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COVERS THE WORLD

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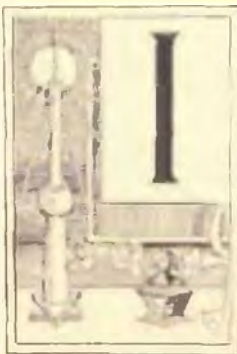
ROSICRUCIAN PARK

SAN JOSE, CALIFORNIA

THE THOUGHT OF THE MONTH

WORK—A LOST ART?

By THE IMPERATOR



IT HAS often been said about the indolent person who makes a pretext of searching for employment that he is hunting for work and praying that he does not find it. If we consider many of the nations of the world today as individuals, we find

that their social conduct parallels that of the indolent person. In the congresses and parliaments of the respective nations, the well meaning representatives of the people orate at length, on the one hand, on the unemployment situation. They point out that millions have no resources to purchase the necessities of life because the mills, farms and industries are not able to engage them at any wage whereby they can acquire a livelihood. To this condition they attribute all the ills of the times — restlessness, crime, tyranny, immorality and disease. On the other hand, equally well meaning but often ill advised representatives before these same law-making bodies expound in such a manner on the nature of work that it seems to become a vile, vicious, menacing influence in modern society. They refer to it as something that must be endured only because a way of completely eliminating it has not yet been found. It is referred to as an enslaving condition, one that frequently belittles a man, throttles his individuality, stifles his initiative, curtails his finer faculties and is a heritage from a

coarser and more vulgar period remote in the history of man.

Further, one hears a deploring of the tremendous mechanization of industry and agriculture, and the proposal that men work a minimum of four hours a day and four days a week. This suggested restriction of work is not offered merely as a means to provide more employment, but rather so that even in normal times large industrial plants shall be prevented from operating beyond a certain number of hours daily if such operation tends to lengthen the period of individual work. This continual inveighing against work has left an indelible and unfortunate impression upon many minds. Hundreds of thousands, perhaps millions, of our younger generation look upon work as a *necessary evil*. To them it is but a means of providing revenue with which the necessities of life and some of the pleasures can be procured. To put it concisely, the prevalent attitude of mind seems to be that no one likes to work—and yet he must.

Is it, frankly, *work* that is objected to or what it seems to accomplish? There is no human endeavor, whether pleasurable or not, that does not require mental or physical exertion or both. In other words, if we want to accomplish we must expend an effort, and such constitutes work. The man who paddles a canoe against a strong river current for hours or who toils up a mountain slope may classify his exertions as a vacation pleasure. Yet, fundamentally, they are just as much work from the etymological point of view as though he were being paid for doing it. Would the true

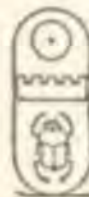
mountain-climbing enthusiast lose his love for the sport if it were suddenly entitled "work" by the alchemy of his being paid for it? Hardly. He would revel in the fact that he had the opportunity of pursuing an interest and deriving an income from it at the same time. From this it is clearly apparent that the aversion to work exists only if the work is such that it is not enjoyable and is of a kind that would only be sought as a livelihood. The person who works at something he enjoys never works like a robot with his whole thought and consciousness centered upon the occasional hour or day of freedom. To thousands of persons, perhaps millions, the first five or six days of the week are a nightmare, a sort of ordeal eventually leading to liberation and real living on Saturday night and Sunday. Over the week-end they crowd into a few hours more expenditure of energy than in the performance of their weekly duties. But it constitutes doing what they like.

On the other hand, did you ever find a person who loved mechanics, for example, and who had a job in a shop surrounded by tools, instruments and machines for which he had an affection and which he could use in the following of his trade, who pined each hour for Sunday? Sunday, undoubtedly, would find him pursuing some hobby approaching very closely the nature of his trade. Certainly no *successful* commercial photographer loathes his lenses, filters, tripods, plates and the paraphernalia and technique he must use. He may become tired on some assignments and others may not interest him quite so much, but his work on the whole is most gratifying. Work becomes a burden only when it does not correspond to our interests, or when the purposes of its details are not understandable to us. There are multitudes today working in factories, at benches or on assembly lines, who have not the slightest conception of the contrivance upon which they are working. They neither know what it is nor how it is to be used. Each day for them consists of hours of soldering perhaps, or tightening something that has a name but no meaning to them. They despise work, because after all it only means to them a harnessing of their

bodies to a task from which their minds are divorced. Their minds are idle, they long, desire, imagine, and the body is forbidden to serve the mind. If many of these employees could be educated in the importance of their part in mass production, to feel that they are not merely cogs in a machine, but that they are really doing something essentially important as a unit, as individuals, many of them would assume a sense of responsibility. Further, if they were permitted and encouraged to experiment at certain times on improving the thing that they are working upon by being offered a reward, then their work would become more purposeful. Aside from providing a livelihood it would constitute a challenge to their mental selves, a chance to relate their mental activities to their physical ones while on the job.

Our main interests in life may be of a kind that afford little chance to find employment in them, but most of us have secondary interests, things we like to do nearly as well, and perhaps third or fourth interests, one of which may make employment possible. If life is to become something more than a drudgery, we must train ourselves to fit into an occupation that corresponds to these interests that we have, whether they pay big money or not. After all, it is far better, reasonably, to have continual satisfaction and mild enjoyment in your job than to do daily something you detest only because it pays you that big money that makes the occasional more extensive pleasures possible.

Enjoyable work is creative work, and that does not necessarily mean being a designer, an architect, artist or promoter. It means doing something which requires skill and which would fall short of its high purpose if such skill were not exercised. If we think about it we can realize that an insurance salesman exercises creative ability, if he is at all successful. His job is to obtain policies for his company. He can be creative, however, in devising ways and means of persuasive argument and of eliminating unsound objections to his proposals. He can conceive methods whereby the features of his company can be presented uniquely, differently from the way his competitors present theirs. In other words, he can devise a *technique* for his



vocation. Everyone likes to see something well done through his or her own efforts, whether it is baking a cake or painting a fence. If a man were blindfolded and had to go through the motions of actually painting a fence without realizing what he was doing, the work would become laborious and obnoxious. The monotony would be grueling. On the other hand, if he were shown the fence first and told that it was to be painted so as to beautify the surrounding grounds, and that could only be accomplished by having the texture of the paint, when applied, smooth appearing and that this required the exercise of individual skill, it is safe to say that it would challenge the ability of this worker to do his best. As he applied each stroke, he would see in it its relation to the whole task. He could actually see himself as a creator and realize his accomplishment as he proceeded, and derive consequent satisfaction from each hour of his work.

We find, therefore, two kinds of persons in the world who abhor work; first, those whose work is far afield from their interests and to whom it seems a barrier to the exercise of their personal talents and abilities. Second, those who have never been given a chance to discover their talents or creative attributes, hence all effort of any kind other than that needed to sustain themselves is considered futile, without purpose, and to whom the height of life is loafing, even though that may result in ennui. This growing hatred of work can be largely overcome by obliging college students, for example, to seek—without particular thought as to the amount of compensation to be derived—work during their vacations which simulates to some degree the profession for which they are being trained. Many do this but many more would discover that certain elements of their contemplated profession were so objectionable to them that they would never find ultimate happiness in such an occupation and would abandon it for another in time..

Furthermore, if every boy who could not afford to go farther than high school, or even the eighth grade, were

given the opportunity to be analyzed for his vocation(that it, as to what tendencies he displayed, what inclinations he had) and given a chance to work in a government sponsored shop or office at something that corresponded to those inclinations for a month or two, his creative abilities would be awakened and he would immediately orient himself, find his true place in life. He would not need to guess that he would like this or like that, and get himself ensconced in a trade or job which later he would come to despise but could not easily forsake. If difficulty was encountered in determining a lad's tendencies and abilities, he could be placed at various tasks, in the industrial arts and sciences for example, until the discovery was made of what intrigued his imagination and reasoning. Those who refused to submit to this vocational selection and preparation, now done on a very small scale, would have to suffer performance of uninspiring menial work. They would have to live just for the occasional Sunday or time-off interval, as millions now do, finding their happiness only periodically.

The great industrialist, Henry Ford, in his broad vision has seen this problem and has conducted successful experiments in the attempt to solve it. He has taken boys with no aptitude for urban occupations, and to whom the usual jobs available meant work in a disagreeable form, and placed them on his great experimental farm. Each has been assigned to a group, which group is given certain responsibilities of performing a task. Members of the group have every opportunity of creating ways and means of successfully performing the task. The competitive spirit is encouraged, yet the pay is the same whether they succeed or fail. Everything they do is always shown them to be in a definite relationship to their responsibility and to the duties of their group. Each of their acts can be seen by them to contribute to the whole. Work is not labor to them but a continual means to an end. It becomes the *art of living* instead of the serfdom of civilization.



Symbology and Duality

UNUSUAL APPLICATIONS OF THE LAW OF THE TRIANGLE

By FRATER R. JOHN FRANCIS KNUTSON



THE law of duality is deeply ingrained in Man for, being a segment of Godhead, no matter how far sunk into the morass of "reality," he yet feels an unconscious kinship to the fundamentals of all. The Primary duality in Man and the Uni-

verse is that of the two planes. There are many names given to this conception, all meaning the same thing in finality. Yang and Yin, one may say, the male and female elements, mind and body—the list of titles denoting the basic complements is long. The names that I shall use for them are merely significant words, word symbols of things that are. Symbology is a basic function with Man. Words and numerals are used as symbols of abstract and corporeal things. The arts are concerned with emotion, symbologically interpreted through the media of light and sound. The mind does not think primarily in symbols, but must interpret this raw thought by means of symbols, even for itself, to a great extent. Similar to a scientific theory, symbology is the best, indeed the only means we have at present of interpreting the phenomena we meet, the emotions we feel, and the

thoughts we think. So it is to be understood that the labels that I shall set upon the planes are only arbitrary.

The Primary Duality then, is that of the Psychic Plane: —of the Cosmic and that portion of our personality that is creative, that seeks truth and beauty: —the Physical Plane; —the (at present) passing, evanescent, physical things, and that portion of our personality that has not been refined, and is in need of a change of direction toward higher aims. As regards our personality, we may say that the Psychic Plane is a flame, refining that of us which is on the Physical Plane, and in need of change. For uncounted years, the two planes have been symbolized by two triangles, the triangle with point downward representing the Psychic Plane, and the triangle with point upward representing the Physical Plane.

In the first, the triangle of the Psychic Plane, we have the single point on the Material Plane growing upward and expanding, to diffuse itself throughout the higher plane—we speak of uniting with the All. It is also a sign of these higher powers descending to a point on the material plane, and providing it with intensely narrowed and strengthened contact, providing it with direct aid in its upward development. In the second, the triangle of the Material Plane, we have the large base of dross building steadily, firmly upward, narrowing it-



self until it reaches a point on the higher plane. Also, it denotes the single, great point of Good diffusing itself throughout all that lies below, providing it with the inherent right and ability to raise itself to the heights.

Let us place the triangles in circles, to mark their existence primarily in their own respective spheres. Then, if



we join them, we have the Great Seal of Solomon. Altogether, we have four fluxes, passing in two different directions, and in two different triangles. We may note in passing that the figure formed in the center of the Seal of Solomon is a hexagon, that polygon which, in group formation, provides the greatest area with the least waste space. The center of this vital symbol then displays that the major principle of the two planes in their workings is "the greatest good for the greatest number," which may develop itself outward to the circle, when it becomes the Perfect, Eternal Good for All.

