

ROSICRUCIAN DIGEST

COVERS THE WORLD

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THE THOUGHT OF THE MONTH TWENTIETH CENTURY LIVING

By THE IMPERATOR



THE simple life is a thing of the past. Complexity seems to be the rule and order of the day. Even the sponsors of radio programs in their commercial announcements impose so many *musts* upon us. We *must* buy so and so's tablets for *after-dinner*

case—it also is quite essential for vitality, so we are told, and for the meeting of the problems of the morrow, that we *sleep upon a certain mattress*, or that we eat somebody's brand of vitaminized breakfast food. The cogency and persuasiveness of these radio and other advertisements make a guileless public feel that a life without one or more of these products is a reversion to the days of their great grandparents—who are made to appear as having just existed in their age in a kind of suspended animation.

Whether all of the factors we think necessary to living are necessary to the full enjoyment of life, or are merely superficial, at least most of us come to depend upon them. We try to crowd them into our lives—to provide for and use them. We are told that health is very essential to complete living. It needs little persuasion to convince us of that. We are likewise told that religious influence is necessary—as a sort of safeguard—something to turn to when our confidence and self-reliance fail us. If we aspire to the expansion of our personal scope of activities; in other words, wish to move in larger and better (?)

circles of society, we are cautioned and advised that our family background and genealogy are very important. We are led to believe that our fraternal associations and membership in civic bodies, clubs, and orders are tantamount to business success. The real difficulty is that all of these factors are made so appealing and obligatory that we try to integrate them in our order of living. Specialists in those different fields have made each of them a highly elaborate and complex system.

As we look over the suggestions and methods that they say are necessary to follow we become overwhelmed. It would require all of our conscious hours, concentrating intently upon the instructions given, to perform them. Unfortunately many persons doggedly set out to master them. Finding that they can not master all at one time, they devote all of their energies to one or the other of these factors. Consequently, they become overzealous—in religion for example—and pervert its real purpose and become fanatics, neglecting all of the other recommended factors for living, and likewise becoming to all other persons just plain bores.

This whirlpool of living causes many of us to flounder hopelessly. We would like at times to forget all of the lofty idealism that is extolled, and just *let go* and become what was called a few decades ago, a *worthless shifter*. In other words, just to drift through the days and leave the noble things for the ambitious and those who enjoy worry. Times have so changed, however, that one can not even successfully be indolent—it even requires effort to be a vagrant. There is no longer the toler-

ant *hand-out* that the peripatetic vagabond used to receive at the back screen door of the farmhouse. Sheer sustenance — food and shelter — are hard to gain. They are no longer the common foundations with which everyone started life—they have become instead the very things which millions are trying to get *and to hold*; consequently, the milk of human kindness does not run as freely as before. Charity is not as spontaneous as it was even three decades ago—it has to be, in most instances, *high pressured*—so that a person who finds himself or herself off guard is obliged to be charitable, so that he or she can gracefully extricate himself or herself from an otherwise embarrassing situation.

Twentieth Century living has, therefore, become a very *technical science*. The individual must be instructed as to what characteristics of himself to express and what to restrain. He must furthermore learn what influences of the world he should heed and those which he should avoid. Also he must know when and where to do these things. How naive is the man or woman of today who sincerely believes that he or she can attain success in life by concentration on the satisfactory culmination of some enterprise. The career or profession is now made almost incidental to many factors which once were taken for granted and were in no way thought to greatly influence material success or affluence. According to the science of Twentieth Century living, these influences of life *must not* be experienced through *trial and error*—at least, not your own trials and errors. It holds that the old school of living was unsound—the one where the individual at eighty years of age reflects and says: "If I had to live my life all over again, I would do thus and thus instead." The modern method is to *know in advance* what mistakes the other fellow made — and to avoid making them yourself. The task of acquiring these human experiences, and cataloguing them and the idiosyncracies of people, and drawing from them conclusions as to the proper order of living is tremendous.

This science of living then is as great a study as is the study of any of the professions and trades by which one comes to earn his livelihood. For analogy, a successful contractor knows that

complete blueprints for the construction of a building are not sufficient to insure a good job. He must likewise know the kind of soil on which the foundation will rest and the nature of the climate; therefore, to train for a business or art career without conducive environment or the proper psychological background spells *failure* in our age. It is only such organizations as the Rosicrucian Order, AMORC, which have dealt with untold human experiences, that have such information available for the *science of living*. No one article or discourse could attempt to expound the complete method taught by the Rosicrucian Order, but a few remarks might prove helpful.

