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*(Courtesy of The Rosicrucian Digest.)*





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# ROSICRUCIAN DIGEST

COVERS THE WORLD

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

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ROSICRUCIAN PARK

SAN JOSE, CALIFORNIA



# THE THOUGHT OF THE MONTH

Thinking Ourselves Into World Unity

By THE IMPERATOR



IS THE world sure of what it wants today? In the uncertainty and lack of unity of the ends sought exists much of the present turmoil. All of the problems of society, whether a neighborhood or a nation, begin with the individual. It is within him that

we must find our answer to the foregoing question. If in any average gathering of people, you venture the questions—what is good, or what is wrong, about the world?—you will receive a chorus of disparate replies. Each is equally emphatic in his explanation and may even offer logical argument to support his views.

From a situation as confusing as this we are, on first blush, led to believe that either men's senses — their objective faculties of perception — are at great variance, or there is no positive quality about anything other than its reality; however, as we reflect, we realize that though all men's faculties are not equally acute, they do in general perceive alike those qualities which actuate their sense organs. Any two men will see nearly alike the same lines and proportions of mass of a statue, even though one may be a sculptor; likewise, any two or a dozen or more persons will see in a painting its geometrical forms, its circles, squares, and triangles as readily as an artist. On the other hand, the artist and sculptor will declare that they perceive a significance and an import

conveyed by the lines and arrangement of mass that the others, with eyes as good, can not see; consequently, this quality which the artist sees in the objects is not of the things themselves. The differences of opinion, then, of things perceived are not solely the result of the varying degrees of accuracy of our physical senses.

According to the old theological and deistic conception of our universe, which still persists, our universe as it now is was determined by an end. God was a cause; things were of Him, but they were not synonymous with his nature. The creation of the things of the world was, according to this conception, to realize the end sought, and that end was serving man. From this line of reasoning, it follows by necessity then that all things were intended to be for the advantage of man. In other words, if the purpose of the universe, from the deistic conception, is a theatre for man's actions, then all things of the universe become only props for his needs. Continuing further from such a religious premise, all things of the world conceived and made by God and intended for man should have their real value to him easily apparent in their nature. Thus everything man perceives about him should be clearly indicated in its nature as to how he should use it and its degree of importance to him.

There are, however, certain faults existing, at least in the logic of such a religious view. For example, one person will proclaim as useless and inimical to his interests what another highly prizes. If all things have a predetermined inherent quality which is of value to man, and if men collectively have about the

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same degree of accuracy of their physical senses, then all things should be accepted or rejected alike by man. The fact that men do not accept the things of the world alike can not be explained away because of man's arbitrary will. It can not be denied that to an extent man has the gift of freedom of choice. Certainly, however, men do not generally exercise their volition to their own personal detriment. This right to choose is used, as they see it, to their advantage. It is a matter of experience that each man seeks in the world from its many forms and expressions that which he believes to be to his benefit. If what he chooses proves to be detrimental to him, it is apodictical that things *do not* advertise their value to man, and if they have such a value it must be discovered by him. Certainly the acrid taste and fetor of a sulphur spring are not qualities that would impress man offhand with its curative properties.

If we approach this problem of the importance of things of the world to man from the philosophical aspect only, we find our solution more quickly. There are for every man two general realms of existence which are easy of discernment. The first is, *we are*; and the second is, *things are*. There are some who may oppose this contention, and using the Cartesian philosophy as a basis for their argument say perhaps only *we are*. They might contend, as did Descartes, that all else might have no existence except in our minds. In other words, everything, including nature, the world, all that is in it, and the heavens above might be illusionary—and yet the mind that is capable of saying that these things are, or are not, has by that very fact an existence. On the other hand, however, if we admit that we are, it is because there exists in our consciousness certain attributes of self that we define as the "I", the ego; consequently, it follows that consciousness, our thoughts and those things, sentiments or perceptions, of our own body which the thoughts embrace, and which become a reality to us form the other aspect of the duality. You can think that *you are* only because you are able to think that something else *is* as well. The basic or primary quality in all things, therefore, including ourselves, is

their reality—that *they exist*. No matter what we think of things or how we may differ in opinion about them, we all agree that they have a reality to us, or we could not even entertain any thought about them.

Let us just presume that the colors red and blue have a reality as real as we perceive them. If then the question is asked: which is *better*, the red or the blue? how would we answer it? If we answer it from the point of view of their basic quality, neither can be better. We have already determined that all things have as their primary quality their *reality*; consequently, nothing can be more or less real. A thing is, or it isn't, therefore, the colors red and blue are of equal status as realities. Suppose we answer the question as to which is better from the standpoint of their relationship to man—what can this relationship consist of? In other words, what is the relationship which we conceive that certain external realities have to us? We find we mean that all things in existence which are conducive to our personal existence and which become pleasurable have an excellence to us. Man is only too aware of the transiency of his own existence and by nature is so constructed as to seek to take into his own being that which will help to preserve him, at least the normal span of life. When we maintain our normal state, we enjoy a pleasurable existence, consequently, all things which conform to our nature are pleasurable to us. We can thus answer the question of what is meant by which is better, the color red or blue, by saying which of the two colors contributes the most to our pleasurable state.

What is the sum total of these various pleasures which we all experience, regardless of their nature? It is a condition or state of mind that we designate as *happiness*. To be happy most certainly is to have our consciousness dominated by pleasurable sensations. The factor then upon which our state of happiness is dependent is the immanent desire of our being for pleasure. From this, it is apparent that happiness itself is *not* a positive quality. It has no separate existence. It does not exist in the universe as an elusive element to be snared. It is, in fact, not a reality in





itself, nor does it exist as an integral part of any of the other realities. There is nothing we can point to and say, "this thing is happiness." Happiness arises from our uses or application of the things and conditions of the world. This, then, as the ancient Sophists of Greece declared, truly makes man the measure of all things. It is man alone who attaches significance to the things of the world. It is he who gives them their value to himself—not the Cosmic. In the universal scheme, all things are equal. There is nothing that is useless or to be damned. As we have seen, they all have their primary quality of reality only, of having existence. It is man, who, when looking out upon life, applies to the individual things the value that he alone sees in them. He must think of the things of the world in the terms of the happiness he seeks. Of the myriad of things in which our world is rich, man chooses to acquire only those things which will bring him the pleasures he desires. This *desire for pleasure*, like man's nature itself, is twofold. There are the urges to secure those realities of the world which gratify the body, and there are those which seek to please the mind. Pleasure itself is not dual. There are not, as often expounded in some philosophies, lower or higher pleasures. There are but pleasures. Pleasure is the satisfaction derived from supplying a want. If there was not the want there could not be the satisfaction that comes from removing it; consequently, there would be no pleasure. Philosophically, then, the end served by pleasure, regardless of what contributes to it, is the same. There are, however, *tastes* or *preferences* in pleasures. It would be extremely difficult to distinguish between the kind of pleasure derived from boating on the one hand, and golf on the other, yet each has its adherents.

The preference in pleasures, particularly as to whether they are to be mental or physical, partly depends upon the environment in which we are placed. The most easily acquired pleasures are those of the body. The continuous existence of the body, at least for its normal span, depends, as we have said, upon its assimilation of other realities, and when the body is normal, we experience

pleasure — a *physical happiness*. If we live in such circumstances, or under such conditions that our whole energies must be devoted during nearly every waking hour to sustaining our existence, the only happiness we will come to know is physical. Where the environment is not so severe, there is time provided for the consciousness to experience mental pleasures, the pleasures that come from the satisfaction of curiosity and from the realization of aims and ideals which are in turn a product of imagination and thought. The body, therefore, compels the pursuit of a happiness entirely different from that of the mind. Since happiness comes from the pleasure of things had or experienced, the man desiring bodily happiness is going to appraise the things of the world — the external realities — entirely differently from the one who finds ecstasy in the gratification of the mind's desires. Certainly the gourmand is going to place an entirely different value on worldly things than will the sculptor.

From all of the foregoing, it is easily deduced that if the peoples of the world are to live together in harmony and understanding, there must be established certain universally accepted standards of happiness, towards which all will strive. If humanity sees happiness as a state that will provide all of the beastly pleasures, we can then expect recourse to all of the conduct that will gain such an end. May we presume, for an analogy, that the ferocious wolf, though not conscious of it, has the instinctive end in life of providing the pleasures that come from the quenching of thirst and the satisfying of hunger. If he could conceive of increasing his pleasures, of establishing a lasting happiness, it would be found that his ideas would consist of acquiring larger quantities of game, and depriving all other living things, even his own kind, from sharing in it for fear of not having sufficient to gorge himself. The wolf represents certain groups of our world society today. Conversely, the mystic sees in the things of the world another kind of happiness. It is the satisfaction of the spiritual and esthetic desires. All things, says the mystic, are of God. To know and understand them is to use them intelligently; to live intelligently is to live



God-like, for God is wisdom. The mystic lives a wise and orderly life, which keeps one from being perturbed, and causes one to enjoy the tranquility—that pleasure of mind—which is peace. The mystic's pleasures are of a *positive* content. They do not come from receiving but from *doing*. He tries to *create*, to *materialize* in form the ideas and ideals which he has, whether they be of architecture, music, art, philosophy, or the transcendency of humanity.

Physical pleasures are of course physiologically necessary, but so are the mental ones. In conclusion, society must decide today whether it desires that happiness which comes from idealizing the pleasures that come from avarice, cupidity, and concupiscence, or those that come from service to humanity, knowledge, and constructive achievement. There must be a *meeting of the*

*minds* on the happiness to be sought in life, if there is to be a unity of action by which it is to be acquired. A congress of the nations of the world *must think out the motives* that they desire to have actuate all peoples alike. A nation whose ends, whether they are actually expressed in words or not, consist of the pleasure that will come from having all other nations quake in fear of it, and which holds that happiness consists of subjugating all other peoples to its will can not contribute much to a plan which has for its purpose the securing of the happiness that comes from personal liberty and the realization of the virtues. There must be a new evaluation of happiness, and it must be acceptable to all nations, if it is to be realized. Until men agree on what they want, they can not be expected to travel in the same direction in search of it.



## *Desire and the Mental Self*

By PENSATOR



OUR acts are motivated by our thoughts. These thoughts are generated by a desire to attain something which we do not possess. The results of our actions are the effects which constitute our life's experiences. Now by reversing the

order of these statements it comes out something like this. Experience is an effect, resulting from an act, which was motivated by a thought, that generated from a desire.

Now in that brief sentence I have packed the complete capitulation of the basic, fundamental law of life. Stripped of all the concealing adornments of rhetoric and dogma it stands out so clear and obvious that you turn away with no further interest in it; just as men turn away from the strip-tease

when she has flung off the last concealing garment.

The tendency is to say, "why, that is obvious! We've known that all the time." But people don't know it! If they did we would have no war, no poverty, no disease, no grieving hearts. You know that no one would impose any of these afflictions upon himself if he knew how to avert them. If men and women really knew this truth which I just stated, they would then know how to avert these calamities.

Now, will you take another look, with me, at this naked truth? Do you perceive that desire is the initial germ, and that thought is the roots spreading out to seek nourishment for this germ? Do you see that our acts are the stem and shoots springing from these roots, and the resulting experience is the ripened fruit which we gather in? If you see that clearly now, I confidently predict some rich and gratifying harvests for your future enjoyment, because from now on, you are going to examine your desires pretty carefully and discard all of those which produce unwanted fruit.



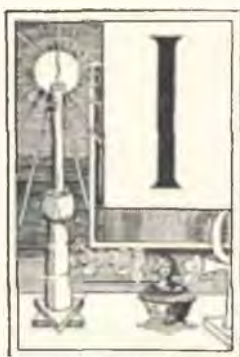




## Proving Mystical Truths to Science

By FRATER PAUL E. BURKY

### PART II



**I**N A previous article, the application of the law of the field to our mental processes, to the possible effect of inter-acting planetary fields on our psychic and mental reactions, and to the laws of gravity, was given consideration.

Before continuing the discussion of the field, we may find the discovery of air-conditioning experts very interesting to review. They have found that a condition, called ionization, is essential to the comfort of the occupants of a room, regardless of the other factors: humidity, temperature, and circulation of fresh air. If there are not too many persons in the room this condition cares for itself, but when there are many occupants, they absorb the ionization faster than the Cosmic Rays can renew the supply. Absence of ionization causes a dull, listless, sleepy feeling to come to the occupants. This supports the Rosicrucian principle that there is much more than the chemical requirements necessary to maintain life.