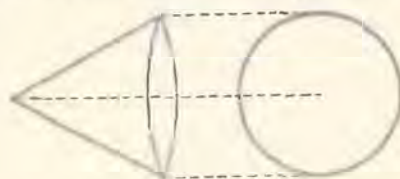
Let us consider the nature of the symbol as a thing in itself. Symbols being written on paper, or some like materials, partake of two dimensions, and attempt to portray and help explain certain principles. There is a further possibility however, that they may be key diagrams as well, key diagrams of other symbols of more than three dimensions. The mystics of the last several thousand years almost certainly had a mental comprehension of other than the three dimensions we are so familiar with. On the other hand, save for the Masters, they were probably not so well acquainted with the *mechanics* and *perspective* of over three dimensions. Even today, when Mankind in general has more or less mastered the three dimensions, he has but barely scratched the surface of the fourth dimension. He is however, slowly but surely unravelling the knot of that dimension, mechanically through mathematics, while non-objective art is making perhaps an unconscious, but a definite attempt to interpret its perspective. Non-objective, *not sur-*

realistic, art is a form wherein the artist puts down those lines, tones, forms, and colors that please and satisfy his sense of beauty, irregardless of any other rules. In this art-form, with its oddly-placed lines, I believe I can see a groping toward the rules of four-dimensional perspective.

In a sense the two-dimensional concept is best for symbols. Ordinarily the eyes are enabled to see three dimensions, yet only a comparatively two-dimensional surface presents itself, and the two-dimensional symbol may be compared with a view of something, for study of the meaning behind any similarities or differences. It should not be forgotten, however, that to more enlightened eyes, these symbols may have an even more significant aspect. Indeed, multi-dimensionality may provide the eventual key to the interlocking and contact of the two planes.

* * *

The circle, with a dot in its center, has always been used to symbolize the sun's disc, eternity, the All, and other forces for good that last forever. Now we shall give the triangle another dimension, and form it into a cone. Then I shall give the space below to a simple projection drawing, such as an architectural student might do for practice, and—we can see that the symbol of the



circle and dot is only another view of the triangle, or cone. Not only one cone, but it holds the promise that when the two cones are interlocked in harmony, they reach the greater circle, or Perfection. In other words, the two lesser circles, perfectly superimposed, make the greater circle, the All. Note also, that the connexion between the two symbols appears when we have added another dimension to the triangle, or cone, and not before.

Further, the cross, which is the most commonly met symbol in the Christian world, is but a disguised triangle. The mystic has always been persecuted and

forced to keep his knowledge in a secret manner, so that only the initiate could grasp the meanings contained in his manuscripts. In these manuscripts, the triangle is often replaced by the cross. Now the principle behind the triangle is the fact that a manifest perfection is only reached when two things unite, or manifest on a third point. Naturally the triangle is the clearest method of portraying the basic trinity of all things. Yet the cross may be substituted for the triangle, since its basic format is that of two lines intersecting, we may say manifesting, on a third point. Fundamentally then, the construction, and the meaning behind the construction, of both cross and triangle are identical, insofar as the mystic is concerned. We may postulate the following rule, and illustrate it. The cross, equals



the triangle or cone, which, alone or united in harmony, projects to the circle and dot.

* * *

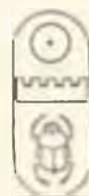
I shall not go much further into the subject of multi-dimensionality, since it is, for the most part, treading on unknown ground. But there is another point I should like to present. In the illustration below, the first figure is that of a tesseract, or four-dimensional cube. The drawing does not at all show the real nature of the figure. The outer and inner figures, and all the intervening figures, are *all actual cubes*, and *all the same size*! Naturally, a mental concept of such a form is a very difficult thing to create. Yet I would have you try your best to become familiar with that figure. Then I should like to have you look at the next figure, the sphere containing two interlocked cones, and attempt to rotate it into the fourth dimension. When you have a glimmering of the nature of that figure, then look at the final figure.



It may be only in my own mind, but the symbol of Yang and Yin, the circle, with its single curved line, seems strangely to convey the tremendously complex turnings of the other figure. Those of my friends to whom I have shown this seeming similarity are about equally divided as to whether or not they see the akinness between the two forms. I present this point to you to show the definite possibility that the East, having always been closer to the mystic way than the West, may well have come closer to a grasping of the principles of the fourth dimension than we realize. It would also render more understandable to the Western mind the fact that the sages of the East often spend hours in concentration upon this symbol.

It is my belief that one of the first things granted a person on becoming a Master is a comprehension and power over the fourth dimension. If you will look up the properties of this dimension, so far as they have been ascertained, in a reliable text on the subject, then many of the seeming miracles wrought by the Masters will become much more plainly the workings of natural law. Is it not said that after the Dark Night has passed, and Mastership is attained, the world no longer appears the same? Could it be otherwise, when a new dimension has been added to the mind's eye? And does that mean, since science is delving into the subject of further dimensions, and the masses are becoming more and more conscious of the fact, that mankind, as a group, is growing closer to the power and comprehension of the Masters? Of course it does. We have been led to a comparative mastery over the three dimensions, and are now in the process of taking another great step. But when the glorious day arrives, and mankind has gained control over another dimension, the Masters will still be ahead, lighting the path that leads ever onward, ever upward.

* * *



Naturally, Man and his works show very clearly the workings of the two planes. Let us look first at architecture; the house or home has always been intimately linked with man. The basic structure of almost all houses is as shown in the illustration. The triangle on the Material Plane, set on the square, the symbol of a strong earthly foundation. The square is a mundane, exoteric symbol, rather than a psychic, esoteric one. We can, I believe, agree that the combination of the square and triangle on the Material Plane form a figure that, in one variation or another, is the basic form of practically all dwelling places, from our own houses to the thatched huts of the savages. In this figure, the triangle on the Psychic Plane is conspicuous by its very absence. On viewing the average house, only the triangle on the Material Plane is ever actually seen. The other triangle is there, however, but spiritually, not physically. It is none the less real. It is an interesting commentary to note that if anyone attempted to build a house with the form of an inverted triangle actually resting on the point, or interlocking with the base triangle, almost insurmountable difficulties would be met in construction. If such a building should actually be erected, it would be a grotesque and unsafe structure. At least the triangle on the Psychic Plane should remain unfettered by any physical bond-form. In regard to all this, I find very interesting the tradition whereby the artist, musician, poet, and genius is supposed to invariably reside in a garret. That is, away from the square, in the lower triangle, nearest the upper, or even within it, if we consider the two as interlocking. Is it merely a coincidence that the person whose mind is least concerned with earthly things should traditionally reside closest the triangle on the Psychic Plane? I think not.



Now there are, of course, certain races and peoples whose houses are built with flat roofs. Climate is the major cause for this seeming deviation from the general rule. Such peoples often live in an environment that enforces the use of the house proper as

little as possible. And since they spend the majority of their time out of doors, even on the roofs themselves, those roofs will be flat rather than angular. The Indians of the Southwest build their homes on the sides of mountains, where the lack of space does not permit an angular roof. Yet the mountain itself is really their home, and that has the desired triangle-effect. Then too, when a group of these people build, it is always in a terraced fashion, a communal triangle. The hillside monasteries of Tibet, Greece, and Turkestan have flat roofs, but the buildings themselves have sloping walls, to make the building's shape one of an interrupted triangle. Besides, the dwellers within these buildings are of a different inclination than most people, and have scarcely any need of physical "guide-lines" to create a harmonious working of the planes. The houses of the Lapps, and Inner Chinese often have flat roofs, but very often also, these homes have inclined walls making the interrupted triangle form. Here again, of course, it is the climate that forces the compromise. The chill searingly cold winds to be found in those lands force the home to be built small, and very thick-walled, to conserve as much heat as possible. All of these separate cases are, in a sense, partial exceptions to the rule followed by the majority.

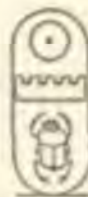
Generally speaking, the more primitive peoples build homes more closely approximating triangles with their bases on the ground. Teepees, igloos, tents, and thatched huts all signify the unconscious closeness of these folk to the fundamentals. Somewhere in the dim past, Men, especially that branch which formed the Western peoples, no longer gave credence to their inner understanding. They shut out the inner voice, and attempted to make their own way. Attempting to cut the psychical thread, they found themselves with almost no mental support. They feared building their houses on "sand," and provided an artificial "rock," the square, on which to raise the triangle. They were attempting to place their own form between the workings of the planes. The need for the square, for something to cling to, was strong, since they had cast away their inner power, but even so, they did

not use the square in the right manner. The Masters who built the Great Pyramid, and the inspired members of the Aztec and Maya races who caused their shrines to be built in the form of pyramids, pointed the right direction. Here is an angular cone or vortex, having the square not separate and supplementary, but embodying the principle of the square directly within itself. That this form was not generally used is evidence enough of the inner turmoil that man has not yet been able to conquer. This turmoil has not yet been conquered, no; but man is definitely on the road to victory. Architecture, along with the rest of the arts and sciences, heralds the fact in no uncertain terms.

The architecture of today, and tomorrow, shows itself concerned with two types, communal, and individual. I shall consider the communal, or "city" type first. This type is developing slowly, but the trend is definite. In any city it seems only natural that the most important buildings, which are usually the highest, be located in the heart of the city. But if we should imagine ourselves looking down at the city from far above, we find that the city resembles roughly a circle with a dot at the center! No wonder it seems so natural and fitting that the highest buildings be at the center of the city, and that it makes for the greatest convenience of the population. Look at the general plan of the city from another view. There are suburbs of small homes, inward to the tenements, then the office buildings, and finally, in the larger cities, the skyscrapers. With transit systems becoming ever more numerous, and traffic problems on the increase, the probability of private air-service—all these point to the construction of various levels, linking the city together into one single, huge communal building. And its form, that of a triangle, a triangle on the Material Plane. At present it is a rough, ill-formed triangle, but gradually, I believe the triangle will become clearer in outline, and the base of the city more circular. Although it was in part an unconscious choice, the New York World's Fair, choosing as it did the attenuated pyramid (three-dimensional triangle) and the sphere as its theme center, gave a clear key to the new

trend. The city of the future will be a huge pyramid or cone, firmly rooted in the earth, built of alloys and synthetic masonry that only hell and high water could sweep away. Buttressed by the bridges and levels, the buildings will be enabled to rise to unbelievable heights. The whole will be, *in effect*, a single gigantic building, housing millions beneath a single roof. And all at harmony with the basic principles.

In considering the individual type, we must go back to antiquity for a proper understanding. The East, especially China, has never strayed very far from the Way. In China, the house is nothing in itself, nor is the garden a separate entity. Home and garden are combined to form a beautiful, unified living quarter. Hills and still water are the basis of the Chinese system. The Essence of the Material Plane, and the closest physical approach to the Peace of the Psychic Plane. In the West, however, the house and the garden grew apart, and both suffered thereby. The house grew away from the providing soil, and became stiff, formal, ugly. The garden became an ugly mass of plants, set only to provide angular shapes in masses of bloom and greenery, disregarding natural forms and groupings. Only when contact with the East was again brought about was there a gradual re-emergence of proper unity, and natural formations. At present the old shackles are almost entirely thrown off, and a new individual form is arising. Now the communal building, or city, houses so many different people, of so many different aims and views that there is a need to guide the triangle on the Material Plane into formation. But in the individual home, that houses a single family, a single unit, there is no such need. The base triangle need not be wholly represented in physical forms. It follows roughly the edge of the land, and rises immaterially toward the triangle above. The triangle on the Material Plane has ceased to be apparent, and has turned to the imperceptibility of beauty, well rooted in the union of house and land below. If the land still follows the rule of straight line and angle, because of man's methods of surveying and apportioning it, then the house itself has ceased to be bound by



straight lines, and curves form a vital and integral portion of its plan. The "Modern House" is not a flouting of natural law, it is precisely the opposite; it is the formation of a much closer bond.