The individual's world begins at home. The average child of today is given more freedom than ever before, and distant travel at an early age is not uncommon; however, all that a child perceives on the land, sea, or in the air, in his front yard, or thousands of miles from home is nevertheless an *unknown phenomenon*. The child's conceptions and realizations begin in his home, or with his parents, and to him home is where the parents are. A child sees and hears, it forms mental pictures, but the rationalizing of those experiences, the final acceptance and classification of them is dependent upon the explanations made by the parents. The explanation of what he sees or hears may come as the answer to his questions, or from what he overhears in his parents' conversation. He may see the moon, and it becomes to him either a creation made of the proverbial green cheese, or a Cosmic body — depending upon the interpretation of it which is passed on to him by his father and mother. If parents only realized how much they are forming their children's conceptions of the world in which they live and must face alone some day, how cautious they would be of their remarks. A parent who becomes irritated in the presence of a small child because a strange cat rubs against her stockings, and as she shoos it away says: "Get away, your fur is dirty!" is causing the child to emulate that attitude toward animals in the future—to think of them as repulsive and unwanted. The parent who slams the door in the face of a peddler or solicitor, while a small son or daughter looks on, is encouraging and developing



in the child an inconsideration of the interests of others. Arrogant dictation to a domestic servant or an employee, in the presence of children, or a display of contempt for other races leaves an indelible stamp upon the character of children that is bound to affect their conception of these relationships in adulthood.

Another early detrimental environment is caused by parents or adults frequently expressing their hatred of their surroundings, or their status in life. A child may be instinctively envious without knowing so. An adult knows when he is envious and to let it become apparent to children and wrongly color their value of things by it is to menace their success in life. There are women who have married without thought as to the future potential earning power of their husbands, and who have never helped them to succeed in life, and yet they despise the very modest living their husbands afford them. They desire better things, but either do not know how or will not help to bring them about. They constantly belittle their own environment and severely criticize others for having what they do not have. This creates a dangerous class consciousness in young minds in the home, combined with the wrong attitude that those who have more than they have are menaces to society. There are many men who because they are mentally lazy, or because they have an inferiority complex ridicule their neighbors who are industrious and who study at home. Their derision is intended to lessen the obvious breach of initiative between themselves and others. The kind of conduct that should become an incentive to a child in the home is therefore made to appear absurd, or a form of snobbery. With such a home environment, one can easily imagine what little effect school training would have upon the child.

When one reaches the age of reason, it is essential—according to the *science of living* as taught by the Rosicrucians—that certain attitudes of mind be had. The adjustments to these attitudes of mind are sometimes harsh, but not as severe as would be the rude awakenings that come from illusions later in life. First, it is necessary that we realize that in the scheme of nature there is no

particular concern over our personal success or failure. In the greater plan of the Cosmic, of which we have no comprehension in its entirety, our earthly *success* or *failure* is not a matter of importance. If it were, it would be predestined that we would reach a pinnacle or slip into an abyss, regardless of what our acts would be. If we hold to the doctrine of determinism—that an antecedent cause maps out our future—we would be rank fatalists and fatalists have no cause of concern about life. They merely submit themselves to the influences of environment. It is needless to point out the *divine crime* of fatalism—the abandoning of our wills and powers of imagination, which are divinely conferred upon us. Thus we must admit that *we are on our own in life*; however, we are fortified with two excellent gifts. The first is our conscious existence. We are not propelled in life without a realization of our direction, as are the lesser living things and inanimate objects. We can most often choose and select what we desire. Second, we have available the world of particulars with its myriads of things that we can use and convert to our own needs. What more would any *sportsman* want in any game than to be aware of his goals, and to have available the needed paraphernalia with which to play?

Another attitude of mind to adopt is to realize that it is the pattern of man to be selfish. Most every man is going to try to get every other man or group of men to further his ends—though this does not imply that he always attempts this in a malicious manner. Men as a whole work together to accomplish only what they can not do separately, therefore, one must not look to society for his living, or think that it owes him one. Man forms society. It can not give forth any more than the individual puts into it. Society is formed not to do what the individual should and can do himself, but to have him participate with others to accomplish what no man can do singly. Society is not apart from you—it is you. If you and you and you lie back waiting for it to serve you—then it will no longer exist.