Returning to the law of the field, we will now consider its physiological effects on the human body. The statement has been made, for many centuries, that in addition to the physical body there is also a psychic body, known as the astral

body, or soul. For many years the only ones who were actually able to see this psychic body, or field, were the mystics. Recently a scientist, Oscar Bagnall, wrote a book, "The Origin and Properties of the Human Aura." In this book, the method of using colored glass plates as a screen to bring out the visual part or effect of the aura, is described. Mystics know that emotions cause very definite changes in the aura and everyone knows how worry and other emotions affect the body. These effects are caused by an improper balance between the psychic and physical bodies. Quite often, even in cases where the physical body is severely affected, the harmonious relation can be restored by psychic treatment alone. In other cases, medical treatment is required and in most cases both methods are of even greater value. There is no conflict between the two methods. One of the main reasons for founding The Rose-Croix Sanitarium in San Jose was to demonstrate the value of using both of these methods at the same time. Another was to train physicians in the use of the psychic methods in conjunction with their regular medical treatments. After all, we can find many physicians who make no secret of the fact that they can not cure but only use the best known methods of assisting nature to do the healing.

There is, also, the problem of whether the selective action of certain drugs is due to the law of fields. It is indicated that the specialized nature of these organs is also found in their respective



fields, and it naturally leads us to suppose that if this is true only special drug fields would act upon them.

Returning again to the world of physical phenomena, we find that the electric light, the radio, the X-ray machine all operate on the principle that, under certain conditions electrons or photons are thrown off by atoms. The photo-electric cell is an example of electric currents being produced by the impact of light particles alone.

From the chemical view, we find the carbon compounds behaving in a way that is very difficult to understand. We find compounds having the very same kind of atoms and the same number of each behaving in ways amazingly different. What part could the angular field relationship have to do with this peculiar behavior? This offers a good problem for research. Is the molecular field of the diamond of a particular type that makes it a good cutting and grinding compound, while that of graphite, much used lubricant and of a very soft texture, is of a much different type?

Mankind has long searched for the Universal Law of all things and it is possible that all of our observations will lead us a little nearer to that law. Even if all the things discussed were finally accepted as true, there would be many long years of research necessary to evaluate the intensity and properties produced by pure and compound angular positions.

Energy is defined as a particle, which we will in this article call a photon, even if it may be alpha or other types of particle, moving in a two dimension wave. The frequency of the waves determines the type of energy represented such as light, Cosmic Rays, and heat. Some scientists call the combined wave and particle a wavicle, a term that can be applied to all energy. The two dimensional idea of energy would then be a direct violation of the law of inertia, which states that matter in motion tends to maintain that motion unless an opposing force was applied from the opposing direction. At a speed of 186,000 mi. per sec. a very strong force would have to be applied to supply the vibratory nature of energy. Suppose we change the definition of energy to fit the

required limitation of the law of inertia. The definition would have to be similar to this: Energy is a particle moving in a spiral around a straight axis, the diameter of the spiral being exactly equal to the wavelength. This places energy in the third dimension and fulfils the wave requirements as well as giving it an action in accordance with the law of inertia.

If we now draw a picture of the cross section of a ray of white light, the result is much like our drawing of planetary orbits in the Solar and atomic systems. There are a large number of concentric orbits, each of which has an interval between its self and the next inner orbit. These intervals are what make the fine, dark spectroscopic lines, when the spectrum is broken up by diffraction.

90° cross section of energy wave. Applicable to astronomical and atomic graphics.



- |                 |           |
|-----------------|-----------|
| 1. Cosmic Rays  | 5. Violet |
| 2. Gamma Rays   | 6. Blue   |
| 3. X-Rays       | 7. Yellow |
| 4. Ultra Violet | 8. Red    |

We may state that in these spectra there is first a positively ionized photon flow at one wave length, an interval, and then a negatively ionized photon flow at the following wave length. This continues + int — int + int — int to both ends of the energy spectrum.

Critics may say that this is contradictory to the experimental evidence available to support the transverse wave theory of energy. On the other hand, we find that there is no conflict at all in the experimental evidence and that the spiral theory is just another improvement in the human concept of nature as





it really is. For instance, regardless of the direction we are, in relation to a light wave, as long as it is viewed from a point nearly perpendicular to the axis, we find a transverse wave to be evident. There is no contradiction on that point.

It is interesting to note that, in the spiral theory as in the transverse theory, there is also a longitudinal wave of the same length as the transverse wave. It is also important to understand that if any attempt is made to plot curves of light waves, in their exact relation to their velocity only one thing can result; a perfectly straight line. This is true because man has no means of producing a line fine enough to permit the introduction of waves, in such relatively short lengths, into the graph. This point will be of great importance when we deal with the probability waves of the energies, the Solar system, and the atomic system. Any criticism of the spiral theory, on the principle of diffraction, can not be held valid because the spiral theory meets all the requirements of diffraction phenomena with the longitudinal wave plus its relatively straight line characteristic.

It should be observed that light also is subject to a gravitational field and that this field holds the photons in their orbit against the law of centrifugal force. In other words, the orbit occupied is the balance of the gravitational field and centrifugal force. In this event, the shorter the wavelength, the more energy a ray should have, and this is exactly what experimental evidence shows; the ultra-violet has more effect in producing chemical change than has, for instance, yellow or green light. To illustrate the phenomena more clearly, the closest energy to the axis is the Cosmic Ray spectrum, which has the highest chemical effect and also, the tightest gravitational attraction to the axis. This same condition is found to be true as we consider the energy spectrum; Cosmic Rays; Gamma Rays, where the power to transmute elements stops; X-rays, where the intense power of penetration ends; ultra-violet, where the power to produce fluorescence ends; light; infra-red, where we find most of the power to effect chemical change ends; and then on down to the lower

energies with the gradual loss of power to have any great influence.

It has been said that there is so much difference in the Macrocosm and Microcosm that it is impossible to study them in the same manner. That statement is not completely true, for there is, at least, one method of approach from the standpoint of experimental physics. The courses of the planets, around the sun, are so well understood that little need be said about them. It can readily be observed that their orbits resemble the orbits of photons in light rays. Anyone, who has seen the orbit paths illustrated, as science now accepts them, can see that these paths are so similar that they indicate some fundamental law, which applies to the atom, Solar system, and energy rays. It is rather interesting to observe the importance of a spiral inductance and condenser in the production and transmission of radio waves. This observation is made here because it helps to clarify the statements made in the next paragraph.

Now that the similarity of orbits is established, let us consider how the relativity theory can assist us to reach an even greater method of comparison than that provided by similar orbits. If, for a moment, we can project ourselves outside the solar system, it is at once apparent that the sun and its planets (atomic nucleus and electrons) are, in relation to the universe, moving very rapidly in an orbit encompassing a still greater portion of the universe. What can we learn here? Simply that the solar system, as a unit, follows one single, greater orbit and, in doing so, produces, by its planetary orbits, a spiral wave of exactly the same nature as an energy wave. Here, as in the light rays, the relative size of the planetary orbits to the longitudinal distance travelled, in the greater orbit, is such that if any attempt to plot a spiral graph is made only a straight line could be the result. This is true because, even though the orbits are many times larger, there is also a proportional increase in the longitudinal travel and in the elapsed time. This illustrates how, in any co-ordinate system, the values of time and distance are always in proportion. Then, too, it shows matter to follow the laws



of energy, a very important point from the approach to the study of atoms.



1. Sun
2. Orbit of Mercury
3. Orbit of Venus
4. Orbit of Earth
5. Orbit of Mars
6. Orbit of Asteroids
7. Orbit of Jupiter
8. Orbit of Saturn
9. Orbit of Uranus
10. Orbit of Neptune
11. Orbit of Pluto
12. Orbit of ?

Up to the present time, there has been such universal acceptance of Bohr's atomic system that little, if any, attention has been given to the fact that the atom is in a continuous longitudinal motion and because of this, produces spiral waves, just as the solar system does. These spiral waves are the only true probability waves. If we were able to project our selves inside the atom, there would be a justification for considering the atom from a standpoint of orbits alone, but, since we can not do this, the atom should be studied from an exterior viewpoint, which means that its longitudinal motion must also be considered.

Probability waves can be constructed for any form of energy, even sound. The music of a symphony orchestra is as complicated, when put into a graph of probability waves, as any solar graph and perhaps, as any graph of atomic probabilities.

It is very probable that the use of this type of probability wave will lead to a much better understanding of valency. There may be a very fundamental con-

nection between the similarity of these waves to a threaded rod. With each rod having a different type of thread, it would be found that there would be quite a difference in the meshability according to the size and spacing of the threads.

Most scientists agree on the disintegration of matter and that it applies in varying degree to all the elements. Just how does this happen? Perhaps it is a case of the balance between centrifugal force and gravity, within the atom, reaching a condition where the nucleus is no longer able to hold the electrons in the same orbit, or even within the atomic field. Several conditions could bring this about; the continuous loss of electrons, and the impact of a higher energy particle being two of the possibilities.

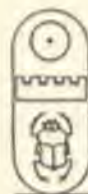
Another possibility is that the electrons may line up in a greater gravitational pull in some parts of the orbit than in other parts. This could pull the inner electrons out of their orbits and if the centrifugal force were strong enough, they would be thrown completely out of the atomic field.

This same condition can hold in the Solar system as well. It has been said that when all the planets become conjunct the earth will be destroyed. In such a conjunction the gravitational pull on the sun would be so great that a big portion of hot fluid could be torn away and if such a molten projectile should strike the earth, the prophecy that the earth is to be destroyed by fire would be fulfilled.

Another thing to think about is the acceptance of the electron as the smallest unit of matter. Just how can an atom emit photons and other energy particles if its smallest unit is the electron? Must the energy of each orbit be so evenly distributed or can it be concentrated as in the solar system, or can some orbits be of the same form as the asteroid orbit?

Dr. Millikan found that above an altitude of 85,000 feet there is a rapid decline in the number of Cosmic Rays. With this and the other phenomena considered we can form a theory. It is that what we know as Cosmic Rays are not true Cosmic Rays in all cases but

(Concluded on Page 456)







## Better Than Ideals

By SOROR EVELYN PAXTON



**W**HAT are ideals? How can there be anything better than an ideal? An ideal is the very best that a man can grasp, or understand, something beyond his ability to attain at the present moment. That is why we say that we are trying to live

up to, or, according to, our ideals.

Webster's dictionary defines the ideal, saying "It exists as an archetypal idea. Existing in imagination only, visionary, unreal. Pertaining to the nature of mental images, ideas or conceptions."

Let us consider the wisdom of this, and, how there could be anything better than this? The essence of all that which is within and alive works outwards into manifested form. It changes form as it evolves. But do all ideas come from within? Many come from outside of ourselves. The baby reflects its mother's smile, even as the lake reflects its counterpart the cloud. The baby, by catching, grasping and giving back the quality of its mother's loving smile builds within itself an ideal of happiness for itself and others. Is not "Reflection" a password for us? Reflection of what? Of all that which is without and within of which we have need in our growth.

Our common everyday ideals are planted within our consciousness by something outside of ourselves, and

beyond ourselves. They are a conditioning and environmental process.

Utopias were never envisioned by savages, nor cannibalistic orgies by mystics.

Many of our everyday commonplace ideals we absorb through our five physical senses. Think a bit. Is it not so? Doesn't this partially explain some of our spiritual weaknesses?

Returning to our definition, we find the words, "visionary" — "unreal." Why should an ideal be visionary? Is there lack of strength in vision? If there is, the ideal must be weak also — for strength is not the product of weakness, but rather the supplanter. Our dictionary also says that which "is visionary, is dreamy, imaginative, impractical." Not so good, is it, to build a house of life on impracticability? How then are we to escape these imaginative, impractical, idealistic ways of life that lead us vaguely on through life, accomplishing a little good here, and a little good there, and not so much somewhere else. There is, so rumour hath it, a place that is paved with good intentions. Ideals and intentions are companionable, at least.

Let us use ideals as stepping stones, not as finished products, or a goal. Let us practice quietness of spirit, concentrating our attention upon wisdom, understanding, humility and love of, and service to, humanity. These are not ideals. These are not visionary, nor impractical. These are the fingers of God, holding us, guiding us into the straight and narrow path of our destined way.