* * *

More than anywhere else in nature, man's body shows clearly the interlocking of the planes. There are thousands of positions that the body can assume, but the position that would most clearly symbolize this interlocking is the one we seek. Since this posture would make the planes' workings most plain, it would be one that we would unconsciously tend to assume in moments of great inner emotion. Tell me, then, when you feel overjoyed at something that gives you deep inner pleasure, or, on the contrary, when you are deeply disquiet, and know not where to turn, do you not feel an instinctive urge to stand with arms raised up to the heavens? Consider then, the figure that you present when in that position. Your arms form a triangle on the Psychic Plane, that has its lowest point slightly below the base of the spine. Your legs form the sides of a triangle on the Physical Plane whose highest point lies in the heart. The body may be roughly divided into three portions. Above the heart lie the portions concerned purely with psychic things, between the heart and the crotch are the parts of the body concerned with both psychic and physical functions, and below the purely physical parts of the body. The rule is by no means rigid and absolute. No part of man's body can be absolutely non-physical, or in the truest sense perfectly material. There is always a commingling of the two.

The triangle on the Psychic Plane contains the central and sympathetic nervous systems, those portions of the body wherein the psychic body manifests most strongly. The arms are in the upper triangle, and are concerned primarily with esthetic things. They are that part of the body that obeys the main portion of the brain's direct commands. They are, of course, used for protection, work, and the carrying of food to the mouth, yet these duties could be carried on by appendages almost identical with the foot. If such

were the case, however, man would yet remain an animal, with but the glimmerings of intelligence. It is the modified form of the foot, the hand, with its dexterous fingers that has wrought out man's civilization, his arts and sciences. The dexterity of the hand allows the brain's commands to be followed as perfectly as they are. They are appendages that have been modified by the mind so as to come under the direct influence of that mind, and the spirit. The head, of course, is the center point of the Psychic triangle, and is that portion of the body wherein the mind and soul manifest directly. It is that part of the body that takes in the air, extracts the scents from it, and passes it to the lungs, where the essential portion of it is removed and sent into the blood-stream. It takes in the food, extracts the flavors, the enjoyment, from it, and passes it down the esophagus to the stomach and small intestine, where its valuable essences are removed. The sensory organs are all mainly centered in the head, where they fulfill their comparatively immaterial tasks. There is no need of my outlining the work of the brain.

It is interesting to note that the alimentary organs that handle food while there is yet value in it are within the triangle on the Psychic Plane, but the valueless matter is passed through the large intestine, which is more or less completely in the lower triangle. In that vein, it may be noted that the kidneys, the only part of the renal system that has no direct connection with the generative system, are just out of the upper triangle. The generative system is roughly in the center of the Physical triangle, and on a plane with the lowest point of the Psychic triangle. In other words, the organs of reproduction are so placed as to be a nucleus of the forces of the Material triangle, and yet have contact with the tremendously narrowed and strengthened lower point of the Psychic plane.

The apex of the lower triangle is the heart. Now we are provided with an excellent reason why the heart is regarded as the seat of the forces of love in the human body. There are other reasons, of course, but the fact remains that the heart is the highest point of the Physical triangle, the highest manifesta-

tion that the earthly forces are capable of, and one that is well within the domain of the Psychic plane. It is the most lofty point of the earthly plane, pure and single in its beauty, and placed so high in the Psychic triangle that only two things are constantly above it, the head and the broad expanse of the uppermost triangle's horizontal line, showing that love can be controlled to a certain extent by the intellect, but above both are the Cosmic Powers, the perfect union of love and wisdom.

The apices of the two triangles are not precisely above one another. If we were to make a projection drawing of the two cones we would find that two circles, and not one, would be formed. There is not yet perfect harmony. It is my thought that when man has fully developed, these two points will be directly above one another, and a projection would produce only a single circle.

That brings up the bodily symbolism used by the comparatively developed man. When the mystic hails the rising

sun in the eastern sky at dawn, he stands with feet together, and arms outstretched to the sides. He forms a cross, symbolizing that he has become, and desires further to become a Perfect Manifestation, a Unit in the All. The two triangles no longer have to be guided into formation in his body; that his feet are planted on the surface of the Earth and his eyes fixed on the rising sun is enough.

Again, when he humbly salutes any of the Cardinal Points, or an altar, he stands with arms crossed over his breast, and head bowed. He has closed the surfaces of his body, that is, his feet are flat on the ground, his palms are pressed against his shoulders, his chin is sunk on his chest. He makes of himself a single plane, or line, passing through both triangles. His crossed arms center above his heart, indicating that it is Love that provides him with the power to cleave through the two planes. It is certain that the Divine Plane will cross his at the heart, making the manifestation one of Love, Perfect Love.

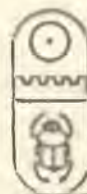


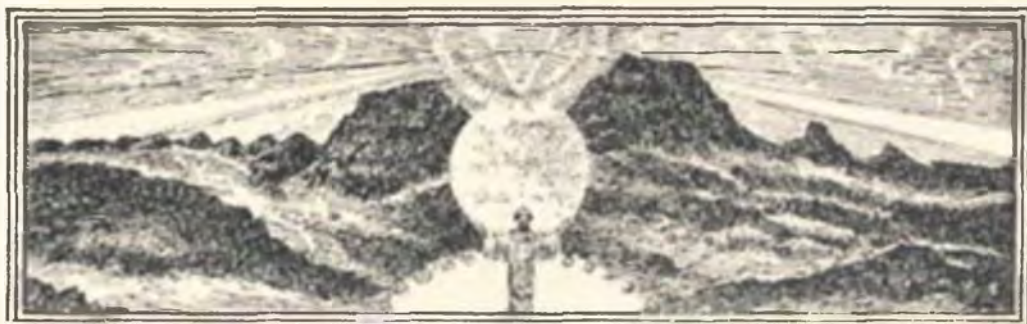
FOR STUDY AND PLEASURE IN EQUAL MEASURE ATTEND THE ROSICRUCIAN CONVENTION

STARTLING BUT TRUE

When our annual Prediction booklets for this year were first issued during the late Fall of 1938, many of the events presaged were so revolutionary in nature that our critics deemed them highly improbable. *The proof of a prediction, however, is in its fulfillment.* Every major prediction for the first half of 1939 is now *past news and fact*. There is nothing so convincing as that which you have come to experience and thus know. Those who now know the accuracy of these little booklets turn to them with confidence and look upon the Rosicrucian Order with far greater interest and admiration.

Take advantage of these circumstances. Point out to friends and acquaintances the events in the booklet which you know have come to pass. Many of the predictions written months ago read almost like current newsheadlines. You may have an additional quantity of these booklets for distribution, *free*. Write today and state the number that you want, and they will be sent to you postpaid. Remember that at this time of the year their value is greater than ever before. Send your request to the Rosicrucian Extension Department, Rosicrucian Park, San Jose, California.





The Mystic Way

A review by the Sovereign Grand Master, Thor Kiimalehto



WO of the most provocative volumes in the Rosicrucian library.

"The Technique of the Master" and "The Technique of the Disciple," are the work of the British Grand Master, Raymund Andrea. A third volume has ap-

peared, worthy of a place beside them. His books and his articles have revealed him to be a genuine mystic, whose knowledge is derived from personal experiences and attainment. Every word that he writes is both enlightening and inspiring.

"The Mystic Way" gives the Rosicrucian student the proper orientation both to his studies and to his life. Interest in the various branches of occultism is widespread today. In fact, it is an accepted philosophy of life. It is meeting a need in modern life, particularly since the decline of the influence of the church. It is all the more important, therefore, that exactly what mysticism means in terms of daily living and spiritual aspiration be known.

First of all, the author emphasizes the fact that mysticism is not merely an intellectual interpretation of life, it is a way of living life. Development, advancement, and attainment depend wholly on the extent to which one succeeds in living the mystic life. A sound

mind in a sound body is imperative. Maturity of soul and wide life-experience are necessary for the aspirant to work effectively in the world. The student must be prepared for a transvaluation of values. He must be ready to re-interpret his entire life-experience and life-expression according to the demands of the mystic way. Think how we are hedged in by what we believe, what we are, what others think we should be; how we watch our good name and reputation because others have given them to us, with what animal ferocity we fight to score a point, to what lengths we go to win a little prestige, and withal, the pride we have in our self-righteousness. . . . The love of the soul which the contemplative life awakens is a flaming sword which destroys all this." (p. 40) "The law of the soul is indifferent to relative goodness, relationships and personal reputation." . . . "And if the aspiration is strong and the will resolved, nothing else matters; neither pain, nor loss, nor disappointment, ridicule or any other obstacle or hindrance, will deflect the aspirant's firm step and progress on the mystic way." (p. 43)

Mysticism is sharply differentiated from pseudo-mysticism. Andrea deprecates in no uncertain terms the phenomena associated with spiritualism, automatic writing, and mediumship. These psychic phenomena may be genuine, but they have no place in the life of the student whose aim must be to become spiritually positive so that the divine fire in his own soul may awaken and he be-

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come susceptible to divine inspiration. Different souls flower in different gifts, but the climaxing gift, according to Andrea, is that of inspired utterance. Why should so few possess it? "It is because the personal life has not yet surrendered itself completely to the compulsive fire of the informing soul. What is lacking is the simplicity, the self-abandonment and the divine passion of the soul resurrected from the dark tomb of selfhood." (p. 54)

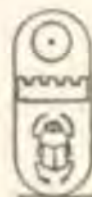
There is no difference between mysticism and occultism. They are two aspects of the same science, the same way of life. The former is known as the way of the heart and the latter as the way of the head. Both are essential. Love must be informed by Wisdom, and Wisdom must be humanized by love and compassion. Mystic or occult studies lead to "the awakening fire," Andrea explains. "How does the operation of the technique conduce to this awakening? The work of the advanced soul in evolution establishes a claim upon super-nature, and under the law of compensation that claim is met. There may be no consciousness of claim or reward, but the law recognizes the claim and there is reward. The technique works from out the realm of supernature, and in the interest of its own efficiency it furnishes a basis of power and inspiration which ensures the advancement of itself. The mind, brain, and nervous system cannot of themselves give these. They are the instruments of inspiration, not the inspiring agent. They must be fortified by the fiery essence of the indwelling spiritual self. And the daily consecrated use of these instruments of the self in the work of raising and inspiring human life spontaneously releases this essence." (pp. 61-62)

The disciple is like the creative artist. He is completely imbued with the creative spirit. He is able to think, speak and act with complete impersonality regarding issues that confront him. This power of detachment is the creative soul working according to spiritual truth. Another quality that emerges in the awakening soul is that of fearlessness. The fearlessness of the disciple is complete indifference to any consequences which threaten him through following his own light. A major experience in

the evolution of the soul is that known as "the Dark Night." It awaits every man who approaches the indwelling fire of God. It is a time when all that a man has gained seems to fall away. It is a time when human nature is perfected through suffering. It enables him to identify himself understandingly with all struggling life. Today human life is steeped to such an extent in distress and suffering, disillusionment and perplexity that the dark night is descending upon a host of souls, under Karmic decree and for a special purpose instead of upon a few as in former times. They will be called into the light of a larger service to ameliorate with completed experience a suffering world. In real discipleship there is understanding response to all. That is the mission of the dark night, whatever form it takes in the individual life to reach it. It is the mystical participation of the soul in the world.