An attitude of mind that is prevalent among many people and which should be corrected, according to the Rosicrucian *science of living*, is the getting of

something for nothing. There is nothing truly free on God's earth. Even the air we breathe requires an involuntary expenditure of effort of the respiratory system. The things of the earth may be the gifts of the Cosmic—but only in the sense that they exist for us. It requires effort to locate them and to gather and prepare them. Effort, like labor, is worthy of its hire. Someone must compensate in some way for the effort put forth for the thing *you think* you are receiving free. When you deceive yourself into thinking that the things you are getting and which are labelled *free* are actually so, you are encouraging others to inflate the true value of those things for which you must eventually pay. You are further encouraging them to falsely declare a thing free when it is not. We have many examples of this custom in America. A common one is experienced in the practice of our motion picture theatres. Almost every motion picture theatre today has what is known as "bank night"—a drawing of

money door prizes. There are also given away "free" as inducements to attend, dishes, pots, pans, silverware, and automobiles. Are these things really free? *They are not,* for you pay for them in inferior motion pictures. The money, that portion of the price of your admission that would go into the regular production of better pictures is instead diverted into the cost of the articles that you think you are getting free. In other words, once out of a thousand times you may win a prize at these theatres, but the other 999 times you are paying for it in witnessing poor entertainment.

From all of the foregoing it can be seen that Twentieth Century living depends upon the *science of living*, which is a science of mind—a series of adjustments to our environment and an understanding of those increasing influences which affect our perspectives of the world and its affairs. This *science of living* constitutes the difference between walking intelligently ahead with eyes open, and stumbling in confusion.



Our View

By SOROR CORA M. BERG, F. R. C.



OUR view is a beautiful sight today. The wind is strong, blowing whitecaps all over the water, and the sun is shining through the clouds, shedding little sparkles of light everywhere. It all makes a lovely picture.

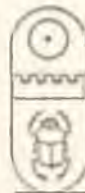
So it is with our lives. The wind blows, chilling us to the core, causing whitecaps to appear on the surface of our thoughts, confusing us so that our thinking is choppy. Overhead hang the gray clouds of worry, dark and somber, and we are inclined to believe the whole world is dull and dreary.

But look again. See! the clouds aren't a solid mass. The sun does shine through, intermittantly maybe, to give us courage. We look again. Don't we see the blue beyond? — the beautiful royal blue that gives us a promise of clearer days.

How quickly the clouds are passing. The wind which we felt was chilling us is a friend. It has dispelled the clouds and we see the sun in all its glory. It warms us. The wind has quieted now and the clear blue of the water matches the gorgeous blue of the sky.

And our thoughts—why they too are clear. The way is open. Why did we not see it before?

Ah! this is Attunement and we have attained a higher plane for Cosmic Guidance.





Ceremonial Peace Pipe

ORIGIN OF STRANGE RED INDIAN RITES

By THE GREAT SACHEM

The following article was submitted by Dr. Barnabas S'hiuhushu, the Great Sachem and Chief Executive of the Indian Association of America, Inc. This Association is a non-profit and non-sectarian body, organized by Indian leaders and prominent white men who are interested in seeing that the Indians enjoy racial justice, and that their ancestral rites are protected. The Association, through Dr. Barnabas S'hiuhushu, recently extended to the Emperor of AMORC, Ralph M. Lewis, a life membership Certificate in its body and conferred upon him the symbolic and Totem name O-Do-Wan (Strong Beaver). The Indian Association publishes an interesting periodical, entitled "The Indian Speaking Leaf." The subscription price is the nominal sum of \$1.00 per year. Those interested in receiving this Indian publication should send their subscriptions to the Indian Association of America, 202 E. 52nd Street, New York City, New York.

—SUPREME SECRETARY.



THE Red Race of America had secret societies, or orders, modeled along the Ancient Craft, and other Orders of America of the White Race; or at least similar, insofar as observing rituals inculcating the principles of

"Freedom, Friendship, Brotherly Love, Charity, and Reverence to a Divine Power, the Big Holy One, or the Great Mystery."

The story of the "Ceremonial Peace Pipe" follows: The sixth Indian Law is: "Smoking is an act of Reverence and Friendship." On all important or solemn occasions, when the members of the Tribe gather in Council, before invocation or chanting, the Indian smokes the ceremonial pipe. Those who have witnessed any such ceremonial, which dates to the Mayan Civilization, are to that extent taking part in one of the first re-

ligious ceremonials. The four elements are earth, liquid, air and fire. These four elements continue to play an important role in ceremonies the world over, showing the persistence of the original faith and philosophy delivered to mankind by the Ancient Mayan High Priests, 11,000 years ago in the Yucatan peninsula when, some historians say, the human race originated.