## *The Bible of Mankind*

(A Study by Thor Kiimalehto, F. R. C.)



THE first step in the fellowship of faiths is that we learn to understand some other religion besides the one in which we were born and brought up. A man who is of a wholly scientific or artistic type of mind should try to understand that urge

in the human heart which finds expression in religious devotion. Despite the prevalence of agnosticism and materialism, religion is too fundamental a need of the human soul for anyone to succeed in eradicating it permanently. Religion is a divine method of educating the soul. All the great world teachers of religion were highly developed and illuminated souls, born with a definite mission to educate their generation in the spiritual laws of life. Truth is universal, but it must be re-stated in each generation to meet the changing needs of the time. The forms of religion, expressed in ritual and ceremony, are at first a living embodiment of the inner truths. Later there is a tendency to emphasize ritual at the expense of the truth it symbolizes. What may have been a necessity in one age becomes utterly meaningless in a later age when social conditions have entirely changed. When man becomes receptive to inner guidance, when love becomes the law of his nature, he will no longer have need of a religious sys-

tem or a religious teacher. He will study the laws of life in the schools of ancient wisdom, and he will interpret the applications according to the needs of the day and his conscience. Where love prevails, there will be neither injury nor conflict.

Each avatar or teacher of religion came to bring a message to his generation and to emphasize a certain aspect of universal truth. The life of every avatar is worth studying. The story of each one is both inspiring and illuminating. The avatars represent the noblest souls of our humanity. In their own lives as in their message they reveal anew the age-old message of love and service. Comparative religion should interest the esoteric student as much as the history of philosophy, the arts, and the sciences. The true mystic is at home in every religion. Every shrine is to him a sacred edifice. All ritual is symbolic of great spiritual truths, and every Bible is a divine revelation. These noble utterances come from the heart and go straight to the heart. The divine voice seeks many channels, and he who is attuned hears the divine note in the prayer of every faith. The one needful quality is sincerity. The one high ideal is the life of love and service. To quote Walt Whitman:

"I hear the Arab muezzin, calling from the top of the mosque;  
I hear the Christian priests at the altars of their churches — I hear the responsive bass and soprano; . . .  
I hear the Hebrew reading his records and psalms;  
I hear the rhythmic myths of the Greeks, and the strong legends of the Romans;





I hear the tale of the divine life and bloody death of the beautiful God—the Christ;  
I hear the Hindoo teaching his favorite pupil the loves, wars, adages, transmitted safely to this day, from poets who wrote three thousand years ago."

Rudolf Steiner tells us in his *Knowledge of the Higher Worlds* that the student should not fail to give his soul the nurture that comes from the inspired teachings of spiritual investigation. "If our eyes cannot follow the woods in their mantle of green, every spring, day by day, we should, instead open our soul to the glorious teachings of the Bhagavad Gita or of St. John's Gospel, or of St. Thomas a Kempis." The esoteric student should acquire a new understanding for all that the great teachers of humanity have uttered. "The sayings of the Buddha and the Gospels, for instance, produce a new effect on him. They pervade him with a felicity of which he had not dreamed before. For the tone of their words follows the movements and rhythms which he has himself formed within himself. He can now have a positive knowledge that a Buddha or the Evangelists did not utter *their own personal revelations, but those which flowed into them from the innermost Being of all things* . . . . The many repetitions in the sayings of the Buddha are not comprehensible to people of our present evolutionary stage. For the esoteric student, however, they become a force on which he gladly lets his inner senses rest, for they correspond with certain movements in the etheric body. Devotional surrender to them, with perfect inner peace, creates an inner harmony with these movements, and because the latter are an image of certain Cosmic rhythms which also at certain points repeat themselves and revert to former modes, the individual listening to the wisdom of the Buddha, unites his life with that of the Cosmic mysteries."

A most welcome contribution to the literature of Comparative Religion is *The Bible of Mankind*, edited by the Persian mystic, Mirza Ahmad Sohrab. It comprises selections from the bibles of nine of the great world religions with an introduction to each one by a recognized scholar of that particular religion. The nine religions comprise Hinduism, Zoroastrianism, Buddhism, Confucianism, Taoism, Judaism, Christianity, Islam, and the Bahai Cause. As you read these

selections from the bibles of the world, the striking feature is the similarity and universal appeal of the message in each one. The emphasis in each one may differ. Hinduism emphasizes the unity of life; Buddhism, universal law and duty; Zoroastrianism, purity of thought, speech, and conduct; Judaism, justice and social righteousness; Christianity, love; Islam, destiny; Confucianism, filial piety and reverence; and Taoism, detachment and balance. The religions of the world compose a celestial harmony, and each religion strikes its note. Yet the entire melody can be found in any one faith.

Each religion is a pathway to God. Each religion has its inner and outer teachings. We must not permit the weeds of superstition that accumulate about it in the course of time to blind us to the beauty and the truth within. The source of religious inspiration is so lofty that every bible is replete with passages of compelling beauty and power. Every religion sounds the trumpet call to action that man may approach God and that he may convert the world to an earthly paradise, reflecting the joy and harmony of celestial spheres.

As I turn the pages, one noble passage after another greets the eye and nourishes the soul. The Hindu prays:

"Lead me from the unreal to the real!  
Lead me from darkness to light!  
Lead me from death to immortality!"

In the Khandoga Upanishad is a parable explaining the divine essence in all matter:

"Fetch me from thence a fruit of the nyagrodha tree."  
"Here is one, sir."  
"Break it."  
"It is broken, sir."  
"What do you see there?"  
"These seeds, almost infinitesimal."  
"Break one of them."  
"It is broken, sir."  
"What do you see there?"  
"Not anything, sir."

The father said: "My son, that subtle essence which you do not perceive there, of that very essence does this great nyagrodha tree exist. Believe it, my son. That which is the subtle essence, in it all that exists has its self. It is the True. It is the Self; and thou art it."

Independence through reliance on the inner voice is stressed by Buddha in his final charge to his disciples:

"Therefore, be ye lamps to yourselves. Be a refuge to yourselves. Betake yourselves to no external refuge. Hold fast to the Truth as a lamp. Hold fast as a refuge to the Truth. Look



not for refuge to anyone besides yourselves . . . It is they, among my disciples who shall reach the very *topmost* Height."

The whole duty of man has been stated for all time by the prophet Micah:

"What doth the Lord require of thee but to do justice, to love mercy and to walk humbly with thy God."

Ecclesiastes adds:

"Whatsoever thy hand findeth to do, do it with thy might."

Hosea is more explicit:

"For I desired mercy and not sacrifice, and the knowledge of God more than burnt offerings."

Confucius states in the *Shu King*:

"When a country is well-governed, poverty and mean conditions are things to be ashamed of."

Mencius teaches:

"Righteousness is man's path."

In Exodus, Chapter 22, appears a verse startlingly pertinent to the most urgent need of today:

"Thou shalt neither vex a stranger nor oppress him; for ye were strangers in the land of Egypt."

Deuteronomy, Chapter 33, consoles us:

"The eternal God is thy refuge, and underneath are the everlasting arms."

Despite the moral laxity of a reactionary age such as ours is, the value of the Ten Commandments stands firm. Despite a prevailing paganism, more people know the Twenty-Third Psalm than any other passage in literature. The Lord's prayer is unexcelled for its classic simplicity and humility. The vision of a world at peace in the millennium that Isaiah depicts when men shall beat their swords into plowshares and nations shall not go to war any more is still the dream of mankind today. No message is more sadly needed today by our brutal, aggressive, and powerful industrial barons and dictators than the Sermon on the Mount. Would that these immortal words from John (I, Chap. IV) could be engraved on the walls of every council chamber in the world today:

"Beloved, let us love one another, for love is of God; and everyone that loveth is born of God and knoweth God.

Beloved, if God so loved us, we ought also to love one another.

If we love one another, God dwelleth in us, and his love is perfected in us. Hereby know that we dwell in Him, and He in us, because He hath given us of his Spirit.

If a man say, I love God and hateth his brother, he is a liar. For he that loveth not his brother whom he hath seen, how can he love God, whom he hath not seen?

And this commandment have we from him: That he who loveth God, loveth his brother also."

The good life as depicted in the Koran is similar:

"God hath preferred those who are strenuous with their wealth and their persons to those who sit still."

"Be sincere in your works, for the divine test is very keen.

The hardest part of an action is to secure the purity of motive.

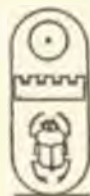
Without sincerity all works are valueless.

Let good deeds be your companions."

Each religion centers about a perfected personality — Zoroaster, Buddha, Moses, Jesus, Confucius, Lao-Tze, and Mohammed. Each religion teaches the perfect man, the superior man, the ideal to which every human being should aspire. The righteous life, the life of love and service, is the path to a perfect manhood, to that state of harmony when man is united in the bonds of love both to God and his fellowman.

Let us take the nourishment that all these religions offer. Let us not study from one book alone. We can gain in understanding, in breadth of vision, in insight, through familiarity with all the bibles of the world. Most of us need a note of inspiration with which to begin or close a day of worldly cares or arduous toil. What better method than to read a chapter from some classic, sanctified by countless devout human beings, a passage from the Bhagavad-Gita, the Gathas of Zoroaster, the Koran, the Upanishads, the Old Testament, or the New Testament. As you read, you will find the passages that have inspired the great writers and thinkers of the world — Dante, Sir Francis Bacon, Schopenhauer, Tolstoy, Emerson, Edward Carpenter, and William Butler Yeats, to mention but a very few. To immerse one's soul in these classics is as elevating as the study of music or of art or the contemplation of great works of architecture.

The arrogant European may disparage the Orient. Yet the truth remains unchallenged that whatever is sublime in western tradition comes from the philosophies and the religions of the East. Civilization and unrestrained intellect have thrown the modern world into chaos and confusion and lawless destruction of human beings; even the helpless, the women, and the children. Who can dare deny that a beautiful soul





is worth more than all the wealth of Croesus, and a beautiful way of life is of greater importance than all the inventions of the West, and the Heart is more important than the Head?

Egypt, India, China, Persia, Palestine, and Arabia have given the world its great religions and the loftiest sentiments ever reached by the soul of man. These countries were the seats of flourishing civilizations in the past. Today they are seething with the unrest of a transitional period. The goad of persecution and oppression is driving them to unity, harmony, and self-awareness. They are passing through the trial by fire. They are being prepared for a tremendous resurgence of their genius and culture.

Hail to the light that appeared in the East! Its rays have encircled the world, quickening into life whatever land they have touched. The Light shines for all who have eyes to see and hearts to feel. There is no rest. The Light moves ever onward. The spiral is about to be com-

pleted, and the Light shall dawn once more in the East on a new day not so far away.

Let us take the gifts that God has showered upon the world. Let us drink at the fount of wisdom, no matter in what garden we find it. Mother Asia, thou hast nourished at thy breasts the children of all mankind, and thy sons have been the noblest that this world has yet seen. Even today the noblest experiments in government are being tried in Palestine and in India. The pioneers of Palestine have literally turned the desert into a blossoming garden despite indifference and opposition. The people of India have united under Mahatma Gandhi, have abolished the ancient wrong of caste without civil war or bloodshed, and will achieve political independence without revolution. And the greatest statesman in the world today by common consent is the spiritual Mahatma Gandhi. He towers above his contemporaries as the snowcapped Himalayas tower over the mountains of the world.



"The reason I came into the Order and have remained all of these years is to find more ways of improving myself. I take it for granted that the reason most of you are in the Order is because there is some dross you want to burn out, some weakness you want to overcome, some strong point you want to build up. We can soon realize that while there are weaknesses in all of us, we are not all alike—neither good nor bad. We are just different, and each individual has his or her right to be different in a way that is in accordance with the light of his understanding and development."—*Dr. H. Spencer Lewis*, late Imperator of AMORC.



## PROVING MYSTICAL TRUTHS TO SCIENCE

(Continued from Page 451)

*The  
Rosicrucian  
Digest  
January  
1940*

newly formed atoms travelling at nearly the same velocity as light. How? Why?

Here is how and why. The energy rays on striking the heavier atmosphere are slowed, imperceptibly, by the atomic and gravitational effect and in this way enable the accumulation of photons to form a very intense concentration of

energy in the respective orbits before the newly formed system is carried away by the rotating gravitational field of the earth.

This gives rise to the theory that the photon is the smallest unit of matter and that matter is, really, only a form of energy.