It is a term of some duration for the personality is tried in its most vulnerable part and rebels at that which it has evoked. Whatever changes the purgation of the dark night may work in him, one cardinal virtue will emerge, the spirit of mystic love. The disciple must be the exponent of love. During the term of the dark night we seek in vain without for consolation or assistance. We are left alone to find our own way. It is not a token of strength and development to rest upon others. That is what the dark night has to teach us. As difficult and as drastic as this experience must be, yet is it a spiritual privilege offered to the few for which the many on the way are not yet ready.

The very heart of the mystic way is love. Love opens all doors. It is the only key to other souls. This attitude of living in and with other souls develops in the disciple an inspirational inclusiveness, gives an unerring insight into their psychology and inspires him to right thought and action in their behalf. The term impersonal love is used much in mystic literature. It has been misinterpreted. "If there is anything this world needs it is love, personal love, the love of Christ. His love was personal enough. The impersonal love of many half-educated aspirants is grounded upon a refined selfishness or a reprehensible self-righteousness . . . or an



abject fear to express what throbs and aches within their own heart." (p. 88) The divine fire working within, however, will release the disciple from all inhibitions and the soul will love after its own law, sanely, sublimely, intelligently and inclusively.

The term mystical participation is frequently used in reference to the life of the disciple. It means spiritual identification with the world of men and perhaps with the world of nature, too. It is not sentimental emotionalism. There are two types of participation — negative and positive. The disciple must be far too manifestly sane, practical and understanding in all his contacts to be considered abnormal or pathological in order to meet the exacting exigencies of his time. Those who are capable of this type of discipleship are needed. One of the chief hindrances is fear. Why should a disciple be afraid to express what is in him? Participation in human life, an intimate contact with its perplexities, sorrow, and suffering is the only way to that depth and fullness of nature which makes a disciple the friend of souls. He must be strong enough to go forth and enter into other lives with a wise forgetfulness of himself.

How many aspirants, Andrea asks, realize that when entering upon the novitiate of the mystic way, they are actually in training for a spiritual campaign? How many know that they are candidates for a life of ordeal and battle? Christ, for example, was a warrior of the first magnitude. The humility, gentleness, and compassion of Christ we love to dwell upon . . . but that is only one aspect of his manifold nature and masterhood, and alone would never have fulfilled His mission. His austerity of speech and directness of action, His unqualified utterances of rebuke and criticism. His swift exposure of subtle and hidden influences working against him, and His cool indifference to all consequences, give a vivid impression of the militant spirit engaged in conscious combat with the principalities and powers arrayed against Him. If we accept one aspect of this great character, we must accept the others or place Him in a false light and deprive ourselves of half its force and inspirational value.

Beethoven was a creative disciple, and that is why he possessed a militant spirit. No man can be a creative disciple or do much for the world unless he has a militant spirit. The love needed is the spirit of God in action. The scripture of mysticism is replete with militant terms. "Beware of fear." "Hold firm." "Have mastery." "Again and again the battle must be fought and won." Why all these exhortations to preparation for battle and to battle itself if there are not potent and menacing forces ranged in the way of advance which require coolness, circumspection, toughness of fibre, challenge and unrelenting opposition to overcome them? Shall a disciple fear to utter the truth he knows because he may give offense or incur the opposition of little minds?

The keynote of the disciple's life is *sanctified service*. It is the one thing that brings him near to the master, no matter what the world chooses to point as failings and shortcomings, and it is the one justification of him in the eyes of the world unseen.

The disciple must learn to seek illumination *from his own soul*. What his own soul teaches him is of more value than the voices of authority or the dogma of books. Quietness and receptivity of mind permit the soul to teach. This is the mystical quietude spoken of in mystic literature. There is a difference between mystical quietude and mental vacuity. There is also a vital difference between mystical quietude and renunciation of life and its obligations. "The disciple on the way in the west considers it a dishonorable thing to renounce circumstances to which he knows he is karmically bound, and an unpardonable sin to repudiate the ultimate relationships of personalities to which he knows he must remain true. No earnest aspirant doubts the truth of this in his heart no matter how difficult it may be to live. He must not mind the difficulty but accept it. He will never realize the mystical quietude of discipleship until he does. It is fortitude in circumstances that sear his soul and patience in accepting all they entail in his life, and that will unfold in him the true resignation of spiritual peace. The flower of mystical quietude grows in

silence during the storm of the ascent on the way." (p. 135)

Andrea closes on a note of challenge. The most important quality needed in the disciple of today is that of spiritual militancy. The forces of reaction are in the saddle. Where is the militant mystic to confront them? "Indeed, it is a troubling thought that for all the widespread interest in and following of the mystic way in many lands, all eyes and ears are intent upon the brutish personalities of blood-minded dictators, and there is not a single inspired apostle combining in himself the master qualities of Christ and man, with a message of such compelling force as to seize upon and compel public opinion. It is humiliating to poor humanity that with all its aspiration, blind or enlightened,

towards the divine, there has not been vouchsafed to it one man of superhuman character and personality and dynamic forcefulness to stand forth and arrest the action of insolent tyrants who, with machiavellian astuteness, trample upon the soul and honor of men. . . This is the note on which I close this book. A different note might do more honor to the mystic, but not to the common heart of humanity in which the mystic must live. Yet we on the way, even in our helplessness, may do something. We can combine our thought forces into an intense and militant and living potency against those who commit foul rapine in high places and defraud the sons of men of their birthright, and resolve, in the words of that illustrious son of freedom, to 'bring their devilish machinations to naught'." (pp. 141-142)



An Invitation to Living

By FRATER CLAUDE BIDGOOD



MOST men spend a lifetime acquiring an index of values. Separating right from wrong, gold from dross; pigeon-holing the good men and the bad.

Philosophy interprets the universe by analysis and synthesis of the stream of con-

sciousness, but the greater values of life defy the scalpel of the mind.

Fine art loses its virility by critical interpretation and a great symphony is not appreciated by listening to only a few chords.

The Song of Songs must be heard in its entirety, if you would catch the strains of the underlying melody of God.

Man lives in a world of symbols. These are interpreted by his consciousness and constitute his world of realities, but just as a great painting or work of music conveys an impression of an ethical ideal, yet the masterpiece itself is composed of the elements of earth, and is only a copy of the intangible essence, so it is with man's realities.

We cannot find the "thing in itself" by separating "things as they are" and then reassembling the puzzle.

Upon what basis then, can we construct an adequate philosophy of life? Science offers us ceaseless activity; philosophy, a squirrel cage; fine art, alone, conceived in the womb of the heart, offers us the premium of becoming great by immersing our personalities into the world of universals. Let beauty be our guide and we can turn this business of living into a fine art.





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 we shall publish an article which outlines the life of some outstanding mystic or philosopher through the introduction of biographical material which stresses the aspects of his life in which we—as present-day mystics—are most interested.

This month we present "Benjamin Franklin as a Rosicrucian" by Frater Orval Graves. Biographers find a rich field in Franklin who may be presented as philosopher, statesman, inventor, printer, scientist, or under any one of a number of other classifications. The latest and most widely acclaimed life of Franklin is the book, "Benjamin Franklin" by Carl Van Doren.

BENJAMIN FRANKLIN AS A ROSICRUCIAN

By FRATER ORVAL GRAVES, F. R. C.



Raymund Andrea, Grand Master of the Rosicrucian Order, Great Britain, has written in a Rosicrucian publication: "It is gratifying to observe the steadily growing interest in the old Masters of our Order as shown by the various biographies

and monographs appearing from time to time." He goes on to say: "That our predecessors will, during the present century come into their own, that their lives will be rightly valued and their work thoroughly understood, may, I think, be safely augured."

The Grand Master of Great Britain has predicted well. The increased demand for more information about great Rosicrucians is manifest both inside Rosicrucian circles as well as with the general public. Perhaps Mr. Andrea will see a further realization of his pro-

phesies as he reads the biographical articles which occasionally appear in this publication.

Thanks to the national transfiguration wrought by the American Revolution, our Colonial period seems more remote from us than it really is. It is a measure of the greatness of Benjamin Franklin that he bridged the gulf between the colonies of the eighteenth century and the United States of the nineteenth. Also, he seems to have bridged the gulf between the nineteenth century and the twentieth, for we of today find him as "modern" as ourselves.

"But he lived two hundred years ago!" someone sardonically replies. In this discourse we shall realize that the thoughts of the Rosicrucian of yesterday are precisely those of the Rosicrucian of today — skillful in knowledge and practical, revolutionary in service and feasible, intent upon enlightening, elevating and progressing, and furthermore from the opinion of the strict conservatives, dissensive in principle.

Few men have lived so full a life as Franklin. To say of a man that he oc-

cupied high positions in times of misgovernment, of corruption of civil and religious factions and that, nevertheless, he contracted no great stain, and bore no part in any crime; that he won the esteem of profligate courts and of a turbulent people without being guilty of being a two-edged sword to either, is very high praise; and all this may with truth be said of Franklin.

Born the son of a poor candle-maker in Boston, after two years schooling, and two more in his father's shop, where he read what books he could get hold of, he was bound apprentice at the age of twelve to his brother James, a printer; and by the time he was fifteen, he was writing the "Dogood Papers" in "The New England Courant," modeling his style on that of Addison. A quarrel with his brother caused him to go to Philadelphia, and there (after a short trip to London) he started a printing office, established the "Pennsylvania Gazette," and finally, in 1732, began to issue "Poor Richard's Almanac." Ten years later his political life began: he wrote pamphlets and essays on the burning questions of the day; and by the time he was forty-two, he had founded the University of Pennsylvania, sold his printing-house and newspaper, acquired a comfortable competence, and became interested in the study of electricity. He had lived just half his life, and now his name began to be heard beyond the limits of his own country.

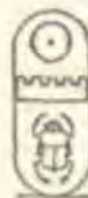
Politics, science and diplomacy, turn and turn about, occupied the rest of his career. He pleaded his country's cause abroad; fought the malcontents, persuaded the stupid and encouraged the faint-hearted at home; was insulted, slandered and idolized; wrote satires, protocols, addresses and catechisms; analyzed the lightning, invented the lightning rod and the stove; and at length, on the outbreak of the Revolution, was sent as ambassador to France, whither his fame had preceded him. The value of his services to the struggling Colonies while in that position can never be estimated; his sagacity, his tact, his unswerving purpose and patriotism, the unstudied dignity and charm of his manners, were only less effective than the armies of Washington in bringing the war to a fortunate close.

