the scowling walls, but not by the hands of man, were cathedrals, castles, and weird edifices. Ghostly sighs and uncanny cries rent the air. Were souls of men imprisoned here? Was this a Hades upon earth? Did demons incarnate dwell here?

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