Each month a paramount question of the day which engages the thoughts of millions of intelligent people throughout the world will be considered in this department. Each question will be answered by two different Rosicrucian members. The answers to the questions are not to be regarded as official statements of opinion of the editor of this publication, or of the officers of the Rosicrucian Order, AMORC.

## "IS CIVILIZATION AIDING OR SOFTENING MANKIND?"

*Through the studies which she has pursued, Genevieve Hatch has had occasion to note the influences of civilization upon some scientific fields.*

*His wide experience with various aspects of present-day living enables Harvey W. McCormack, retired commander, U. S. N., to consider this question capably.*

SCIENCE teaches that the ability of any species to survive nature's catastrophes depends upon that species' aptitude to readjust its habitat and physical structure to conform to changing evolution. The species most capable of this are the least specialized types. Man's only weapon against nature—his intelligence—has been, for the last few centuries, rapidly becoming specialized. Undoubtedly, if we consider only the ancestors of this present civilization, our intelligence has materially progressed; but since the Renaissance each individual's education has tended to be in one particular field and our modern civilization has made specialization imperative that man might procure steady employment. Civilization has aided mankind in every way a material-minded master would deem necessary — health, safety, comfort, inter-communication, leisure, and recreation. We have every advantage over the savage, yet, if our civilization should suddenly crumble, our so-called savage neighbors would be the ones most capable of continuing to find

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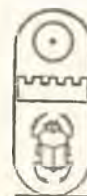
CIVILIZATION, at any particular time, may be defined as the total effect upon mankind of all the Arts and Sciences known at that time.

The laws governing human actions and reactions have always remained the same. Whether an individual is a success or failure is largely a function of his personal equation.

Mankind is always dependent for his very existence on the means and methods then extant, and if during any period he was deprived of his current civilization he would be just as able to meet the new situation as would mankind during any other period.

In all ages, mankind would have been completely bewildered if the influences surrounding him were suddenly and violently abolished. But today mankind has as much intelligence, initiative and ability as ever before and surely far more knowledge. Modern society, suffering destruction of its civilization, would therefore much sooner reestablish itself than would by-gone society, pro-

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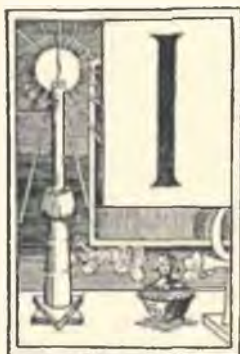






## Cause and Effect Are Within You

By HUGH P. HUBBARD



THIS is a universally accepted axiom of philosophy and science, that there is no effect without a cause, and conversely, no cause without an effect. The first of these two statements is obvious enough, that there can be no effect without some motivating cause to bring it about. But the second statement raises a question in our mind. Could a cause exist without an effect? We might say that gravity causes a waterfall when a lake or river is located at a higher level than surrounding land, but that there are cases where those conditions are fulfilled but there is no waterfall. The answer is that there is the *power* necessary to produce a waterfall, but that power is not in motion. There must be an opening at the appropriate place in the rim of the lake so that the water can flow out and make it possible for gravity to put its power into *motion*. Then, and then only, will the effect be manifested. We might say then, that the cause is not merely the power to do a thing, but it is that *power put into motion*.

Understood in this light then, no cause can exist without its effect. Now it is also universally accepted that God, however He may be conceived of by

various creeds and peoples, is the Cause and Principle of Man and the entire Universe. Hence man is sure, even without means for experimental or scientific proof, that this God is his creator, whether He partake of the nature of a personality according to orthodox beliefs, or a spiritual entity, or the impersonal aggregate of natural and spiritual Law. Man is sure of this, first through his intuitive feeling, and second through reason and spiritual meditation.

Cause and effect; God and Man; as Jesus put it: "I am the 'Vine' and ye are the 'branches'." God and Man are as inseparable as cause and effect or the vine and the branches. One of the most important functions of effect is to make us conscious of the cause. The cause is an invisible thing, while the effect is the corporeal or visible manifestation thereof. Were it not for effect and the power to reason, we never would be conscious of any cause. With the exception of a few debatable cases, animals do not reason. Hence they are not aware of cause,—they live only in a world of effects. But man, if he thinks and acts intelligently, lives in a world of both cause and effect. And when man's motive is right, he can change unfavorable effects of his life and surroundings by bringing different causes into motion. Notice I did not say, "Man can *change* cause," for God, Cause, Principle, is changeless. But different causes may be brought into operation to bring about different effects, just as you might stop



gravity from making a waterfall at the lake's edge by damming up the outlet, and installing a pump which, when put into operation, would have exactly the opposite effect, and carry the lake on up the hillside to a higher location. In this case we do not change or do away with the law of gravitation; we simply apply a different law or cause and produce a different effect.

Hence we see how useless it would be to beg or implore God to stop the Law of gravity because we want our lake raised instead of lowered. We would not do such a foolish thing. But we do things just as foolish when we ask amiss about other things concerning Laws which we do not understand. When we wish to accomplish anything in the physical world which is beyond our present knowledge, we do not beg the Laws of science to do the thing we want done. Instead we get text books explaining these Laws, and learn how to use them so we can apply the right causes, and thus bring about the desired effects.

"As in Heaven, so on Earth," or conversely, *as in the realm of physics, so in the spiritual realm*; we must get and read books and articles explaining the Laws of Spirit, if we would apply them to bring about the desired effects in our daily living. Ideas are emanations from God. They are inspirational and creative. They are cause. Thoughts are effects, and are changeable, depending upon the idea (cause) which comes to us by inspiration and brings thoughts regarding those ideas.

It has been stated that God and His creations are one and the same thing. In one sense this is true, but it requires explanation. Man, being made in the image of God, is like Him. Therefore man has within himself, individually, cause and effect. The cause or real man, we say, is the Ego; while the effect is expressed through his physical body.

The cause is invisible; the effect is visible. For centuries our eyes have been so dull and credulous as to believe that the body or effect dies, but we cling tenaciously to the principle that the cause or real man is eternal, for, we say, we are created in His image and likeness. Hence, since the cause or ego of man never dies, the effect or body must keep reappearing time after time till he sees the error of belief in disease and death. Then will he demonstrate Life Eternal, and have control over his flesh body, and cause it to appear and disappear at will for his best use, just as Jesus did. "Greater things than these shall ye do," he said. It is time we were getting busy and coming somewhere near what he did before we can do greater things.

So we would say that as far as man is concerned, his cause and effect do seem separate so long as he entertains this false belief. But it is only a belief, and when his eyes are spiritualized he sees that there never is any separation. God and his creation, hence, cannot be separated in thought, and certainly not in location since both are infinite and would have to be coincident. If they occupied separate localities neither would be infinite.

Considering all these things then, we come to the inescapable conclusion, first that Man is inseparable from God, and second that Man and the universe constitute the physical expression or "body" of God; just as man's body, composed of billions of cells, constitutes the physical expression of man's ego. Now, since by definition we know God is Good, Law, Principle, Love, Life, and is All-wise, All-powerful, and Ever-present, we see how man's "birthright" endows him with these same attributes to whatever extent he will call upon them for his use. Declare that you are these things and make yourself *feel* them, and you *shall have* them.



### WHAT IS A MYSTIC?

One who knows the Unknowable,  
Ponders on the Imponderable,  
Unscrews the Inscrutable,

Scales the Unscalable,  
Speaks with the Voiceless,  
Comprehends the Incomprehensible.

—Theophilux.







In this department we present excerpts from the writings of famous thinkers and teachers of the past in order to give our readers an opportunity of knowing their lives through the presentation of those writings which typify their thoughts. Occasionally, however, we shall present an article which stresses the effect of some specific philosophical postulation upon the people or country where it was produced. This month we present "Three Philosophers of the Nineteenth Century," by Frater Eymard, a synthesis of the philosophical contributions which Bergson, Lotze and Spencer made to their eras.

## THREE PHILOSOPHERS OF THE NINETEENTH CENTURY

By EYMARD, F. R. C.



TO DAY libraries of assumed importance have valuable editions on the subject of philosophy. universities have their professors of philosophy, and we may therefore believe without doubt that philosophy is an activity of the human mind. But to

define it is no simple matter, yet one thing is certain; philosophy does exist. There are many objections of an obstreperous nature laid against the study of it, but these are the same as the objections of a native of a backward country to the parade of progress. Philosophy is, we state, that attempt to make our whole experience intelligible. Everything in the universe, which in any way enters into human experience, is a nucleus for philosophy to build upon; the universe is inexhaustible. This knowledge of phenomena aims to give us an account of the different attempts which have been made to unfold the proposed theorems of existence, and those who

apply themselves to philosophy employ our attention in showing the sublime views at which we can arrive through our understanding, our keenness of perception. The study of this subject promises a student, if steadfast, a better understanding of himself, of his fellow-men, their manner of thinking, and the purpose of life. Philosophy is like the soul, for as Heraclitus says, "You will not find the boundaries of soul by traveling in any direction, so deep is the measure of it." Philosophy is separated into ancient and modern divisions; the former comprises from the earliest times of which we have actual record to the Christian era; the latter comprises the philosophic contemplation within that era.

Eighteenth century philosophy had fallen into disrepute because of Napoleon's opposition to it and because of the Revolution; thus the rise of Bergson upon the scene was of the greatest importance to French culture. His coming made the study of philosophy once more a justifiable pursuit; it sanctioned the French craving for individualism, freedom, and novelty; it gave science its due. Henri Bergson, who accomplished those acts, was born in 1859; his father



was Polish and his mother was of English birth. It was this man who gave to French art, politics, and religion a philosophic thought as a guide, and it is he who ameliorated the nineteenth century and so, in his endeavors made that century different from all the others.

The first characteristic of Bergson is in style: *brilliant*, and it burns with a steady brightness, as of a man who is resolved to fulfill the luminous French phrase — it is harder to be wrong in French than in other languages.

Schopenhauer was first to stress the feasibility of making the concept of life more fundamental and inclusive than force. Bergson carried on the idea and converted an unbelieving audience to it by his force of eloquence and sincerity. We need Bergson's emphasis on the elusive contingency of things and the remoulding activity of the mind. We were near to thinking of the world as a predetermined and finished show, but now we can see our part in the evolution of the world. The best that was in Bergson's mind was thrown into an attack on materialism. Bergson's biological preparation, his familiarity with literature, the modest way he offers his erudition—which is not with the dignity that Spencer weighs down his pages—grants us an opportunity to admire his thoroughness. His philosophy has not only gripped the young minds of France very strongly but also many matured professors have accepted his views as the soul of their own teachings; therefore when in his analogies and in his illustrations he becomes occasionally obscure we must forgive him. Men like Anatole France, Garres, Bourget, Claudel, and Romaines are said to have come under his spell. Beyond France, teachers in both America and Germany acknowledge him as their master. Bergson soared to popularity because he came to the defense of hopes and people found that they could again believe in immortality and a deity; they were satisfied.

Not because of any single accomplishment, but because of his helping to free the mind from entirely earthly things, we choose Henri Bergson as the greatest French philosopher of the nineteenth century.

France's energies between 1874 and 1888 were directed to reconstruction of

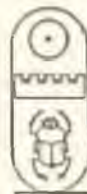
national discipline. As a result, that self-confidence, which is vital to the production of philosophy and its systems, was lacking. Consequently to Germany men turned for inspiration. It was then the prestige of Germany grew greater than it had ever been before in France. To this scene came a man named Lotze, the most important representative of idealistic philosophy in the latter half of the century. Rudolph Hermann Lotze was born in Bautzen, Germany, on the 21st of May, 1817.

Dr. Hermann Weisse, a philosopher of religion, was once Lotze's teacher. Lotze studied medicine and philosophy together for a period of four years. In 1839, he qualified as "Docent." He then became a teacher of physiology.

According to Lotze's own account, it was a strong inclination to poetry and art which had first brought him to study philosophy. His study of medicine brought him to realize the necessity of gaining a knowledge of natural science. But, it is to physics that he owes his realism, his theory of simple essences, and his perception of truth.