After the dispersion, when Mayan families became nomads and had difficulty in founding permanent communities, it was impossible to observe the elaborate ceremonies of the Mayan Temple.

In order that the key of life, the story of cosmos and religious formula might not be lost to posterity these roaming tribes of the Red Race made an altar so small it might be carried in the pocket, and instituted a religious service so simple that the most ignorant could observe it.

To the uninitiated, this service appeared to be a habit. To the initiate, it was held very sacred.

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Though simple, this service was, and is even now, held in great reverence and contained all the elements necessary to a valid religious ritual. All the rubrics were observed in the simple ceremony, the four elements were used in their proper order and all the manual acts performed with all the decorum and dignity of a Temple service.

This ritual consisted simply of smoking the ceremonial pipe of peace, and through that ceremony rehearsing the story of creation as revealed by the Mayan High Priests when humanity was in its infancy.

The elaborate vestments are gone, the priceless Temples are in ruins, and much of the culture destroyed; but the cosmic story is rehearsed daily as a sacred rite among the Indians of the Americas.

The calumet or pipe of peace is made of red pipestone. It symbolizes the mineral elements, the altar stone, the sacred place on which the sacrifice is made. This stone is quarried with prayer, and for centuries was used for no other purpose than to make altar stones, sacred beads, and bowls for sacred use. It represents reincarnation, a change, the Adam or Red earth, the element from which the higher forms were evolved.

The stem of the pipe is of wood or reed, symbolic of the vegetable kingdom, or the second stage of physical life. As the plant grows out of the ground with its roots firmly fixed in mother earth, or the stone bowl of the pipe, the other end reaches out into the air, and always moves toward or approaches the higher evolution, animal life. This end enters the mouth of man. Again vegetables represent the liquid state. Water is an important factor, constituting vegetable life. So in the symbolic pipe, it is only natural that the stem should at one end approach the saliva of the mouth, to draw water from the clouds or atmosphere and secure the breath of life from a higher source.

The stem of the calumet was decorated with eagle feathers to symbolize the animal kingdom. These while attached to the stem were given considerable play and left free to wave in the wind, emblematic of the free motion of the animal life.

The three lower kingdoms are under the subjection and control of the human race, and this pipe temple, rehearsing

the story of creation is also under the jurisdiction of the human race. It obeys the will of man and gives him pleasure and comfort.

With the temple of worship completed and ready for the ritual, the Indian had simply to supply the ceremony, a ceremonial as simple as his temple, and yet containing all the essential elements of divine worship, together with a complete repetition of the story of creation.

In all ceremonies of worship, from the beginning of time there has been a sacrifice. The Divine force sacrificed itself by taking physical form and limiting itself to earthly manifestation. So in this Red Man's ceremonial, there must be a sacrifice, to play the part of spirit imprisoned in matter, a physical manifestation and a release.

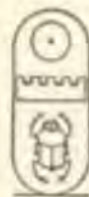
Tobacco or an object of the vegetable kingdom was selected as the victim, as the mother of the physical form, into which the divine spark would descend, and manifest as an earthly phenomenon, then to be sacrificed and released, to return to its natural abode. Tobacco also represents the product of earth.

It was ignited from the sacred fire either drawn directly from the sun or produced by one of the miracles of the Great Mystery, the striking of flint against stone to produce the Divine spark, like unto that within us.

As the Tobacco burned, moisture was formed, or the second element was produced. It was the offspring of the conjugation of fire and earth. And then, the spirit commenced to ascend in the form of smoke, curling, whirling and disappearing into the great beyond of infinite space, lost to human eyes, yet a reality, and known to the Great Mystery.

Smoke commemorated the departed, those who had laid aside garments of flesh, and now dwell in the Happy Hunting Ground, or the realm of pure spirit. Smoking, therefore, symbolized creation, manifestation, disintegration and release of the spirit. It is a simple story of the great drama of life, a scientific presentation of the cosmic play in which each one of us is taking part.

It is a religious ceremony, a scientific experiment, a great truth, so simple, so commonplace, as to escape the notice of the uninitiated, and yet, a sacred duty to those who know its truths.



In the Pipe of Peace, we have the four elements, fire, air, liquid, and earth; and the four visible kingdoms of earth, mineral, vegetable, animal, and human. It symbolizes the sacred number eight, or eight rays of creation. It divides them into four primaries — earth, liquid, air and fire—found in all manifestations and the four secondary or composite groups, mineral, vegetable, animal and human.