In 1785 Congress reluctantly permitted him to return from France to the country he had done so much to create and preserve; he was then in his *eightieth* year. Europe followed him with farewells and compliments; America welcomed him with triumphs and celebrations. He was the "Friend of man," the "Father of American Independence." He was made President of the Commonwealth of Pennsylvania. His name was already signed to four of the most important documents of the century, — the Declaration of Independence, the Treaty of Alliance, the Treaty of Peace and the Constitution. He had been faithful and successful in all the duties of life. Of all the patriots, Franklin was the only one who signed all four of these great papers. His essays, his apothegms and his Autobiography will never be effaced from the pages of American literature. In his inventiveness, thrift, common sense and practicality he started out as the primal Yankee. He was great in more ways — more many-sided in his greatness — than any other American before or since his time. His character is still the prototype of our most solid virtues. Few men in their lifetimes have been so honored as he; and the century that has elapsed since his death has but deepened and broadened the respect and affection inspired by the memory of Benjamin Franklin.

In common language Franklin was a Jack-of-all-trades. He was in part an artist. The Continental Congress secured his aid in the design of their currency. As a mechanic and inventor, he perfected new stoves, lamps, double spectacles, and from his musical ability resulted a new musical instrument.

Franklin was also engaged in foreign exportations, was at one time a swimming teacher and was also a shrewd business man and executive. He was an officer, and diplomat and served his country in the three great wars of his time.

A few more professions of which Franklin was master are scientist, politician, writer, printer and publisher, as well as one of America's greatest educators. Here follows a small number of his achievements resulting from his versatility. Franklin organized our postal



system and was our first postmaster general. Franklin established the first successful circulating library. Franklin was the first to propose daylight savings time. Franklin was the originator of the modern art of ventilation. Franklin started the first thrift campaign which is still going on, it seems.

Franklin made a comfortable fortune in the printing business in twenty years and retired at forty-two years of age to devote the remainder of his life "to doing good." Franklin devised the first scheme for uniting the colonies.

Among the curious things known of Franklin is the fact that he offered to pay personally for the tea dumped in Boston Harbor in order to secure the repeal of the Stamp Tax. This would have cost him \$75,000. Money was harder to get then than now.

Franklin taught himself Italian over chess games, and became a writer by re-writing great masterpieces of literature.

These many achievements taxed Franklin's physical body, and it was his constitutional and muscular vigor that contributed in a large measure to his success.

In appearance he was of middle stature, well set and very strong. Franklin's head, for those interested in phrenology, forms a grand study. A portrait of him as a young man represents his Perceptive powers as very large and Causality retiring, so as to leave his forehead narrow and sloping at the top; but evinces prodigious Observation. Form, Size, Locality and Eventuality, and large Comparison, with only fair Causality.

In a marble bust made in France, by Houdon, whose accuracy in sculpture is well known, chiselled after a mask taken from Franklin's face, and a perfect likeness of him at that time, his perceptive and reflectives are both large, the perceptive rather predominating, but reflectives prominent; but in the statue taken of him when old, and placed in a niche in the Franklin Library in Fifth Street, near Chestnut, Philadelphia, Causality and Comparison stand out in the boldest relief, while Observation and Eventuality are less. Most of the busts and engravings of this great philosopher found in shops and in books, represent him as old, and

evinced predominant Reflective organs, but deficient Perceptives, as seen in the portrait of him in the Capitol at Washington.

His intellectual character changed correspondingly. Young Franklin was remarkable for observation, memory, desire to acquire knowledge, especially of an experimental character, and facility of communication; while old Franklin was all reason and philosophy, rich in ideas, full of pithy, sententious proverbs, which are only the condensation of Causality, and always tracing everything up to its causes and laws, but less inclined to observe and remember facts as such.

Historical evidence indeed shows young Franklin to have been what his portrait evinces, a great observer, but old Franklin to have been a profound reasoner.

Franklin's name is linked inseparably with that quaint and original literary work "Poor Richard's Almanac." Although few people owned libraries in the 18th Century, practically everyone possessed two books, the Bible and the Almanac. The Bible told what to worship and what to do, and the Almanac dealt with when and how to proceed. A certain passage in the Rosicrucian Manual reads somewhat in this manner — that every student of philosophy should possess some knowledge of that ancient and profound science known as astrology. Franklin did possess this knowledge. His Almanac was a complete ephemeris, noting the planets' positions, the phases of the moon, the changes in season, the length of days and information on tides. Furthermore, it predicted weather, foretold the future and gave data on the constellations, their courses and influence as well as portending catastrophes. Franklin goes on record as an astrologer of attainments and history records that the predictions thus publicly announced were born out in fact.

As for a horoscope of Dr. Franklin, it is the opinion of a prominent astrologer of a quarter of century practice that no one has ever cast Franklin's horoscope. This astrologer said Franklin's exact time of birth is not known. Such lack of information makes a very diffi-

cult task for a competent astrologer and an almost impossible one for an amateur.

However, according to "Self Mastery and Fate" his Soul Cycle may be read under Period No. 6 and Polarity B. He was born on Sunday, January 6, 1706, (old style) January 17th (new style).

So much for astrology and the Almanac. Here are a few of the potent sayings from the Almanac.

1. Pay what you owe and you'll know what you own.

2. Let every new year find you a better man.

3. Many would live by their wits, but break for want of stock.

4. No gains without pains.

5. Necessity never made a good bargain.

6. Tell me my faults and mend your own.

7. Who has deceived thee so oft as thyself.

8. Who is powerful? He that governs his passions.

9. Who is rich? He that is content.

10. Who is strong? He that conquers his bad habits.

11. Who is wise? He that learns from every one.

For entertainment's sake and the curious, here follows Franklin's character as given by numerology. The Single Number or birth number of Franklin is six. Six is the emblem of perfection and of work. People under the influence of this number make more friends than any other except the fives. Thus, Franklin was influenced by Venus, was very generous, extremely magnetic and beloved. His colors were blue and his stone turquoise. Other people under the number six are Napoleon, Frederick the Great, Queen Victoria and Joan of Arc.

His first name, Benjamin totals 24, which compound number signifies fortune, association of rank and favor for future events. His last name, Franklin, totals 27, which gives promise of authority, power and command. It gives also a productive intellect and creative faculties.

By looking at the signatures of the signers of the Declaration of Independence one finds a paragraph for the Graphologists. Franklin's handwriting shows gentleness, amenity, composure

and refinement. Franklin's unusual terminal curls convince one of his inventiveness and ingenuity.

The forward slope of his writing indicated he was of a loving and sympathetic nature.

But let us get down to the genuine occult connections of Franklin. Few great men have been honored with more biographies than he, and yet one is impressed with the fact that the man is pictured very differently by practically each writer, and that there are many traditions greatly entangled in mystery surrounding his life.

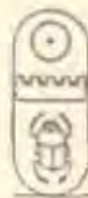
However, allow me to quote verbatim from a communication that was received from our Imperator.

"The truth of the matter is that Franklin did establish a secret group of Rosicrucians that met as a separate body in Philadelphia just as many members of the Rosicrucian Order today who are members of one lodge or another come together to establish a new Rosicrucian lodge. In the case of Rosicrucianism, however, a single individual can be a founder, as well as a prime mover, in contradistinction to the customs in Freemasonry. After the first Rosicrucian foundation in Philadelphia beginning in 1694-5 the activities remained as a community nucleus for many, many years, and it was not until after 1720 that enough members had been attracted to the nucleus from various parts of the eastern seaboard and small lodges could be formed. The one started by Franklin was one of the earliest of the typical, modern forms of lodges that were in communities where the members lived together in a sort of secret community life."

Franklin's occult work remains with us in part in the United States Seal and Coat of Arms. He directed the committee in charge.

What were his beliefs, opinions and philosophy that they could give such a poor boy such success and achievements? These were only the outward clothes of his inner life.

Some have called Franklin Christian, others Atheist. Both judgments are equally unjust. He was originally intended for the ministry but because of the turbulent times outgrew this vocation. Documents of Franklin's private



life enable one to see that he was a follower of the seventeenth century English Pythagoreans. He believed in a metempsychosis (a form of reincarnation), and in a supreme Deity, who was surrounded with innumerable inferior gods, with Christ for one of His prophets.

Franklin's Gospel was "to do good." He always attributed his usefulness to Cotton Mather's "Essays to do Good." Cotton Mather was one of a long line of celebrated divines, and was noted for his marvelous learning and his eccentric taste.

All know these memorial words of Franklin spoken during the forming of the Constitution of the United States. "I have lived, sir, a long time; and the longer I live the more convincing proofs I see of this truth, that God governs in the affairs of men. And, if a sparrow cannot fall to the ground without his notice, is it probable that an empire can rise without his aid?"

In his own words Franklin "regularly paid my subscription for the support of the only Presbyterian minister or meeting" in that city (Philadelphia); yet, while "I had still an opinion of its propriety and its utility I seldom attended any public worship."

One of his remarks in Poor Richard's Almanac was: "Many have quarreled about religion that never practiced it."

While still in his teens Franklin practiced vegetarianism. He continued to turn from the common diet to the vegetarian and back again, without the slightest inconvenience.

In later years Franklin gathered together all his proverbs scattered throughout the previous issues of his Almanac and published them under a new title. This title "The Way to Wealth" suggested much worldly wis-

dom. Franklin's real secret of success, reveals one of his recent biographers, Fay, "was his memory and his shrewd cleverness."

Franklin received much aid from joining the aristocratic Masonic group of his day. This gave his business a lift that he never would have had.

On the other hand, he organized a little club of workmen and employees that met every Friday to discuss books and events, and ways and means of assisting each other. So Franklin had enlisted the aid of both classes in his behalf.

Franklin was continually changing his religious denomination and became distinctly a latitudinarian later in life. However, he always recognized and gave proper weight to the value of religion.

Franklin set up a system of morals early in life, for his own use. It consisted of a list of virtues which he believed — if practiced rigidly — would make him perfect. They were: Temperance, Moderation, Silence, Order, Tranquillity, Frugality, Cleanliness, Chastity and Humility, Resolution, Industry, Sincerity, Justice.

He always carried a little note book ruled with a virtue for each week. At the end of every day he would review his acts and put down black marks where he had fallen from his particular virtue. He continued this practice all his life. It held a great place in his life.

Thus, he became a great man. He was like a being of a superior sphere, sent for his sins to spend a season on this earth. He yielded his feebler companions such aid as they required, but with the air of the elder brother helping the younger. He returned to his own higher affairs on April 17, 1790, a resplendent Testimony to the Order of the Rose and Cross.

IT IS TIME TO PACK

If you have not already selected the means of transportation that you are to use, and the route you will take to come to San Jose, do so at once. In a comparatively short time you will need to pack for the dual event of attending the Rosicrucian Convention in San Jose, beginning July 9th, and the Golden Gate Exposition in San Francisco.



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.

WOULD A UNITY OF RELIGIONS MAKE FOR PEACE?

Reverend Arthur Ventura, a member of the clergy, with a thorough theological training, considers this problem broadly from the sectarian viewpoint.

Sister Lulu S. MacKinnon, active in educational fields for years, analyzes the problem in connection with its immediate probable benefit to society.