Lotze influenced his age by the moment of his thought, by his inside knowledge of science, and by his incorporeal conception of life. He is optimistic and sees in the conformation of the world a celestial order. The construction of his system is most comprehensive in its scope, as well as artistic in its arrangement. He placed as director of this world a personal, divine Being that because of its goodness disseminates itself through us all so as to create varying degrees of sentience. That brought out in the mind of this philosopher the idea that the absolute, which metaphysics establishes as the unity of the universe, becomes, in the conception of religion, a personal God. He raised the notion of value to a place of conspicuousness and set it at the zenith of logic and metaphysics, as well as of ethics. However, with all considered, there is a bit of agnosticism in his philosophy, and he exhibits the temper of extreme distrust and restraint in advocating his own views. One must admire, and one must admit that Lotze's system is outstanding.

He is entitled to be referred to as one of the greatest thinkers of the recent times. He is chosen for a part here because he brought light and strength at





a time when man was groping in the dark.

The preeminent philosopher of evolution and of social liberty of the nineteenth century in England was Herbert Spencer; he was born at Derby, in 1820.

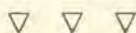
The popularity of evolution as a philosophy was due to Spencer and to Huxley, its enthusiastic sponsor. When Spencer deals with the knowable, he uses two principles of physics, namely, the Indestructibility of Matter and the Conservation of Energy. He then combines them and calls the result the Persistence of Force. He builds upon this his great theory of evolution. The arrangement Spencer made became the elaborated formula of a classic definition of mechanistic evolution. "Evolution was," he maintained, "(1) a continuous change from (2) indefinite, incoherent homogeneity to (3) definite, coherent heterogeneity of (4) structure and function through (5) successive differentiations and interrelations." In other words the unending process of evolution is the forming of a thing, with the use of so much energy as is necessary, the transformation from something indefinite to something definite; and the beginning then of disintegration to form another process, to infinity.

Spencer was aware that his attempt to intervene between religion and science would meet with resistance. Nevertheless, men need living, concrete ideas in order to believe that there is a relationship of nature between themselves and the object of their worship. Spencer

saw that relationship for he had a gift of penetrating to the essential ideas in the various sciences, and of grasping their interrelations. His effective power lies in his splendid power of generalization; it is by reason of that that much light has been hurled upon the problems of biology. So masterly a harmonious adjustment of so immense an area of information did he effect that criticism is almost humiliated into silence by his accomplishment. He is chosen as the third member of this triumvirate, for his works were masterpieces of the human mind. At the time when he passed on to higher initiations, he had come to consider that his intellectual efforts were nugatory. We of today know otherwise.

Our three philosophers were humanly wise; they cared for the ailments of the mind, as the doctor cares for the body. They showed us different ways of thought but also, they advanced us in knowledge of power by their desire to help their fellowman.

"So let us listen," as Mr. Will Durant advises us, "to these men, ready to forgive them their passing errors, and be eager to learn the lessons which they are so eager to teach." "Do then be reasonable," admonishes Socrates to Crito, "and do not mind whether the teachers of philosophy are good or bad, but think only of philosophy herself. Try to examine her well and truly; and if she is evil, seek to turn away all men from her; but if she be what I believe she is, then follow her and serve her, and be of good cheer."



## QUESTIONS OF THE TIMES

(Continued from Page 457)

By Genevieve B. Hatch

safety and sustenance since they would not be dependent on the tribe as a unit for their existence as we have learned to be. Therefore, it would seem that while civilization is our most cherished possession, we have lost through it the hardiness of our pioneers and their capacity for self-preservation.



By Harvey W. McCormack

vided knowledge remains to a reasonable degree.

It is therefore concluded that civilization, "Is Aiding Mankind," and this is strongly supported by the Cosmic Laws of evolution as understood by the Neophyte.

Nevertheless, I largely agree with Dr. Alexis Carrel (Man the Unknown) that all is not well with modern civilization. For many generations mankind has been building for himself an environment to which he is not well suited.

*The  
Rosicrucian  
Digest  
January  
1940*





## *A Message From the Imperator of Europe*

The following is an address delivered by the Imperator of Europe, known by the mystical name of Sar Hieronymus, to members of the F. U. D. O. S. I., at their conference in Brussels, Belgium, last August. It will be recalled by all Rosicrucians that the initials: "F. U. D. O. S. I." are an abbreviation of the words, "Federation Universelle des Ordres et Societes Initiatiques." This Federation is composed of the AUTHENTIC arcane and mystical orders of the world, having charters and manifestoes recognized by all of the member orders. The AMORC of North and South America is the only Rosicrucian Order of the Western world having membership in it by virtue of its historical background and subsequent recognition. Frater James Whitcomb, now Grand Treasurer, attended the last F. U. D. O. S. I. Convention as the late Imperator's, Dr. H. Spencer Lewis', personal representative. The Convention of the F. U. D. O. S. I. was presided over by the Imperator of the Rose + Croix of Europe.

—IMPERATOR.



WHY are you assembled together in this Temple? Because you are initiates; and if I asked why you are Initiates? It is because you have heard the mysterious calling: "You will become like unto God." But this time, it is not the serpent, sneaking

out of Darkness that pronounced it, it is Christ in the resplendency of Divine Intelligence who proposed this new ascension to you. And what was a lie in the mouth of Satan becomes a power on the lips of Christ.

To those He loves, He brings more than the revelations of salvation, He gives the complete vision of the mysteries of Heaven and of the Earth.

Because you have chosen the right Path, because you want to live with the Angels and not with the beasts, God grants you His Light.

By dint of aspiring toward the whiteness of the mountain summits, by dint of raising yourself toward the infinite celestial world, you have ceased to lie in the filth of the earth, and the paths

of the messengers of God have become familiar to you.

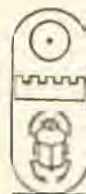
You have understood that the calling from on High was that of perfection, and that your possibility of perfectibility was limitless, each step preparing the following one.

And it is to the highest point of spiritual improvement that the Rose-Croix Order means to lead you. You are the unknown Masters who, through the power of prayer, of uprightness and of the deeper and deeper knowledge of mystery, collaborate to the realization of the Divine scheme. You will become like unto God. In a world that is submitted to violence, you are the sacred Knighthood that will save, as the great Orders have done in the days of yore, the ideals of justice, of love and of charity.

That which universe is in the look of man, the mystery of Christ is for you, the initiates who are searching for Light.

Remember the words of Leonardo da Vinci: "Him who has once met Jesus shall never turn his gaze from Him."

This meeting with the Master is the supreme grace that the Highest Power grants to the men of good will. Those who have not yet found Him on the path of their lives, if they do not resist





spiritual truth, if they wait patiently and quietly, some day will meet Him, and on that day, all mysteries will be revealed unto them; they will be initiates in the highest meaning of the word; they will be Magi.

The Magus lives in a domain where the nervous fluid, vehicle of evil, does not reach and where the power that the black Magician draws out of his cerebral substance with a view to harm you comes back against himself.

Remember that if you are really above men, it is only because you loathe the abominations of the world, its false, ephemeral, debasing pleasures, and because you have chosen the path that rises toward Splendor; because you have consecrated your life to the prayer that creates an infrangible barrier against the material forces, and to the meditation that opens the inaccessible regions of the spiritual plane.

It is why none shall truly be a Magus if he has not received the Sign of Christ, the anointment of the Holy Ghost, and if he does not participate in the immortal and radiant life of Christ.

For those who have not been sufficiently prepared through religion to the practice of prayer, the most difficult point is to submit to the necessary discipline so as to raise themselves to that true prayer that puts the human soul in attunement with the Supreme Power.

The occultist Masters, too often, do neglect this indispensable preparation, which, evidently has the character of absolute necessity only for the brethren of the Rose-Croix.

It is the mystical formation, of which a perfect medium is the meditative reading of the great mystics, like Louis de Blois, Saint Jean de la Croix, Ruysbroeck the Admirable, Juliana of Norwich, Saint Theresa of Avila. . .

Study them with a pure and sincere heart and soon you will understand this word of the first Epistle to the Corinthians: "Spirit searches all things, yea, the deep things of God."

And the more this spirit of brotherhood with the great mystics will detach you from the material world, the stronger you will become to dominate and conquer through prayer the enemies of Light.

At the beginning of your initiation, you will revolt against the ascetic rule

that is proposed to you, against the exterior forms that are the degrees of improvement; it is matter, in you, that is rebelling.

Inert matter is the easy domain of the evil forces that are serving the enemy which, in the Bible, bears the dreaded name of — — —

Wherever matter is ruling, the powers of the black forces are ready to fight; even when it is idealized in the most beautiful paganism, matter conceals the insidious calling of the serpent.

By itself, matter has no ideal, no beauty, no morality. The aesthetical reflection of material things is in proportion with their spiritual harmony. Deprived of this direction, matter stirs up in spirit only the base instincts, selfish instincts, and opens the door to crimes, even to those that are a sin against nature.

This is why it is our duty to combat materialism and selfishness in all their manifestations:

1. First of all in yourselves, by casting off the usual covetousness of man;

2. In the Order, by bringing into it the spirit of charity, of love, of confidence and of Light; by fighting against ignorance, which is an aspect of laziness, and also against the desire for material and intellectual wealth which is a temptation from the evil spirit.

3. Finally in the outer world, by spreading the true Light wherever you will go; by living the life of spiritual and radiating beings because there will be real peace only when men will act according to the ways of Spirit.

Even if you have not, as yet, attained complete initiation in spiritual truth and if the fundamental creed of knowledge is not entirely in your heart, you must strive with all your might to the powerful union of all the spiritual forces, for the realization of an Order which will work side by side with the Church of Christ in the domain of intelligence as the Knighthood worked during the Middle Ages in the social field.

The Order of the Rose-Croix is in reality the highest knighthood of our epoch, but all the Orders that serve the same ideal are also the servants of spirit.

For this reason it is indispensable that they all keep up the same discipline and



that none of them, through guilty negligence, may undergo condemnations that would make their spiritual work sterile, and that would place them under the yoke of the spirit of Darkness. Many Orders, which were honourable at their beginning, thus have fallen into the worst of errors, and have ended in contempt and oblivion.

Nowadays it cannot be the same. I want to set up the helm right to Divine Truth that is the basis of all work of Light, and if some day I were to be convinced that I had been leading our Orders into the evil path, or even in a path that would be dangerous for the salvation of our brothers, I would prefer to break up the Orders and reject the sceptre, rather than to imperil them.

Of yore, it has been necessary to warn of the pitfalls those who were waiting for the second coming of Christ, and who, in the white work, had let infiltrations penetrate, thus falling under the reprobation of the Abbot Barbier; and in May 1884 these blunders brought up the condemnation of Orders that were thoroughly respectable at their beginning.

Forty-five years after this decree the question arises again upon an absolutely new plane of spirit.

I believe that if one wants to combat with its own weapons the spirit of Darkness which, in its outer aspect is that of materialism, of selfishness and violence, one is led to go down unto the subterranean regions of thought, there where is to be hatched the eternal conspiracy against Light.

Something has been changed in the world, but we would that the world be really transfigured by the establishment of the universal rule of Peace and Love. Before the Sovereign Master of all things whom the true R-C recognizes with a humble heart, we invoke Light and strength, so that being heartily attached to His divine revelation and to His teachings, we may pursue the realization of God's designs, so also that our watchful care be not surprised by pernicious infiltrations, that so many times have been stigmatized, and that might corrupt the work that has been entrusted to us.

I wish that now my appeal may be heard in the remotest parts of the earth.

Because in these last words of mine, I do not speak only to the Magii, but to all men of good will, to all men who are conscious of the mission and of the responsibility that has been placed upon them by the Master of all things!

For a long time we have been living in a dark period of turmoil. The earth, thrown out of harmony through the disorders engendered by war, vainly attempted to recover its equilibrium, and more than ever for the last 20 years the menace is closing over it. The black forces are let loose upon the world. Materialism which, in man, takes the form of selfishness and in the nations that of violence, is pressing hard over the souls. The great ideals of love, of liberty, of universal charity are despised, and to the innate aspirations of man towards his celestial destiny, a paganism that is the pestilential blossoming of matter is opposed as a derivative. Wherever religion is persecuted, materialism is ruling as a master, to debase the individuals and to make of them the tools of an attempt of destruction.

We clearly see where lies evil and we must conquer it. It is why I appeal to all men of good will to prepare a new crusade, the aim of which is not the sterile salvation of the empty sepulchre of Christ, but the salvation of the spiritual ideals, the loss of which would be the worst cataclysm that may befall humanity.