So in the Ceremonial Pipe of Peace, or Calumet, we have the smallest temple in the world, the smallest, and most practical altar upon which the awe-inspiring sacrifice may be performed in Divine worship. By its aid is enacted the cosmic story, the religious drama of the universe, the miracle of creation.

Now let us turn to the ceremonial of the Peace Pipe, and analyze it. When sitting in Council, and having in hand the consideration of tribal affairs or deliberations relative to important social secrets, or when participating in ritualistic ceremonies, the smoker who fills the pipe, takes a quantity of tobacco in the palm of his left hand. This represents the negative side of the body, or the feminine portion. The right hand represents the positive or masculine force. He clinches the left, leaving the thumb projecting. With the thumb of the right he kneads the tobacco in his left palm, emblematic of the union of the two forces in the creation of life.

When the tobacco is properly formed, he places it in the bowl of the pipe. It now represents the egg, ready for fertilization. The Medicine-Chief, then hands the filled pipe or egg to his right-hand neighbor, the Great Sachem. The right side being the masculine or positive side. This represents the fertile egg, about to be hatched. The Great Sachem at the right, lights it, takes four puffs, symbolizing the four elements, and then hands it back to its father or creator, the Medicine-Chief.

The Medicine-Chief, then offers the invocation to the Big Holy One, the Great Mystery: "Oh, Thou Great Spirit, and Creator of the Universe, good and powerful as Thou art, whose powers are displayed in the splendors of the sun, the glories of the night, the foliage of the forest, and the great waters of the deep."

Here, he takes a puff of smoke and releases it to the heavens, at the same

time pointing the stem upward, to denote the growth of plants, and the constant evolution of all life toward higher and better creation. He continues the invocation: "To the Sun, the Father."

The sun, emblematic of creative and generative force which causes the seed to sprout, and the shoot to branch forth into plant, is regarded as the Father in the great cosmic myth. He again puts the stem to his mouth, and takes a whiff. Withdrawing the stem, he continues the invocation by pointing the stem downward toward the earth and blowing the smoke towards it, saying: "And to the Earth, our Mother."

In the cosmic myth, earth which swallows up the seed, is the mother, the mature, through which form is generated. It is through the conjugation of the two, the sun and the earth, that manifestation is made possible.

Again the pipe is placed in the mouth, and the stem removed and pointed to the North, while a puff of smoke is blowing in that direction. The North, which symbolizes the head, the most powerful of all winds, the seat of intelligence, and conquering devices. Then to the East, the heart, the seat of life and love, the point from which the sun rises in the morning. Then to the South, the melting burning South wind, the seat of fiery passion; and lastly to the West, blowing from spirit land, the lungs from which the breath at last goes out, gently, into the unknown night. And the invocation continues: "Whatever four corners of the earth we may be; let us be true friends, and as we go down through the trails of life, let us go as Brothers and Sisters, as true Red Men, and when we have come to the end of that long trail of life, and step into the Happy Hunting Ground, from which no Brave or Hunter returns, let us go with true courage, unafraid, with Trust and Faith in Thee, and each other. Oh, Thou Kitchemanitou hear us."

Having finished the invocation, the priest or medicine-chief hands the pipe to his neighbor on the left, symbolizing the Father or Creator giving the child to the Mother to rear and care for. The left is the negative or receiving side, the Mother. This person also takes four whiffs and passes it to his neighbor on the left. In this manner the pipe continues on its way around the circle, al-

ways to the left, until the bowl of tobacco is exhausted.

In this, the Red Man commemorates generation after generation, incarnation after incarnation, including the source from which it sprang. During the rounds, the spirit manifests many different forms, as told, in passing of the pipe from person to person, each person representing a different incarnation, a different personality, a different nature, until all the possible forms have been experienced, and the individual spark has completed its term in physical manifestation and returns to the Great Mystery.

He who concludes the smoking, knocks out the ashes, or physical shell, through which the soul manifested and hands the pipe to its owner. Thus, the Indian denotes that physical existence has passed, the shell or ash is not the soul, to it no sentiment should be attached, for the body is not the man, but the frame through which it spoke.

In handing the pipe to its owner, the Red Man finishes the cosmic story, and informs the gathering that the soul returns to its Creator, the Great Spirit, the High Priest of the Universe, the Mystery of Mysteries, unto whom all things must return.