BEGINNING with Amenhotep IV down to the most recent religious reformer, history protests loudly against religious wars, internecine strifes, persecutions and bloodshed in the name—horrible to say the word—of God! Kill, inflict suffering, hate and destroy in the name of Love! In principle, religion—and Christian religion above all others—is humane, full of divine sincerity and love for all men; in fact, however, in the routine of everyday living—and especially among the so-called Christian nations—Christianity has failed to bring about the Kingdom of God on earth. The individual, the family, society and the state are, in theory Christian, but not so in practice. And written religion is nothing without an equivalent expression in the relations of man with man. The very existence of religious denominations is an expression contrary to unity, for denominations either hate, or are indifferent to, one another. The knowledge that one believes in God should suffice to put at peace the mind of another believer in the same sacred

(Concluded on Page 185, Col. 1)

A UNITY of religions, as they are practiced today, would never make for peace. If such a unity were possible, it would not endure. However, it is possible for peoples to hold to one Religion, regardless of Nationality, Environment, Education and Intelligence, if that Religion contains only one Doctrine, TRUTH, as expounded by the Simple Gospel of The Prince of Peace. Such a Unity would assure Peace among the Nations, and would exist, as long as it adhered to Truth; but to bring said Religion into the REAL, would require too much time, to prevent self destruction among Nations.

A Unity of Religions is unnecessary to promote PEACE. It is not the differences in the Isms, Creeds, Tenets and Catechisms, of the various Religions, that cause the discord, confusion, turmoil and strife, but the failure to teach and practice—TRUTH.

(Concluded on Page 185, Col. 2)





The Unseen Army

By SOROR ELSA F. ANGLE, F. R. C.



THE present day conditions of rumors of impending wars, of inflamed thinking which utilizes every trivial incident to make calm consideration impossible, are of great sorrow to all those who are a step beyond the low aspects of revenge and retaliation. Those who already know without a doubt, that the laws of cause and effect never vary and take their full course with any nation, are touched with deep sadness when they see criticism of evil deeds take the form of like evil deeds, which are bound to culminate in results like those which were found so despicable on the other side. When will this mad procedure cease to devour the millions of innocent victims in settling the dispute and desire for revenge of those who happen to hold the reins at the moment? Why should anyone be compelled or cajoled into assisting to fulfill the desires of a few ruthless and senseless agitators instead of drawing together for sober contemplation and so bringing into realization the peace, the well being and consistently progressive development which is really the desire of the vast majorities in every land?

We have a right to expect more and better performance of those who have had more liberal teaching, better environ-

ment for the unhindered development of higher ideals, no suffering through lack of everything that keeps man well balanced in mind and body. Also it is undoubtedly more shameful and despicable when the one more favored and enlightened stoops to imitate the behavior of those who aroused his contempt and criticism. Is not he the one who can and must stop this mad game through better judgment in counting the cost and as actual proof that he does stand on a higher level from which he can safely watch the exact grinding of the eternal laws of cause and effect, without becoming the judge who again is going to be judged?

All this may sound to many like the far off, impossible Utopia. But thanks be to God that to many it is well in the making. For there is existing an Unseen Army of God, scattered all over the world, recruiting its staunch members out of all nations and all creeds. In fact it is the mental cream of all classes, which individually elevated themselves by loyalty to high ideals until they became eligible to join the ranks of those heroic souls who strive unknown, inoffensively but courageously, to oppose all evil and cruel pursuits. They have to be strong enough on the side of good to be able to make headway against the many who are strong on the side of evil.

There are Master-minds, just as invisible, leading all along the battlefield and in obedience to their guidance every day important moral victories are being recorded. The clarion call to action is not heard by anyone who is not attuned

to higher vibrations than those familiar to the lower battlefields. Nor can one who does not dwell consciously beyond the realm of selfishness and greed know the prayers of the oppressed or the gratitude of those freed. At all times he is called upon to "be in the world, but not of the world" as it is written on the banner of one of the greatest Liberators.

This army is growing hourly by the mental enlistment of those who flee to safety from the ranks of the lower region. A fine impulse, a higher vision, a clarified aspect of the stupidity and waste of strength and wealth as he is serving, stimulates a desire strong enough to make him seek contact with something beyond all this cruel performance, and so the gate opens to him for nobler aims and more honorable achievements. The strife must continue until the end but those of The Unseen Army of God are privileged to hasten this end by taking their place in all

earnestness and determination. They must miss no opportunity where a prospective soldier of right can be attracted and assisted in order to swell the ranks which are to complete the task.

Let us remember at all times that there is no comfort, no true success, no lasting peace to be achieved ever in the whirlpool of human emotions. The actual victory over evil of every kind rests entirely with those who have mastered individually all low tendencies and present a united and solid front of highest integrity wherever it is needed for the liberation of all mankind from its many and varying forms of slavery. The strength and power come from God who does reveal and prosper the strategies of all those who support and defend His laws in order to benefit their fellowmen. The time is here when everyone must decide on which side he wishes to enlist and none can escape the consequences.



QUESTIONS OF THE TIMES

(Concluded from Page 183)

Rev. Arthur R. Ventura

Being, but it is not so! One must enter the same temple, one must perform the same signs, one must repeat the same prayer and even walk, kneel, think and feel the same as the other. If one omits any of these things, he is termed different, is stamped an heretic; mistrusted, hated, persecuted, killed.

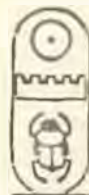
What is religious unity? The Hebrew, the Mohammedan, the Buddhist and the Christian believe in God; yet they are not at peace. These people call upon him with the endearing name of father—that implies a common fatherhood, that implies that we are all children of the same father and therefore we are all brothers. Brothers! I have been preaching this gospel for twenty-five years and yet I do not understand my fellow men. I do not comprehend why they should hate one another so, even after I am through preaching to them to love one another. And these are my own, let alone other races and other nations, bearing the same name of Christian. Am I a pessimist? Show me your true love for all men and I will purge my mind of any pessimism.

By Lulu S. MacKinnon

Not until Man knows Truth and lives it in his daily life will there be peace.

All Peoples of the earth, knowing and exemplifying Truth, will assure an enduring peace, among all Nations of the World.

All Religions, regardless of Doctrines, could teach, practice and instil in the heart of Man, the one Great Divine Law; the True Principle of Life; the Lesson that Jesus taught and exemplified in His daily Life—LOVE.





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

THE CATHEDRAL NATURE BUILDS



SOME time ago an officer of this organization used a caption, "Worship at the Shrine of Nature," as the title of a special bulletin. Surely at no season of the year is this suggestion more needed than now. This is the time of year when spring has become well established, when all the creative forces of nature have shown their progress and manifestations. Spring is always linked with the idea of rebirth, regeneration, and closely related with this thought is the idea of another chance, of new opportunities, of new fields opening before us. Nature seems

to thrive, seems to be at a point of showing all its capacity because it is the beginning of new things, not in the sense that their kind has not existed before, but in the sense that a new manifestation of a known thing is taking place and that the constructive forces of nature will all work toward the harvest which follows development and maturity.

We say that all this is nature, such a term is only relative. We might ask where in this process does an intelligence enter, by what and how is it directed. Some would assign the manifestations and activities of these forces to an individual God; some with a more materialistic trend of thought would eliminate entirely the idea of intelligence directing the process and merely consider this process that of a mechanical procedure which has been set in motion in some way or other and proceeds to

bring about its particular manifestation every year. Such a philosophy leaves us wondering, wondering why a blossom comes from a bud, why all the processes of nature are working toward an ultimate end. The fact is that regardless of what may be the cause, a certain force exists, and further, regardless of what we may term this force insofar as words are concerned, terminology in no way enters into the actual manifestation or working of this force. The universe, of which this world and all these processes are a part, exists because of certain established laws. The laws work on such a precision basis that it is possible for those who understand the working of the laws to foretell definitely the movements of various parts of the universe, even for many years in advance. Certainly this system and order indicate intelligence, in the Cosmic, of Nature, or of God, or whatever we may wish to call it. Preferably let us consider all these terms as one, that nature is God, that the growth manifested in all things in spring is a force of God manifest in plants or other living things. This force which we will call nature and understand as a great creative divine thing, has built a Cathedral in its manifestations.

Man in seeking to bring himself closer to forces which are about him has utilized the sample or model established by nature. The study of the early religions of man has always indicated his using a form of nature as a symbol of his oneness with God or the divine forces in the universe. Ancient man was conscious and even respectful of all the forces of nature. The sun represented to him the source of all life — which modern science now confirms is not a completely erroneous idea. Thunder, earthquakes, and other disturbances, indicated to early man the displeasure of the forces greater than himself, while favorable weather, ample moisture for his crops, which provided food for his family, indicated the pleasure of the Gods. And so he established Shrines at which he paid homage to these forces individually and collectively, and as a result of his reverence of higher powers, his desire to bring himself into contact and communicate with forces outside himself, he approached an understanding of God which was further added to

by those especially illuminated ones who came to teach man his place in the scheme of things.

This very force that is nature, of cosmic origin, is the force which manifests in all of us. Modern physical science has proven that it is vibrations which compose matter, and that fundamentally all matter is one and the same thing, that is, vibrating masses composed of infinitely small particles. So it is with the non-physical side of man's existence that this same force, which is nature, is merely manifesting itself on a different vibratory plane when it is manifest at a rate which is soul temporarily in the confines of the human body. We find here that nature manifests sympathetically with all other parts of its manifestations. Man is influenced directly, he is, for example, conscious of spring, possibly in a form of listlessness and an unsettled feeling, a desire to break away from the material restraints that bind him, and possibly, like nature, break forth and expand for the purpose of advancing himself. Even our worship then should be literal as it was on the part of early man in the "Shrine of Nature." We should occasionally enter, not to become aware of what that apparently isolated force may be which is manifest about us, but rather to determine what part of it *we* are in order to grow with it. So we say that the Cathedral built by nature is literally a Cathedral of our own souls not established essentially on a physical material foundation, but a point in our own thinking which we can contact and literally enter insofar as our individual lives are concerned.

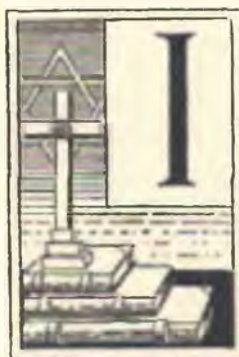
This is the purpose of the Cathedral of the Soul, and the Rosicrucians invite you, whether a member or non-member of this Order—regardless of your religious or political convictions—to enter, with all those who seek understanding, into this Cathedral of the Soul and partake of its benefits. All who seek this privilege, and truly a privilege it is that man without interference from outside himself can choose to seek wisdom and understanding in this manner, are invited to write to the Rosicrucians and ask for the book "Liber 777" which will explain in more detail the purpose and benefits of the Cathedral of the Soul.





Tapping the Cosmic Life Force Through Color

By FRATER ROUSSEAU COLINNI



IT HAS been observed not only by poets, philosophers and laymen, but by scientists of recognized standing, that certain color vibrations excite or inhibit various processes or actions in an individual plant or animal organization or system.

Orthodox Chromotherapy or color treatment of diseased conditions found particularly in animal systems, but also to a less extent in plants, has adopted a system wherein a certain color—which may contain several wavelengths of vibration in addition to that which is visible—is used as a specific remedy for a given condition or symptom. As an example we cite the use by one such practitioner of the color PURPLE alternated with YELLOW in the treatment of ALL cases of SLUGGISH LIVER; and, also blue in ALL cases of inflamed liver. These treatments are prescribed on the basis of an assumption that BLUE reduces excessive or fevered action to normal and that PURPLE and YELLOW excite the liver to normal action.