You are the Knighthood of the Spirit, and I ask you to go wherever the combat makes a call upon you, to erect again the sacred labarum, to be present wheresoever the spiritual ideals are insulted, violated or even threatened. The luminous fate of the world lies between your hands, the future of humanity shall be the price of your victory.

Like true knights of the Kingdom of God, go to the conquest of the Universe, of peace, of love, of fraternal charity.

Nothing can resist to the mystical weapons of the Magus.

Go and speak to men of their duty. God who has chosen you among His children shall ask you to account for what you shall have done for the instauration of His Glory.







The "Cathedral of the Soul" is a Cosmic meeting place for all minds of the most highly developed and spiritually advanced members and workers of the Rosicrucian Fraternity. It is a focal point of Cosmic radiations and thought waves from which radiate vibrations of health, peace, happiness, and inner awakening. Various periods of the day are set aside when many thousands of minds are attuned with the Cathedral of the Soul, and others attuning with the Cathedral at the time will receive the benefit of the vibrations. Those who are not members of the organization may share in the unusual benefits as well as those who are members. The book called "Liber 777" describes the periods for various contacts with the Cathedral. Copies will be sent to persons who are not members if they address their requests for this book to Friar S. P. C., care of AMORC Temple, San Jose, California, enclosing three cents in postage stamps. (Please state whether member or not—this is important.)

### "THE HOUR BEFORE TOMORROW"



ONE of the leading radio broadcasting systems, in its western division, there is a program one day of the week between the hours of 11:00 and 12:00 P. M. entitled "The Hour Before Tomorrow." This program is devoted to organ music

which is conducive to meditation and the considering of ourselves in relationship to the day which is closing and the tomorrow which will soon begin.

We naturally measure our activities in terms of time, and always consciously or unconsciously have in the back of our minds a conception, or a consideration

at least, of our activities in relationship to time, whether that time be the few minutes in which we have to catch a train, or the hours within which a certain piece of work must be completed, or the days and months within which a more extended activity must be carried on, or the years which we have remaining in this earthly existence. In relationship to this time we are always considering the beginning of a new period, a departure from a previous period to a new one. We do not think consciously of the change from minute to minute, or in relationship to our life as a whole, from hour to hour, but we are particularly conscious of each new day and each week, because these periods of time are changing in close relationship to the matters which demand our immediate attention. Months and years are changing in relation to our total



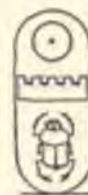
existence which makes us aware of the limited activities which may exist ahead of us. We particularly have become more and more conscious of the change in years. With the end of each year we are conscious of the fact that we are going to have to change one of our habits; that is, the writing of dates. If it were not for the fact that most of us in writing checks, correspondence, or any other material requiring a date would continue to write 1939 after the beginning of the year 1940, we would be less conscious of the change in years, but it breaks into our habits and therefore it is brought closer to our attention that a change in our time records has taken place, that we must adjust ourselves, and that causes us to stop and think and to realize, not so much that a new period of time has become effective, but that a certain period of time has elapsed and we are now literally dwelling in the hour before tomorrow when we must go ahead into a new period. With this thought in mind we suddenly come to the realization that the importance of changes of time is not as significant as the fact that we are always living in an hour before tomorrow. That is, every hour or every moment of our existence is one which is immediately preceding another.

What then should be our attitude toward this future moment which is impending — which will be the present moment in a very short time? Much has been said concerning the future, but what is the best method to prepare for the future? In the first place, one method which is not satisfactory, or not needed, is a concern for the future in the sense that we must be frightened or be in a constant state of anxiety for what may or may not be. There is no use in wasting our energy anticipating future conditions when it is far better to consider the moment in which we live. In other words, the hour before tomorrow should be the period in which we accept the future as a challenge, and not as a threat. The challenge should be to consider the needs of the present in order to accept the conditions of the period that is coming.

New Year resolutions have very good motives behind them. We decide that beginning this year we will do this or

that differently, we will form new habits, or we will decide to establish new trends of thinking, new ideals. But why should we set aside only the beginning of the new calendar year for such a determination? Why can we not consider every hour the hour before the beginning of a new period in which, within that hour itself, we will devote ourselves through the medium of the activities which are necessary in our daily existence to prepare to better be able to meet the challenge of the time that is going to come? We cannot depend altogether upon the support of others, the relationship of our environment, or other outside conditions in order to shape our thoughts that are to formulate our attitude toward this present moment. It is an individual problem, and if it might be considered advisable for one person to suggest what some of the points to be considered should be, I believe it advisable to consider the following:

First, let us determine to use each moment to think for ourselves. The greatest danger that faces the human being is to give up his independence of thought. When his thinking becomes so directed by outside influences that he is accepting what he reads and what he hears as the foundation for all of his decisions, then he is no longer putting into effect his own right to use his God-given right to think. Today there exists in the world pressure from every side to make up the mind of an individual. It is blasted at us from every source. We find it before us when we read, we hear it from the platform and radio, we are conscious of it in the activities of those about us, but we should remember as individuals that all this material is only as important as we make it in our own minds. We know of the illusions of the objective senses; we know that what we frequently see is not what actually exists, as in the case of various optical illusions. Therefore, let us realize that much of what we find, or have brought to us, which is the opinion of others is not what we seem to think it is, but consists to a certain extent of illusions and misinterpretations, not only of our own objective senses but of others, because it is interpreted through the objective senses of hundreds of individuals. Therefore, our first determination in





this present hour is always to determine mentally to weigh everything that comes to us through our objective realization.

The second point is closely related to the first. Let us give less thought to the materialistic presentation of the affairs of the world. Let us decide that in our lives, closely related as they may be to a materialistic enterprise necessary for our sustenance and living, we will give a few moments each day or each hour, if only a few seconds, to thinking or contemplating on facts that exist outside of our physical existence. Let us determine to think in the abstract, if only for two or three minutes out of a whole day — to think of those qualities, values, and factors which are the motivating power of our lives, and which exist regardless of the material item which may be connected with them in our thought. Think of charity, of love, of peace as things in themselves as if they existed as a part of our own being.

The third point is our determination to incorporate together as a philosophy of life the previous two points already suggested, to reserve some time for contemplation upon all the activities of our existence and to, through the medium of contemplation, turn toward a higher source than that of the material world for strength and direction. Whenever the average human being is faced with a critical decision, or is faced with trouble, he always states, "If I only had a way to turn, and there were only someone whom I could consult." This reflects the individual's habit, reflects his reliance upon another human being, upon a material, physical condition to be his means of support. There must come into the life of every living person those times and conditions which are discouraging and not harmonious with his whole existence, and which make serious problems for him to face. Therefore, when these problems are not as great as they may be at some future time, then is the time to prepare to have a source to which to turn, because when trouble comes, when problems face us, the friend, the adviser, or the material

aid may not be at hand. The staff upon which we should lean is not something of a material nature. Many individuals — particularly among those less fortunate than we insofar as modern knowledge and civilization is concerned — have depended upon or held fast to talismans and amulets for the "charm" they supposedly exert. It has been their way of visualizing and connecting their need of assistance and direction with a material object. They could not see beyond a material, existing thing, and, therefore, had to incorporate mentally in their own minds the idea that the object which they held or possessed was a means of bringing to them the solution of their problems when faced with emergencies.

Man has within him a far more powerful agency or potential ability which he can use. Man has his own soul, his own ego, or being, which is a part of the Cosmic forces ordained by God to sustain the existing universe. Let man, therefore, learn to turn for assistance to this force within himself. He should determine to use this source of information to help him solve his problems, to help him interpret his objective perceptions, and to be his guide in living in the present hour — the hour before tomorrow.

Do you not believe that while this is consciously before you, you should determine in this coming year and those years to follow, to arrange every hour of every period of life in such a manner that it will be possible for you to set aside a few minutes toward a contemplation of the Cosmic scheme of which you are a part in order to be able to understand and use this force within you so that it will be available in time of need? Many are working with this purpose in mind. They work unitedly, because in union there is always strength. If you would like to work with others who have the same ideals and purposes in mind, write and request a copy of the book entitled "Liber 777" which describes the activities and purposes of the Cathedral of the Soul.



Legends tell of God-intoxicated souls, yet how many psuedo prophets fancy themselves God-intoxicated when they are only drunk with the wine of their own conceit.—Sebe.





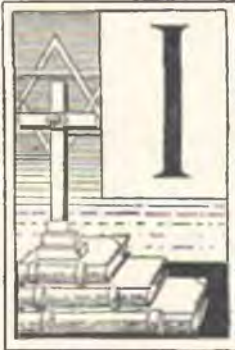
## Living the Rosicrucian Life

By PROFUNDIS XII

(H. Spencer Lewis, Ph. D., F. R. C.)

From the Mystic Triangle, October, 1927

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



IT HAS been said at times in my presence by those who are not of the higher grades, that it is not always apparent that our members of the highest grades are living the life of Rosicrucians; and I have read in some of the correspond-

ence at times that with thousands of high grade members living in America one should often meet these members and recognize them by the manner in which they live and conduct their affairs. Sometimes these remarks are made as criticisms, meaning that our most advanced members do not carry on in their lives in a manner expected by new members or those who are not members at all.

The question that naturally arises is this: what is meant by *living the Rosicrucian life*?

In the new Rosicrucian Manual we find a section devoted to the Rosicrucian Code of Living. Therein are presented the thirty ancient rules. An examination of these rules reveals that even when adhering to them strictly, few persons outside of your immediate family would note any distinctive characteristics about your living. They all pertain to private matters of our lives and not demonstrable things.

It is true that we easily recognize those who belong to some organizations or who are living certain distinctive lives. We recognize the Salvation Army lad and lassie by their uniforms, their public services and their solicitations. We recognize clergymen of some denominations, and priests, by their clothing and their exclusive activities. We recognize some members of certain religious sects in Pennsylvania by the distinctive clothing. The Quakers used to be quite easily recognized by their clothing or their language.

But Rosicrucians have none of these earmarks, and the more advanced they become the less distinctive they are to





the uninitiated and the initiated alike. In fact, the ancient rules prohibited the wearing of distinctive clothing except in the secret convocations or when officially conducting some of the work of the Order in public or private life.

If we review the teachings of the Order from the sixth grade onward, we find that the greatest good that any Rosicrucian can accomplish in life for mankind generally can be carried on in silence and secrecy from the home of each member without ostentation, show, pomp or ceremony. And we find that when in public, when walking and riding in the highways and byways a Rosicrucian can perform seeming miracles without moving his fingers or casting a single glance that could be observed.

So far as the obligations of the Order and the specific promises of the various grades are concerned, there are none that call upon the members in the higher grades to reveal their identity in any manner or to so live that their mode of living would distinguish them to the casual or careful observer.

In fact, we find everywhere in the work of the Order the injunction that each member should strive to find his or her particular mission in life and act accordingly. Now that does not mean that each of us must find some distinctive *outward* work to do which will make us a signpost or a signal of Rosicrucianism. Nor does it necessarily mean that in finding our mission in life, from a Rosicrucian point of view, we must abandon or change our present great work in life. As an example let me cite one instance. A man who was creating and building a very large and successful leather goods factory in the midwest, joined the Order just as business problems and rapid development of his interests threatened to tax his capabilities. He had made some discoveries in his line of business that offered opportunity to break into a new line—special equipment for automobile fittings, etc. It was more than he knew how to handle and he was worried. After uniting with the Order he was helped in his business problems and for weeks he found himself meeting new conditions with a power and understanding that surprised many. He was

very happy and thankful for the help he was receiving. Then he suddenly made contact with the Cosmic which pointed out to him a real mission in life. It was not the making of leather goods. He was *disconcerted*. Did it mean the abandoning of his new and growing business? Not at all. It meant that in his spare time and at moments when he was not busy with his daily occupation in the material world he had a great work to do in the psychic world. He became one of the finest directors of psychic treatment in that city and did not have to leave his home or his office to help hundreds in his part of the country. He was known to the average lodge member as a business man—and still is—but to the higher members he is the great physician. Persons who meet him on the street or in business do not suspect the work he is doing.

How can you—or I—tell what is being done by the truly devout members of the fraternity? They may wilfully or unconsciously conceal what they are doing. By what signs and standards do we judge? We may meet a high grade member who seems to us to be in very moderate material circumstances, ever seeking to improve his worldly standing, to meet his worldly obligations, and in every other way far from *typifying* what some persons think should be the standard of one who is a master of many of nature's great principles. They believe that such a person should want for nothing in the material world, for he should be able to attract and secure all he wants. He should have no business worries, for some magic should solve all such things. They do not know that the man's greatest concern is some secret or private work of such greatness that he is a tremendous power in that field and in the material field struggling to overcome conditions that would have destroyed one who did not know the laws. They do not know what he has accomplished in the past or what he will accomplish in the future.