During the passage of the pipe, great silence is maintained, if conversation is necessary, it is conducted only in a whisper. Thus, the Red Man of the forest, learns that silence is wisdom, and is reminded to do, to dare, to think, and keep silence. He learns of the Great Over-ruling Silence, who sees all, and speaks not. The Great Silence, whose will is absolute. The immensity of space, and the great, awe-inspiring stillness of eternity.

In his ceremonies, the Indian observes the greatest hygienic principle. Unlike his white brother, he does not moisten the stem of the pipe with his saliva, to spread germs. In the first place, he would not be guilty of polluting so sacred a vessel, the temple of the spirit. He presses the stem between his closed lips, and as the stem enters the mouth, the outer portion of the lips follow, so that the stem does not become moist. In sucking the stem and gaining a mouthful of smoke, the lips are slightly parted at either side, or toward the corner of the mouth—and air inhaled,

so as to mix with and pass down the throat into and filling the lungs. The slight sound of rushing air which is heard forms an essential part of the ceremony, for it is indicative of satisfaction and enjoyment. After a moment's suspense, the contents of the lungs and air passage are exhaled, the smoke issuing from the mouth, as well as in two distinct volumes from the nostrils. This inhalation symbolize the union of all that exists, the constant exchange of matter and force.

Thus in the ceremonial Peace Pipe, the Red Man, handed down from father to son, in veiled form, the Mayan ritual and philosophy. It was made so simple and compact, that it could be a constant companion, and the ceremony so natural, that the ritual could never be lost; though the people roamed far and wide, though they forgot their origin, they could never forget the sacred rites of the temple, or the philosophy of life.

A temple in the pocket, as sacred as the holy of holies, in the Temple of Jerusalem. A secret revealed, only to the initiated, though millions of persons might smoke, none performed the rite in sacrilege or profaned, the sacred ceremony—it was always revered, and gave to him who understood the greatest of consolation. And when the white man came, he adopted the ceremony, often performed the rite in Indian parleys, but little knew or understood the important meaning of this, most sacred of ceremonies.

THE PEACE PIPE

Sent from the white land of the North,
Emblem of peace and brotherhood,
Its first fruits ever are offered
To the Great Mystery, the Earth and
the Waters;
To our Mother, the Earth, to the South,
East and West,
Then to each other.
A prayer goes to the *Big Holy One*,
thus;
Oh, that the whole wide world could
now
Accept the Red Man's ancient symbol,
And blot our fierce, wild wars' red stain.
Bring "Good-Will" to earth again and
Peace,
White Peace!

Dr. Barnabas S'hiuhushu,
Ph. I. D., M. I. C.





“Side-Lights on the Art of Concentration”

By FRATER M. W. KLINGELHEBER



OF all the subjects that command the attention of the novice in the illimitable quest for light, that of concentration is by far the most intriguing, and presents the greatest opportunities to exercise and develop those faculties which make for success in creative endeavor. It is all-inclusive and fundamental. As well to conceive of the child without the mother, as to divorce concentration from attainment.

Its ramifications are manifold but the fundamental structure of it, like that of all mystical principles, is simple. Faith in the goodness and justice of the Creator and all His Creation, coupled with the will to do, are the prime factors operative throughout it. Once the few simple laws which govern it are learned, the student is well on the road towards developing the technique of applying it. Discursive reading and varied experience soon open the way to unsuspected avenues of fascinating thoughts and interesting new methods of application.

The art of concentration is only a part of, or more correctly, *the* part, which assembles the unity of action and knowledge which the student strives

for. To lose sight of the fact that simplicity is the essence of facile demonstration, is to stray from the Cosmic way, and a floundering in the changing percepts of the world is the result. To eradicate all unnecessary and cumbersome details from the thoughts and actions, is to approach more nearly to the unity of all creation, and makes for closer attunement with the All-Knowing and Just Providence which has so constructed creation that the very simplicity of all manifestation shall satisfy the inquiring urge and needs of all seekers for the light: to evolve to the fullest extent of the individual's capacity to absorb it, from the humblest neophyte on the path to the greatest servant among them all. This simplicity is the law which governs the functioning of our beloved Order, and too, the principles and laws which it so freely gives to those sincere ones who would have them.

Each given law or principle is complete within itself and is sufficient unto its own purpose. However, when separated from the whole it has little significance to the mystic, aside from that of serving as the key to other laws and linking them together to form the whole. Since enlightenment can not be given, but must be seized on the initiative of the seeker, it is his task to fit the parts together. Concentration—singleness of purpose—is *the* force best suited to the task. The sincerely interested student will acquire it. In justice to all it cannot

be otherwise. To what avail, the detailed drawing of plans of beautiful structures for the delectation of the uninterested and the unappreciative?