If one waits long enough one recovers from such conditions or else dies. If one recovers under the treatment above

prescribed, one (especially the doctor) is very apt to ascribe the recovery to the color treatment used.

Fundamentally, though, this system of prescribing color treatments is quite illogical to one who knows what colors ARE. Let us verify this statement by an analysis of the above prescriptions.

By definition, "COLOR" is the name, empirically derived, by which we designate limited series of vibrations which are visible to the unaided eye. The Solar Spectrum Colors have been accepted as the Standard for colors of LIGHT. The primary differences between these several bands, or color series, of the spectrum is one of FREQUENCY or number of vibrations per second; from the frequency and the velocity of light in air is derived (mathematically) the WAVE-LENGTH of a particular color vibration. The wavelength is conveniently designated by means of numbers according to a system of minute measurements developed by the Swedish scientist Angstrom. These numbers are called Angstrom Units, or simply A. U.

By means of the frequency multiplied by Planck's Universal Constant which is: 6.55×10^{-27} , the ERG value of a given color vibration is calculated, this gives us knowledge of the amount of ENERGY expressed by that color in ACTION.

The law of color mixtures defines the result of mixing two or more colors, as

lights or as pigments. We are here only concerned with its application to light; its application to pigments is quite different.

Some simple, inexpensive experiments can prove to you the value of becoming more "Color Conscious," keep this in mind in performing the experiments which follow.

Secure some small sheets, any size, of colored cellophane or glass in the colors of the Solar Spectrum: RED, ORANGE, YELLOW, GREEN, BLUE, VIOLET, and you should have two tints of each, a light, and a medium dark.

Placing a blue disk or sheet over a light red disk and looking through the two at the light in your room (electric or candle), you will see that the two produce PURPLE or VIOLET. Replacing the Red with a Yellow you produce GREEN. We then see that the use of Purple and Yellow Light for relief of a "sluggish liver" is actually the use of a green light for that purpose. Why, then, is Green not used directly instead of the colors which when added produce green? Only the "Orthodox," complicated, scientist knows!

Further, the prescriptions noted are based upon the theory that BLUE ABSORBS the fever of the inflamed liver. Here a knowledge of "wave-length" shows the Truth. The vibration wave-length of ALL fevers, and the human body-heat at normal temperatures, are ALWAYS below the visible RED frequencies in what is called the INFRA-RED field of long wave vibrations, which to the eye is "black." This is to say that the "fever" vibrations' wave-length must always be at least twice as large as any wave-length of BLUE light. When something is ABSORBED by something else an encompassing of the absorbed by the absorber is indicated. How one may induce a tiny wave-length to "absorb" one twice as large has not been explained, as yet; neither may one "quart" measure absorb one gallon of water.

There is actually much more energy—therefore, power to excite action—in the BLUE light than in the Red or Yellow. We also know that the "cause" of the dis-eased liver is not IN the liver but is a lack of vibratory harmony in the

SYSTEM of which the liver is only a part, that this lack of harmony is numerically (expressed either in wave-length numbers or ergs of energy) equal to the difference between the same liver's normal vibration rate and that which exists in the dis-eased condition. Orthodox chromotherapists take no notice of normal organic vibration frequencies or Colors, hence, their addition of various colors to a given system, or person, may or may NOT relieve or adjust the inharmonious condition, just as with physicians in administering drugs.

There are 4200 different whole wave-lengths in the light spectrum as measured by Angstrom; it appears, then, that one's chances of NOT being relieved are 4200 to ONE of being relieved! This largely accounts for the inefficiency of color treatments as they are usually given.

If we are to "Tap" the Cosmic vibrations for more and stronger Life expressive power we surely desire a better chance of success than that just shown. It is, then, necessary that we learn more about "vibrations," their sources, powers and applications.

The primary factor to be considered in diagnosis is the VIBRATORY STATUS of the person or plant at the time of exposure to the colored light.

Second, that the color selected shall combine with the vibratory status color to form WHITE, be complementary to it.

Third, an amplitude and wave-length which will produce relatively quick results is desirable.

If the status color is bright and strong a high intensity—brightness—is indicated for the complementary food color, and inversely if pale or weak status color is noted.

Of course in home practice the determination of the exact status color and its complementary feeding color is not cheaply to be had. However, determinations may be easily and cheaply made which will establish the efficacy of color feeding of the mind and body, but at slower rates than will be had from exact clinic conditioning. Now for experimental proof again.

For this experiment you need a few sheets of white typewriter paper having



a good smooth surface; and, a nickel box of child's colored school crayons, rich colors are best.

Draw an equilateral Triangle about four inches on each side. Using each angle as a center, draw three circles about two inches in diameter. Color that portion of the triangle which is outside the circles *black* with the exception of a small spot in the center, about one quarter inch in diameter, which is left uncolored. Color one circle *red*, one *blue* and one *green*. Your home testing outfit is now complete. We will call it the "Color Triangle," and it does not make any difference which point is UP when it is in use.

To determine your color status you simply take a seat a little in front of and below a good light—sun or electric—so that it brightly illuminates the color triangle and the entire sheet upon which it is drawn. At a comfortable distance for reading focus your eyes upon the

central white spot during the time you count seventy-five to one-hundred at a moderate speed, or have someone clock you for one to two minutes. At the expiration of the count, focus your eyes on a large white towel or sheet of cloth six to ten feet distant from you. Do this without winking your eyes and the result will be clearer.

There will appear on the screen one to three colored circles much larger in diameter than the ones on the color triangle. These psychically radiated color circles will be in the class called Pastel Colors; and, in color, will be the complements of the materially radiated colors of the test sheet. We will later examine the underlying principle of this phenomenon.

The significance of the observed pastel colors from the standpoint of indicators of your vibratory status *at the time of test* is readily made plain by the following:

COLOR TEST TABLE

Color on Triangle	Color on Screen (Complementary)	Color Deficiency	Color to Feed
RED	BLUISH GREEN	BLUISH GREEN	RED
GREEN	VIOLET	VIOLET	GREEN
BLUE	ORANGE	ORANGE	BLUE
BLACK	WHITE (Candle Flame Color)	WHITE	SUNLIGHT
WHITE	GRAY	WHITE	RELAX IN DARKNESS

Example of Test:

Color Triangle produces on screen a luminous candle-flame colored shape of itself; at its corners appear the pastel complements indicated in column No. 2. The white background of the triangle produces a grayish shadow around this colored figure. Condition is normal. Vibratory rate is equal to one of the WHITES frequencies. There are 2200 different White frequencies.

Should you fail to see any one of the complements indicated in the column No. 2 you are deficient in *that* color as shown in column No. 3. To remedy this you should be "Fed" — for light is as much a food as bread—with the color indicated in column four, until harmony is re-established. This is determined by re-testing as at first until the first three colors in column two appear clearly for each of their complementary colors in column one.

Of course if you are deficient in any one color your operating vibration rate is that of the *Sum* of the two remaining colors, if deficient in two colors your rate or color is equal to the remaining color, as follows.

Deficient in: RED Vibratory status is: Peacock-Blue (Greenish-Blue)

Deficient in: GREEN Vibratory status is: Purple-Violet

Deficient in: BLUE Vibratory status is: Yellow

Deficient in: RED AND GREEN Vibratory status is: Blue

Deficient in: RED AND BLUE Vibratory status is: Green

Deficient in: GREEN AND BLUE Vibratory status is: Red

While these test experiments do not *exactly* determine the frequency of vibration at which one is functioning, or the *exact* frequency of energy in which one may be deficient, they never-the-less

are valuable guides to one's *daily color diet*, a shortage in which produces the same disharmony, or disease or abnormal condition, as a continued shortage of necessary food items in one's meals. More exact determinations and feedings are required in clinical application to pathological conditions.

We have seen that the orthodox methods of prescribing a certain color—or color combinations which result in a certain color—as a remedy for a specific so-called disease, are based upon the fact that people who attend a color clinic get well sometimes, even though there is no provable scientific, logical reason for the color selections used. In the Psycho-Reflex System of Cromodietics, with which we have just been experimenting, one easily *proves* what color is needed, and in no uncertain manner. The first depends on guess work, the latter on logical science—Law and Order.

The fundamental principle underlying the Psycho-Reflex method is the Law which requires Harmony to obtain in any system in order that the system may continue to exist.

Where Harmony — usually called normal health — manifests, any *action* produces its complementary *Reflex Action* as Good, Bad; White, Black, Green, Violet; sound, Silence; Positive, Negative; and so on.

Where inharmony, often called disease, manifests, a given action *fails* to produce the complementary reflex action required for harmony; if this were not true it would not be possible for us to be *conscious* of that we name inharmony, or discord. Nor may we be conscious of that which is *exactly* like ourselves; there must be a difference, no matter how slight, to permit our perception of the other.

According to the Chromatic Scale there are possible, approximately, some two billion such differences in each species in each of the three kingdoms of the mineral, the Plant and the Animal.

Obviously, logical and scientifically provable results are preferable to "hit and miss" promiscuity. Equally as obvious is the logical method of adjusting a system to harmony by supplying it with the necessary missing quality. For what other purpose the universal practice of eating? Which practice is in itself fundamentally a lower octave use of color, as may be readily seen by anyone who will take the trouble to examine a spectroscopic Analysis Table of the elements or items of daily food.

The use of colored light as food is a method of tapping the Cosmic field (recently finally acknowledged to exist by Einstein) or "reserve" to secure plant and mineral vibrations required for human harmony, at a higher octave of frequency, hence, of more intense power and rapidity of action than is had direct from plant or animal food items. There can be no question of rationality in so doing any more than there can be in selecting the better grades of groceries.

However, Nature has provided man with a variety of foods; and, that he should USE them ALL in moderation. Fanaticism in any direction results in disadvantageous reflexes of mind and body.

It may instruct man in humility to teach: "Ye are of dust and to dust ye must return," but it does not instruct him in TRUTH, for the REAL YOU, and also the physical body, has been definitely proven to be constructed of LIGHT, or electrons, definite particles or charges of LIGHT vibrating with all the colors of the Solar Spectrum. We are children of Light, and to Infinite Light we shall surely return in infinite cycles of expression of the attributes of Light. This process is Immortality. A process of infinite continuity, which when expressing on the earth plane, does so through the medium of different frequencies of vibration interpreted by the eye as Colored Light. Only by this means do we see anything, for darkness is the absence of light and all "light" is COLORED.



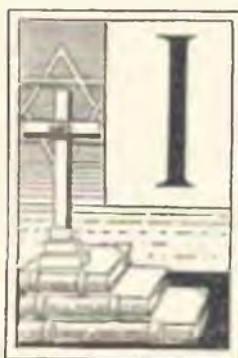
Consciousness is the motion of the force of life, as form is the motion of matter.
—Validavar.





Alchemy—An Aid To Modern Science?

By FRATER O. J. RANKIN



IT IS reported in the European press that English (authentic) scientists have founded a "Society of Alchemists," the aim being to make a searching enquiry into the work and methods of the ancient alchemists and to ascertain whether such methods warrant revival and adaptation in modern research work. The report states "... for it seems that they (the alchemists) merit better treatment and a little more consideration." It is anticipated that the result of this systematic enquiry will produce "surprising results."

It has been said that although modern science may be successful in producing external appearances and manifestations incomprehensible to the ancients, the initiates into ancient sciences could create internal causes equally incomprehensible to modern science—causes which the latter *will have to learn* if it desires further progress. Is the above announcement the first sign of the fulfillment of an oft-repeated prophecy?