You may meet a physician—a doctor of the medical school—who seems to be only partially successful in his practice. You wonder why he, as a high grade member, is not more successful. Do you know that his greatest work lies in some biological experiments he is conducting



in his laboratory, secretly, and into which more of his time and income is poured than into his other practice? You meet the factory employee who seems to be wasting his time in such work when as a high grade initiate he should be going about doing wonderful and astounding things. Do you know that he has for years been working at night on an electrical device that will be a contribution to some future miracle of scientific achievement? He chooses to do the menial work in the day for it interferes less with his night-time hobby and yet provides just sufficient income for him to live upon while he gives himself to his psychic mission of inventing. And — he knows and we know that when his life's work is done and the invention perfected, it may be the decree of the Cosmic that his name will never be attached to the invention and many will ask some day: "What has Bill ever accomplished?"

The Rosicrucian knows that fame will be the least or the last of rewards that he should have in mind in considering his mission in life. He knows that he must *abide* by certain decrees, he must *yield* to certain noble urges from within, he must *heed* certain dictates from the Masters. Whatever else may be his struggles, weaknesses and problems in life, certain definite things must be attended to at all sacrifices of worldly situations. He may choose to accept all or part of the opportunities opened to him. He must then expect to reap as he sows.

Living the life of a Rosicrucian means following the law as it applies to the individual. We have seen what happened in the religious or church world when attempts have been made all through the ages to lay down a set of rules of conduct for *all*. A few have adhered to these universal rules of conduct even to the extent of martyrdom—in some cases without any real benefit to themselves, the church, God or mankind generally.

And, the majority have wandered away from the rigid rules because they were not adaptable to all. No such standard of living is set for the Rosicrucian. As rapidly as he becomes familiar with the Cosmic laws and his relation to them as one individual expression of the whole, he is capable of determining what is his duty, his obligation. As he decides to live thereafter he also decides as to his fate—in this life and others to come.

But, for any of us to judge of another's adhesion to the life of a Rosicrucian, is an error, a sin. We can never know how greatly a man or woman may have changed the course of their lives; how greatly they are suffering, struggling and battling right now against odds that we might consider insurmountable. We never know what they may be sacrificing to maintain even a partial contact with our Order and its teachings. We cannot know what the Cosmic is directing them to do or what the Masters have cast for them in the checkerboard game. We at headquarters know of thousands of incidents in the daily lives of our higher grade members which prove their deep loyalty and profound regard for the Order and its teachings. We are forced to keep these matters secret; and we are sorry, touched deeply, when we learn that others lightly criticize these devout ones for not appearing to be *living examples* of Rosicrucianism.

Let each one of us make sure that we are doing according to our own Light, doing what we feel the Divine Urge to do, what the Masters have pointed out for us to do—even though it be menial work, casual work, seemingly unimportant and unrelated to the work of the Order; and in this way we can be sure of truly living the Rosicrucian life. We will then have no time to note whether others are living *the life* as *we think* they should. By the fruits shall we be judged—and the Masters will do the harvesting—not us.



An oath has lost its efficacy if you do not experience self-contempt upon its violation.—*Validivar*.







## The Eternal Quarrel

By H. D. ALLRED



HUMAN being does not live on bread and water, or even on companionship — he lives on issues. There is one thing important to a man, and that is how continuously beneficial to himself his actions—which run in courses—shall be.

An issue is a branching of the course, and, naturally, any man will find himself somewhere along the course he takes, no matter what precipitates the choice.

Tomorrow is just as important to us as today, since there is no termination apparent in the course of human events, and who shall say there is no tomorrow on the other side of death, so-called?

Throughout his life Jesus quarrelled bitterly with most of the religious and political leaders of his day, and finally, through their agency, he was crucified in the third year of his teaching. Since all times are the same in principle, and 2,000 years leave practically no change in human nature, that quarrel is as much with us now as though it happened yesterday or were to happen tomorrow.

Christ brought an issue to the people of that day, a sharp branching of courses. They were unable, or unwilling, to alter their course to take his, and they made the mistake of thinking they could eliminate the roads by banishing from sight him who pointed out

the way to them. Yet, the subsequent history of man, and the presence of Christianity among us, is eloquent witness that they eliminated neither the roads nor the teacher. Many see no reason that that teacher cannot live elsewhere as he once lived here, namely in that Kingdom of Heaven of which he spoke so much.

If a man could not carry a two-hundred pound bag of potatoes, perhaps he could carry one potato at a time. Let us therefore take the issue Christ brought apart into its smallest components so that they may be light enough for frail flesh to bear in the beginning.

In a paper so brief as this, I cannot hope to give more than a beam or two of light on this large subject, which becomes larger the more we follow it out—and we are foolhardy if we follow it out too far at first, before we grow strong enough arms to climb. If I can make clear a few of the fundamentals of this problem and help some others take firm hold of the building stones of their unshakable destiny, I shall feel that my life has not been lived in vain, and that we may here take "increased devotion to that cause for which he gave the last full measure of devotion." By that full measure did Christ receive full measure of life, "pressed down, shaken together and running over," from the arbiter of our ultimate destiny.

I am going to postulate the entire matter as a concept of life being a manifestation of power, and our life as a search for the sources of such power. Power must come from somewhere, and the base of our being tells us that there



can be no origin dissimilar to our own beginning. "If the soul comes from God, where did God come from?" is a fair question, and it can be answered only that we are equal and interdependent parts of a cosmic universal living desire. The object of the game is to build an unshakable housing for that spirit, a satisfactory *primary* triumph for that desire. The survival of the fit is all that we are really interested in, and the sum of that fitness is that it shall fit in with the similar structures of others. We cannot survive alone, nor give meaning to ourselves. Our souls must feed on the adoration of other souls, in appreciation and reciprocation of work well done. This is indeed the ancient and everlasting conception of the Kingdom of Heaven, written in letters of fire on the human heart and brain.

Christ's statements that he came to fulfill the law, not to destroy it, to give them life more abundantly, and to light up a dark world from the keynotes of his purpose. He came to this planet to point out to us the sources of power that we must have in order to fulfill our natural, human destiny. We need constant detailed advice on how to act and hold our minds to accomplish this result, and he pointed out God, the maker of our *environment* and the one who has established an eternal living system, as the one to go to in prayer and devotion for detailed information in accommodating ourselves to that environment and discovering the truth about it: That it is the organic, substantial realization of human destiny, and that no part of it is in any way hostile unto us. Though it hurts us, yet does it heal us, leaving us a stronger consciousness than before, demanding only complete trust in the wisdom of said environment, and absolute desire to associate our destiny with it, the Successful.

Any one who has ever tried to make anything, or do anything, knows very well that to get a product worth anything he must follow the *correct process*. If you have ever been cheated by a poor article, you can sing bass to this statement. How, then, can we expect to get the proper results from ourselves if we do not properly process ourselves? The answer is obvious: we cannot.

The trouble is, we have not believed in the connection between ourselves and

the world in which we live, and we have let difficulties divorce us from a belief in our own continuous destiny. We became careless somewhere along the line, sloppy in our attitude, and things began to lump on us. We grew tired, poisoned from our unhealthful habits, and turned our eyes from the inspiration of the young in humanity and the Ever-young in Nature to the doubtful comfort of the trite and conventional in humanity. We saw tragedy in the world, and forgot the marvelous success behind the outward tragedy. We said: "How shall we succeed when others have failed?" instead of saying: "How shall we fail if even one has succeeded: God, Moses, Abraham, Christ, Elias, or whom have you?"

Failure is a miasma, a bottomless swamp, and we can find no footing there; therefore, the Success is the only person who can give us a standard of measurement, or any substance from which to draw a conclusion. Is it any wonder, then, that our measurements on failure have mocked us and been foredoomed to failure? Can we write our names in water, or lift ourselves by our bootstraps?

If we regard the life of Christ as a success, we must consider and, when possible, emulate his actions. He spent 40 days in the wilderness in cutting loose his dependence on material things for power, and in crushing temptation on its own grounds, and, most of all, coming to know the successful personality we call God, and studying His ways. If I eulogized for an age, I could give God no higher praise than to call Him "a successful personality." Let us then consider the possibility of setting aside for ourselves a period of 40 days of absolute consecration to God. Do we imagine ourselves so strong that we can gain the victory without fighting the battle? For this incredible vanity has humanity suffered untold agonies through the ages, for the battle is always to the strong, and the race always to the swift.

We must believe in our destinies, and believe so firmly that we will seek the most reliable advice available in building them; for an unsupported belief is like the chaff which the wind drives away, and a belief is supported only by being acted upon. The *acts*, not the *beliefs*, of the Apostles are what we hear





about. For the most reliable advice available I can give you no better direction than that of the One who said that "men ought to pray always and not to faint."

It is entirely absurd that we imagine that a glorious destiny is closed to us, especially when we are told that "I have set before thee a door opened which no man can shut." Our trouble comes wholly from our not seeking and applying the ways and means of attaining success, and of not living the prayer. "Thy will be done upon earth as it is in heaven!"

Yea, the quarrel of Christ with the men of his time was the issue of right ways against wrong, hope against despair, strength against weakness, light against darkness, devotion against faithlessness, courage against cowardice, life against death, harmony against conflict, and dissatisfaction against construction. It epitomizes the age-old choice of Hercules, the *now* against the *then*, with the "glad tidings of great joy" that all

men may become worthy of a place in life eternal. Life is truly a commonplace, and harmony with the commonplace is the highest attainment an eternal spirit can know.

But remember: His kingdom is not of this world save in a purely reflective way. If all men were actively seeking the truth, then the world would be a measurelessly better place in which to live—how much better I cannot even hazard a guess—but it still would be a place of birth and death, of training, seeking, sacrifice, suffering, and again *training*. There is no destiny for us on the earth, but *in and through* the earth as we follow the limitless laws of geometry and physics, and find the limitless joy of aiding to glory and life those who come after us upon the earth. We shall sometime be among the powerful Ones who appear to those who seek, even as those who attained before us will appear unto us as we progress, strengthening us for the battle of right for right's sake.

### BEHIND THE VEIL

Are you enthralled by natural mystery?—and do the things that are not generally known intrigue you? Do the great reaches of Cosmic space fascinate you? Does that world on a pinhead—the microscopic universe with its strange phenomena—cause you to ponder? Have you longed for the opportunity to experiment with the forces of nature in a physics, chemistry, or biology laboratory, under competent instruction and guidance? Are there things you have missed in school—the value of which you now realize but do not know where to turn to complete your schooling?

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Would you like to take part in the world-wide campaign of the Junior Order of AMORC? If you love children and are interested in the evolution of society throughout the world, and if you have an hour a week to spare, you will enjoy the activities of the Junior Order. You will find happiness in working with these bright boys and girls within your own community. All children within certain ages, whether of AMORC parents or not, regardless of their creed or race, are eligible to membership in the Junior Order, and to take part in its educational, humanitarian activities. We invite you to write to the Secretary-General of the Junior Order of Torch Bearers, Rosicrucian Park, San Jose, California, for complete information as to how you can establish a Junior Order chapter in your community.





## SANCTUM MUSINGS

### THE TEMPLE OF INNER EXPERIENCE

By HAZEL J. FOWLER, F. R. C.

Neither shall they say, Lo here! or, Lo there! for, behold the kingdom of God is within you.—*Luke 17:21*



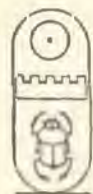
**T**RUTH is in the nature of Consciousness itself. God and the Soul meet in this Sanctuary. The seeker investigating the mystical elements of his Being may not hope for Revelation of the Eternal Spirit on any vast horizon of his physical eye, for the only Common Medium through which the Spiritual Presence of God can manifest is the individual Consciousness. Perception of the Divine Opulence is an experience of the Inner Eye only.

The knowledge of this princely endowment of the common Soul-Identity of God and Man in the vast Alembic of the Consciousness is a splendid triumph for the Mystic. It means that he has discovered that only the reflective experience gives access to the deeper life; that each isolated treasure of his thought may attain the dignity of a subtle communication between himself and the ministrations of the Divine Spirit.