In the exhortations of the evangelist Luke, we find a variation of our subject. "Whatsoever ye pray for and ask, believe that ye have already received; and ye shall receive," he enjoins. The principles of his injunction, of, and by itself, is clearly demonstrable. To many, the unqualified words of the Apostle, constitute reality, workable, and demonstrated daily in their lives. This principle, however, is only a link in a chain of evidence which when comprehended in its entirety, is far more potent and productive.

The high-points in the sequence of the chain are: dissatisfaction, desire, belief, *action*, *faith*, and *finally*—Manifestation! It is interesting to note that in bringing the above conditions of mind and action to a focal point—the manifestation—there is a concentration of conditions or states of being, which, when harmoniously merged into the whole, form a unity; and how the unity of the parts constitutes the art of concentration. In brief, discontent begets desire—desire is tantamount to prayer, which somewhere in the alchemy of the mind and the emotions is transmuted to belief—belief in the possibility of attainment (a strictly mental and spiritual condition, passive and incapable of manifestation without the support of companion forces which are a necessary part of the whole unit of creative endeavor).

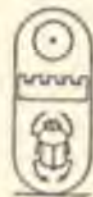
Belief, in turn, excites the will to *action*. In the process of action technique is evolved, the cumulative result of experience and wisdom gained in doing. This knowledge combined with the belief of attainment gives birth to *faith*. Faith! The confidence in the ability to perform, which the objective experiences and the intuitive perception (belief) supplies. Faith, the belief in a Just Power, whose reward for *work* is unfailingly commensurate with the sincerity of the effort expended. The retroactive influence of two subtle forces (faith and work) is the vitalizing power, and the chain of events is completed. The Master ingredient is added and the metamorphosis is accomplished. A beau-

tiful radiance is kindled before the living and vibrating manifestation is consummated. It is Faith! The light of men's lives, the soul of the age-old cry of "Excelsior!" Is concentration accomplished without faith? Is the conviction manifested, without the courage which it merits? Do we have faith, in the absence of that vitalizing action, *work*; or a mere passive belief, epitomizing a wishful hope of some power unseen, providentially spilling into our laps the fruits of our desires?

The path to attainment must necessarily be slow. Painstaking labor is involved. The truths which the Masters and Philosophers of the past have wrested from nature are conveyed to the seeker through the medium of the spoken and the printed word which, in dealing with the inner nature of things, must necessarily assume meanings at times that are not ordinarily ascribed to them in the general usage. A confusion arises in the definition of terms. The utterances of our learned predecessors conflict. The spectre of contradiction lurks in every bend of the road. Here it is well to be reminded of the duality of creation—the *paradox* of the Universe! Here the elastic mind and the creative imagination must be given full rein! For *arid* the language that limits the definition of words, and *sterile* the imagination which does not perceive and apprehend the subtle intelligence that lives in the many shades of meanings which inhere in the instruments that are the means of objectivising the truths which man wrests from the universe.

It can be seen that a need must exist ere concentration is called into play. That succeeding stages of development must be observed. That each development must be in harmony with the whole, and each operation receive due consideration — notably, *the exercising of Initiative!*

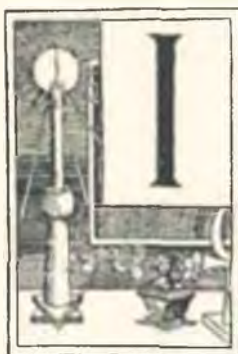
As the student progresses and assimilates some of the key principles and laws there is occasion for introspection, a looking within, when intimate communion with the higher intelligence augments the objective experiences. Slowly, but surely, link by link, the mystic chain is assembled and the parts firmly welded into the whole; and the *art* of concentration is achieved — *by Concentration!*





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

ETERNAL LIFE



IT IS a well-known fact that frequently apparent misunderstandings and difficulties of any kind are explained and better interpreted simply by having a different point of view. This does not mean that truth is not truth, but frequently

from the viewpoint that we adopt—or we might say from the place and with the perception that we usually look at things—we do not see the whole truth. This is particularly true upon the part of man in considering his place in the universe. We become so concerned about our immediate state of existence,

about our personal and business affairs, that rather than expand our point of view we narrow it until we actually become narrow-minded; we only see things from a very limited point of view. We are unable to comprehend the full purpose, the eventual aims that certain laws have in functioning because we are too much involved in our own thinking and outlook upon things as they exist immediately about us.