Modern scientists have perhaps realized, at last, that "the more we look at the shell the less we know of the kernel" and that "the more we sink into matter the more do we become unconscious of the spirit which is the life of all things."

These scientists, however, must take care not to "fall out of the frying pan into the fire." Hartmann, in the introduction to his "Life of Paracelsus," says: "It is a great error to suppose that the secrets of the alchemists can be communicated by words or signs, or be explained to anyone who may be trusted with them."

Hartmann also defined alchemy as "an art which cannot be understood without spiritual or soul knowledge" and inferred that in order to understand it correctly it is necessary to understand "the intimate relationship and the identity of the Microcosm and Macrocosm, and their mutual interaction."

Paracelsus defined alchemy as "the employment of a strong will, benevolence, charity and patience," and an alchemist as "one who should understand the Chemistry of Life."

Paracelsus also said: "To grasp the invisible elements; to attract them by their material correspondence; to control, purify, and transform them by the living power of the spirit—this is true alchemy."

The result of the inquiry will, of course, depend upon the degree of spiritual perception possessed by the "authentic scientists" concerned, rather than upon the "degree" of distinction added to their names. Should it prove to be fruitless, it may at least arouse sufficient interest to establish a little tolerance and a great respect for the world's greatest martyrs of materialism.



WHEN Are We Ready?

By FRATER M. W. KLINGELHEBER



HY didn't I learn these things earlier in life? Why was I left in the darkness for so many years? Why couldn't I have avoided these wasted years by finding the Path in my youth, by finding some definite system of instruction which would aid me in my search for the light?" These are the questions which puzzle those students who have not turned to mysticism until late in life and find themselves still neophytes on the Path while their present lives seem to rush toward the inevitable time of transition. But how can we say that the years were wasted? We are now transmuting experiences which those years brought to us. Nor can we say that we were "left in darkness," for the Light was always about us, we had only to evolve to the place where we became aware of it. There was no need for a definite system of instruction until we reached a certain point — until we were "ready." Just where is that point? Just when are we ready?

Much has been said to the effect that "When we are ready the Master will appear," and I believe that nowhere will we find more inclusive or more reliable advice on just how to bring this desirable condition into our lives, than in our own studies. However, we are prone to concentrate on just one phase of this question, neophyte and advanced

student alike. We are too often tempted to think only in terms of the spiritual Master and thereby we slight one of the most important laws of our teachings—the law of duality of manifestation. As above, so below! When we agree with, and are learning to demonstrate, the efficacy of what we have learned of this subject in regard to the spiritual Master, then we have a parallel which applies also to the physical aspects of the question.

Can we doubt that there must also be a preparatory stage before we can contact the earthly masters or teachers? Just as surely as the preparation by casting off the fallacies and misconceptions of the material world are stepping-stones by which we finally contact the spiritual Masters within, so must there be preparation before the earthly master will be willing to place into our hands the keys which will unlock the doors to the higher life.

Certain qualities of character must be cultivated. Chiefly among them, sincerity and a willingness to throw off the shackles which bind our thoughts and aspirations to the material things. Without this requisite we cannot reasonably expect the earthly masters to interest themselves in our higher education. No more so, than we would expect to be the pupils of the higher masters without adequate preparation.

When we know this we no longer regret the chance by which this desirable work has been withheld from us until late in life, we no longer foster dreams of what this life might have been had we



been fortunate enough to have received the truth in our youth.

Then we realize that it is indeed a personality of ripe experience gathered in many lives of diversified activity which comes into the present incarnation and quickly contacts the masters on either plane. Such a personality has brought into being just those conditions and just those experiences in the past cycles of activity by which it has attracted to itself the proper conditions in the present incarnation, conditions which enable it to contact the teachers without loss of time.

All of us, as pupils in the school of life are in different grades, each of us has our own particular spot in evolution where we now stand. From this we infer that there are different grades of masters. Can not we who have had to wait until the later years of our lives to receive the higher work look upon our experiences in this interval as the masters who have brought to us the under-

standing that allows us to better appreciate and more efficiently apply the higher knowledge when we receive it? It behooves us to look into the past only for that which complements and tends to make more perfect our present understanding. When we realize that the experiences which we have had, preceding and leading up to the higher work, are also an important part of our education, then we will have thrown off another one of the shackles that bind us to the spot where we now stand in evolution, just as surely as a chain of iron fixed to an immovable wall would curtail our freedom of movement.

Then having lightened the load with which we are encumbered we are free to move again, more swiftly, toward the wonderful objective. Perhaps in the following incarnation there will be no need to stumble along life's highway, groping and searching for the light. Perhaps, we shall have earned the right to its guidance.



"A man is not completely born until he is dead. Why then should we grieve that a new child is born among the immortals. We are spirits. That bodies should be lent to us, while they can afford us pleasure, assist us in acquiring knowledge or in doing good to our fellow creatures, is a kind and benevolent act of God. When they become unfit for these purposes and afford us pain instead of pleasure, instead of an aid become an encumbrance, it is equally kind and benevolent that a way is provided by which we may get rid of them. Death is that way."

—Benjamin Franklin.

(From a letter to a relative on the death of his brother John.)

FAITH HEALING

Does the pouring forth of the soul in silent prayer or anguished wail elicit the Divine curative powers? Will the act of throwing oneself in humble faith upon the mercy of the Omnipotence effect a cure or relieve an ailment? Is faith in Divine healing a delusion, a state of self-deception, that blinds the mind to the dangers of neglect? This subject is daringly and forcefully presented in the book: "Rosicrucian Essays." It is but one of several subjects contained in this book of worthwhile articles. Each article is separate, complete, helpful, and authoritatively written; priced with postage paid to you at 35c per copy. Send Order to Rosicrucian Supply Bureau, San Jose, California.

*The
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June
1939*



SANCTUM MUSINGS

THE SPAWN OF DOUBT

By FRATER JESSE W. METZGER



AN INSIDIOUS monster, vile in appearance, nauseating to think of, is something each man, woman or child would avoid if it made its appearance in this material world. Fear and terror would run rampant among all; one could easily

imagine the actions of a public gone wild, especially if this creature were almost indestructible. Such a nightmare would destroy each person in its way, leaving ruin and sorrow behind; such action would leave humanity an object of bewilderment and pity and, unless a way could be found to destroy this terror, mankind would become annihilated.

Yet, such a phantasm does exist upon the mental plane, and it is nursed and humored by a great majority of the populace while, unsuspected, it makes its inroads upon the minds of all, eventually bringing sorrow and regret. My reference has been to that dreaded figure (of speech) called DOUBT. It is a counterpart of a destructive force and the more familiar we become with it the more harm we bring upon ourselves. We have only to look at individuals, at governments or the entire nations of the world today, to realize that their

thought reactions are subject to this one word, a word that does not breed its own kind but a fury far worse called Suspicion.

There is not a man or woman living who has not seen the result of Doubt's actions. When it enters the mind it immediately sends out its spawn, "suspicion," and all manner of grief and sorrow results leaving the one attacked, bewildered and an object of distress. In the wake we find broken homes, broken hearts and broken dreams; with faith destroyed and courage gone, they lose hope of the future and become weaklings and seek to destroy, not only others but themselves as well. This is true of nations as well as individuals. As a thief comes to steal in the night, noiseless but ready to strike, so comes this creature without a sign of its presence to plunder the reason of each one. We all would "have a tale to tell" resulting from doubt, for saint and sinner suffer alike, all pay tribute at some time in life to this one word. This token is payable in sorrow, anguish and regret, and in some instances demands life itself. Confusion reigns once faith is stolen, and it is only truth that can disbar this nightmare from the mind.

Carelessness is the ash grey mount ridden by Doubt and those students who have weakened and left the Path should know that carelessness has played an initial part in giving Doubt its opportunity to ride into their minds. At



the beginning they became careless about holding regular intervals of study. Then they read without attempting to practice what they learned. When this haphazard method brought no constructive results they became doubtful of the worth of their studies. Perhaps, today, they continue to read (and call it "study") but their attention is given to the attempt to find some flaw in the jewel of truth so that doubt may be justified. It is by axioms, or self evident truths, that we know the laws of the physical arts, and the same is true for spiritual laws or truths; but when, because of carelessness, little attention is paid to what is read these laws are lost or forgotten almost as soon as they have been read, leaving room for Doubt to rear its ugly head.

Remember, everything we have once learned in life, that is objectively, is established as law subjectively, and many of these objective powers must be undone and the spiritual laws enforced before proof of a definite nature can be established. Once these spiritual laws are in effect, demonstrations on the psychic plane will let the student realize that his studies have not been in vain and doubt will no longer gnaw at his mind; his understanding of certain laws will inform him that his teachings are actually based upon the foundation of truth. This is difficult for beginners to comprehend. They grow impatient and this leads to carelessness; once this takes place all manner of doubt begins to attack. A certain amount of spiritual consciousness is aroused by each exercise which is faithfully practiced. The experiments given awaken psychic centers, eventually there comes a time when a manifestation takes place and a flood of memories and recollections pour into the mind to substantiate the demonstrations, thereby displacing any doubt and cementing the student's faith that the knowledge given is based on truth. If we bear this in mind then we shall have put on an armor that will safeguard us against any attack from this word called Doubt.

Of all negative words "Doubt" may seem the most harmless, yet it has a far greater impetus for destruction than any you can think of, because each offspring

from its breed is different and more ferocious than itself. Doubt sires suspicion, mistrust and fear; these in turn are the parents of hatred, envy and greed. In turn these will produce anything that is vile, wicked or evil. From this viewpoint it might be said that almost every crime or sin ever entered in the records of man could have had its origin in what is called Doubt.

Those who would progress and win awards that few can know or understand will eradicate these undesirable thoughts from the mind and supplant the positive element Patience, for from this word the positive side of life is created. Its children are desire, courage and tolerance, and in turn their children are faith, hope and charity, and from these benefactors all mankind can redeem itself before its Creator. By patience the student can learn his lessons well, they will reward his courage with knowledge and understanding that is far more important to the soul, mind and body, than all the objective lessons taught in life for the same purpose. He will in turn come to realize the true meaning of intolerance, with a new grasp on hope and charity for all regardless of race or creed. His faith will glow with a new radiance because it is girdled with truth. As he advances in years he will advance physically and psychically and the more he develops of the former the more pronounced will be the manifestations of the latter, the more he develops his psychic nature the firmer his faith becomes, because it is based upon that which is intrinsic and not transitory.

Patience with all its virtues is one word that may redeem humanity and create a paradise that is lost today. Generations and many centuries may pass before this can be accomplished; the pioneers who venture into the strange land of psychogenesis are the trail blazers for those who are to come in the future, and we who study as Mystics are numbered among those pioneers who are clearing the road to the redemption of man. With Patience as the key of our efforts, on some future date we will unlock the ultimate and receive from the Paraclete what we choose.



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(Photo by George Grau)



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This is a cross section of the universe, the earth; in its center is space with the specks called planets. Around the inner edge of the outer circle can be seen the topography of the earth, mountains, plains, etc.



The inner surface is a negative, magnetic area, and the center positive, accounting for the condition of the sun and other phenomena.



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(Courtesy of The Rosicrucian Digest.)

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CAN BECOME
Tomorrow's public Leaders



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