There will be innumerable mental and physical limitations which will be broken down, indeed must be broken down, be-

fore the mind can perceive with penetrating ability and be conjoined with God in a common Relationship. It is ordained that the Finite and the Infinite shall be known by the same Consciousness, but that only when haloed by the reflex Beauty of the All-Perceiving God, will facts invisible in ordinary states of Consciousness come into effulgent, efficient and unquenchable manifestation. Capacity for minds that lie on opposite shores to flow and inspire through the channel of Consciousness develops the subtle and refined quality of Intuition. This in itself is sublime, but when the same medium is perceived as a primary and unifying pre-requisite to the principle of Spiritual Attainment, the Great Transition occurs. Then communion with Masters visible and Invisible emerges into Sublime Fellowship with the Eternal God; the poetry and music of Idealism become living testimony to a Profounder Purpose, and a Supreme Power that is at once arresting becomes the Absolute Law of Life.

Intimations of the Divinity of Christ are elevated in Man's Consciousness—always he carries transcendent Ideals in the very fibre of his Soul. So that when these Ideals are treasured and ordered into the activity of the physical and material life they become as flowers in a garden lifting the loveliness of their individual sequences to the Warmth and





Light of the Great Spirit. These attributes are not alien but, like the precious elements of the Sun, represent in their Cohesion, a Magnitude of Light which intensifies the Vision of the world. And like the scientist to the Sun, the Mystic is ever and ever turning himself to the Electric Opulence of God—consecrating himself to the discovery and conservation of new principles for application to the common good.

Soul-Union of God and Man is attained only after a long and appropriate ordering of the Mind; complete Initiation only after a long and Psychic Unity with the Intuitive Process.

Consciousness, this faculty which allows Man to identify himself with God, lies within, where the physical senses by which Man knows the physical world cannot attain. It takes another and profounder Sense characteristic of Man's most Sacred and Mysterious Organs before Man can become cognizant of Cosmic Consciousness as focused and regimented above Self Consciousness. Consciousness must be considered in the terms of another Dimension and in terms of God, even as sound in the terms of the ear; light in the terms of

the eye; breath in the terms of the lungs and perfume in the terms of the blossom. Always there is the invisible transference; always God is the active changing Principle, the Penetrating Force which entering, regenerates and gives Absolute Value.

From then on the Mystic draws upon the Everlasting Fountain, here at his command is the Everlasting Love, not a temporary grace to be turned off and on, but ever and ever a continuous and unreserved Power pouring upon the Reverent its perpetual Beneficence.

Consciousness is an immanent factor in the life of the Spirit and within the Spirit dwells Man's Secret Heritage. Here in the Temple of Inner Experience dwells the Profound Peace without which there can be no contentment.

Until the Great Communion dawns, the Mystic is but an explorer moving steadily but uncertainly across uncharted seas. At last the Sacred Union of the Mystical Life is realized and then across the Illumined Desert of the Inner Eye, the Revelations pass like camel trains bearing Radiant Secrets and Galilean Prophecies from a distant land.

### BETWEEN THE LINES

There are some things you ought to know—and which can not be told in general publications and open articles. *Knowledge begets knowledge.* Only those who have some understanding of truth can really value the important facts concerning self and the universe in which we live. *The Rosicrucian Forum* is a private publication and is intended for those who are seeking between the lines. It is issued under the personal supervision of the Emperor of AMORC, and contains personal articles—his answers to questions submitted by members throughout the world concerning the most vital and helpful phases of the Rosicrucian teachings and problems of living. It is more like a friendly, instructive letter in its nature than a magazine. It, however, consists of thirty-two large size pages of solid but easily read reading matter. *It is for Rosicrucian members only.* A year's subscription costs but the small sum of \$1.75. To be without it is to deny yourself one of the most helpful and instructive features of AMORC membership.

### WE THANK YOU

The Emperor, the officers, and the department directors of the Supreme and Grand Lodges take this opportunity of thanking each and every AMORC member and our friends who were so thoughtful in remembering us this Christmas with Yuletide Greetings. Hundreds of beautiful folders and cards have been received from throughout the world, making it nearly impossible to answer them separately, so we hope that you will accept this form of our grateful acknowledgment of your kindness and fraternal spirit.





### ASIATIC INDUSTRY

A major portion of the goods manufactured in Oriental countries is made in squalid structures such as this. A Chinese peasant woman is seen standing in the doorway of the building that serves both as her home and a primitive factory. Since the income these people receive for their labors is so small that it barely provides the necessities of life, their handiwork can compete favorably with goods in any market of the world, regardless of the imposed penalties of duties or transportation costs.

*Acme Photo*





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

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

## DIRECTORY

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

#### CALIFORNIA

##### Los Angeles:

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

##### Oakland:

Oakland East Bay Chapter. Lala Seymour, Master; Leo D. Grenot, Secretary. Convocations 1st and 3rd Sundays, 8 p. m. at Pythian Castle, 12th and Alice Sts. Inquirers call: FRuitvale 3139W.

##### Sacramento:

Clement Le Brun Chapter. Mr. Joseph O. Le Valley, Master. Meetings 1st and 3rd Fridays at 8:00 p. m., Friendship Hall, Odd Fellow's Building, 9th and K Streets.

##### San Diego:

San Diego Chapter. Dr. F. P. Horan, Master; Mrs. Omar G. Schmidt, Secretary. Phone La Mesa 2396. Meetings every Tuesday at 8 p. m. at the House of Hospitality in Balboa Park.

##### San Francisco:

Francis Bacon Lodge, 1655 Polk St.; Mr. Frank C. Parker, Master. Mystical convocations for all members every 2nd and 4th Monday, 8 p. m. Office and reading room open Tuesday, Wednesday and Friday, 7 to 9 p. m.

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Chapter Master, Mr. Oscar D. Pleasant. Secretary, Margaret Farrell, 637 E. 8th Avenue.

#### DISTRICT OF COLUMBIA

Thomas Jefferson Chapter. Mr. Wm. Thomas Ramberg, Master. Meetings Confederate Memorial Hall, 1322 Vermont Ave. N. W., every Friday evening, 8:00 p. m. Secretary, Mrs. Carrie A. Rogers, 2121 H Street N. W.

#### FLORIDA

##### Miami:

Mr. Charles F. Merrick, Master, 411 Sunset Dr., S. Miami, Phone 4 5816; Miss Dorothy Mainwaring, Secretary, 2366 No. W. 2nd St., Miami.

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##### Chicago:

Chicago Chapter No. 9. Mr. George H. Ellis, Master; Mrs. Eva H. Read, Secretary. Telephone Randolph 9848. Reading room open afternoons and evenings, Sundays 2 to 5 only. Lakeview Bldg., 116 S. Michigan Ave., Rooms 408-9-10. Lecture sessions for ALL members every Tuesday night, 8 p. m.

Chicago (Colored) Chapter No. 10. Mr. Nehemiah Dennis, Master; Mr. Robert S. Breckenridge, Secretary. Inquirers call Cedarcrest 5509 and Hyde Park 5776. Meetings every Friday night at 8:00, 12 W. Garfield Blvd., Hall B.

#### MASSACHUSETTS

##### Boston:

The Marie L. Clemens Lodge. Walter Fitch, Master. Temple and Reading rooms, 739 Boylston St. Telephone KENmore 9398.

#### MICHIGAN

##### Detroit:

Thebes Chapter No. 336. Mr. Ernest Cheyne, Master; Mr. Andrew Heck, Secretary. Meetings at the Detroit Federation of Women's Clubs, 4811 2nd Avenue, every Tuesday, 8 p. m. Inquirers call Fitzroy 2593.

#### MISSOURI

##### Kansas City:

Kansas City Chapter. Mrs. C. S. Scott, Master, 104 W. Linwood Blvd.; Mrs. Alice R. Henriksen, Secretary, 219 S. Askew. Meetings every Tuesday, 8:30 p. m., Parlors A and B, Hotel Continental, 11th St. and Baltimore Ave.

##### St. Louis:

St. Louis Chapter. Mr. Carl Mueller, Master. Melbourne Hotel, Grand Avenue and Lindell Blvd. Meetings first and third Tuesday of each month, 8 p. m. Mrs. O. W. Dunbar, Secretary. Telephone JEFFerson 1909.

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##### New York City:

New York Chapter, 250 W. 57th St. Mr. J. Duane Freeman, Master; Mrs. N. M. Way, Secretary. Mystical convocations each Wednesday evening at 8:00 p. m., and Sunday at 3 p. m., for all grades. Inquiry and reading rooms open week days and Sundays, 1 to 8 p. m.

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Mr. R. K. Parks, Master, 58 Hawkes Avenue; Fred Blackburn, Secretary, 724 Oakwood Avenue. Telephone, Evergreen 7107. Meetings every Wednesday evening, 8:00 p. m. at Hotel Virginia.

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Mr. Cecil J. Miller, Master, 1816 N. Penn. Street; Mrs. Roger V. Boring, Secretary, 5814 N. New Jersey Street. Meetings every Tuesday, Antlers Hotel, 8:00 p. m.

(Directory Continued on Next Page)



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Mr. Walter W. Hirsch, Master; Mrs. Karl Hey, Secretary, 2054 W. 89th St. Meetings every Friday at 8 p. m., Hotel Statler.

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Portland Rose Chapter, Mr. W. A. Schmidt, Master, 5836 N. E. Cleveland Ave.; Mrs. Elizabeth Elkerton, Secretary. Information week days 405 Orpheum Bldg. Meetings 714 S. W. 11th Ave., every Thursday, 8 p. m.

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### Dallas:

Judge Earl R. Parker, Master, Tel. 2-7278. Mrs. Mayda Crews Heller, Secretary, 218 Beckleywood Blvd. Phone 9-4096. Meetings at 114 North Edgefield, 2nd and 4th Tuesdays, 8:00 p. m.

### Fort Worth:

Fort Worth Chapter, Mrs. A. C. Twining, Master. Telephone 4-8067; Mrs. Ruth Page, Secretary, 5128 Byers, Telephone 7-4814. Meetings every Friday at 7:30 p. m. at the Elks Club, 512 W. 4th Street.

### Houston:

Mr. James R. Ingram, Master; Mrs. Conway R. Shaw, Secretary. Meetings every Wednesday at 8 p. m., Y.W.C.A., 3rd floor, cor. Rusk & Austin Sts.

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### Seattle:

AMORC Chapter 586, Mr. Earl J. Berg, Master; Mr. Roy E. Bailey, Secretary, 615 Terminal Sales Bldg., First Ave. and Virginia St. Reading room open week days 12 noon to 4 p. m. Visitors welcome. Chapter meetings each Monday, 8:00 p. m.

## OKLAHOMA

### Oklahoma City:

Oklahoma City Chapter, Alfred H. Trostman, Master, Phone 4-7792; Ward D. Brosam, Secretary, Phone 5-4610. Meetings every Sunday night (except third), Shrine Auditorium, Sixth and Robinson, third floor.

## Principal Canadian Branches and Foreign Jurisdictions

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

## AUSTRALIA

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

Sydney, N. S. W. Chapter, Mrs. Dora English, Master, Box 1103-H, G. P. O.

## CANADA

### Toronto, Ontario:

Mr. C. M. Platten, Master, Sessions 1st and 3rd Sundays of the month, 7:00 p. m., No. 10 Lansdowne Avenue.

### Vancouver, British Columbia:

Canadian Grand Lodge, AMORC, Dr. Kenneth B. Casselman, Master; Mr. Arthur V. Pightling, Secretary, AMORC Temple, 878 Hornby Street.

### Victoria, British Columbia:

Victoria Lodge, Mr. David Bird, Master. Inquiry office and reading room, 725 Courtney St.; Secretary, C. Baugh-Allen, Phone E-6935.

### Winnipeg, Manitoba:

Charles Dana Dean Chapter, 122a Phoenix Bldg. Miss Muriel L. Michael, Master, General Delivery. Sessions for all members on Tuesday at 7:45 p. m. throughout the year.

## CHINA

### Shanghai:

The United Grand Lodge of China, P. O. Box 513, Shanghai, China.

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

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

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The AMORC Grand Lodge of Great Britain, Mr. Raymond Andrae, F. R. C., Grand Master, 34 Baywater Ave., Westbury Park, Bristol 6.

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

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

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## SWITZERLAND

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

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

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