This is probably more true in regard to man's conception of immortality than in any other thing. We have been taught to believe that eternal life is something which exists beyond our present state of existence, something that must be sought after, something which exists as an isolated incident to occur at some future time, and because of our viewpoint we limit ourselves in the understanding of what constitutes

immortality. We fail to realize that life is continuous; that it has no beginning and has no ending, but that it is a force flowing from its creator back to its creator. If we look upon life as a stream, as a continuous flow, we will come to realize that our present existence is not an isolated point which has no connection or no bearing upon the total extent of our existence, but is merely a part of a plan and our greatest obligation is to consider how best we can make this particular phase of our existence fit into the whole of the plan. To be able fully to comprehend the meaning of this, we must think of ourselves as already existing in a state of eternal life, that what we are now is the basic preparation for what we will be tomorrow, and that regardless of what change may take place in us insofar as our physical equipment is concerned, we will not be a great deal different at any future time than we are right now unless we prepare ourselves through study and the use of nature's laws to elevate ourselves; that is, to advance in knowledge and understanding of the laws of God and the Cosmic.

Fear of the future, of the unknown, of an eventual time when we no longer may exist as physical beings is based primarily upon lack of knowledge. It is fear that we will not be what we are; but such a fear is groundless because as segments of the Divine Mind itself we are, in a sense, existing potentialities equipped to gain certain knowledge and information and will continue to exist tending toward the perfection of ourselves in knowledge, love and understanding. Therefore, when we realize that our tomorrows depend upon what we do today, that our troubles will be because of the Karma we now create, that our happiness will be dependent upon the good we do and the knowledge which we are able to acquire and use, we can easily see that we need have no fear of what may follow unless we fear just compensation for what we have created. Fear of what we must pay for what we have sown is the fear of a coward, but the attitude that all life is continuous, that we are conscious of our effort to direct it as well as we can

understand that it should be directed, that we are ambitious for knowledge in order to gain in the understanding of how to direct it, will be the attitude that is really making us conscious of the fact that we are now living as much in eternity as we ever shall, and that no one phase of life is more important than another, that each has its proper point in directing us toward an eventual perfection.

What is this perfection? It is something which we cannot explain in physical terms. We experience a mere glimpse of it occasionally; extreme happiness that comes to us a few times in life; ecstasy which may come through some pleasure which is particularly enjoyed by us; a short time of contentment and understanding that may come through an expression of love, of the proper reaction of emotions or merely glimpses of the fact that there does exist an ecstasy to which humanity can aspire. The cultivating of the understanding of these states, the control of physical desires so that we do not use them basely is one method of progress which we can make toward the eventual attainment of the understanding and grasping of the real purpose that lies ahead of all existence and toward equipping ourselves to be fitted for the understanding and use of such a state of existence when we eventually become worthy of it.

Our best method toward fitting ourselves into the purpose of life in our present state of existence is through the acquisition of knowledge, the meditation upon this knowledge and the putting it into effect. The first must be due to the voluntary effort of the individual himself. The second also requires voluntary effort, but follows closely upon the desire for improvement. In order to assist those who have this purpose in mind, who wish to work toward the improvement of themselves through meditation and relaxation, the Cathedral of the Soul was established. You will gain by participating in its activities. If you are not familiar with its purposes, learn of its activities and aims as presented in the booklet "Liber 777" which is yours upon request.

CORRECTION: In the first line of the article, "Martinism in America," published February, 1940, the date 1843 should be 1743.





Metaphysics and You

By RALPH M. LEWIS, Imperator



ILLIONS of men and women have their faith shattered. They are dismayed and confused as they look about them on the world of today with its rapidly changing affairs and conditions, and its strife and turmoil. Those things to which

they have tied fast and in which they have found dependence and confidence in the past have been taken from them. They are robbed of initiative and self-confidence. Those who depended upon large fortunes or great wealth for assurance that they would be fortified against emergency and adverse conditions, have found how false was the foundation they built upon, because seizure of their fortunes by governments or excessive taxation has reduced their wealth to a point where it no longer gives them the confidence they once had. Those who looked upon position and tradition as factors for weathering the storm of life, have found that they also made an error in choice, for political and other unsuspected powers have arisen and brushed aside the traditions, as though they had not existed, and have dragged them from their pinnacle of social position. Those who have found great pride in our present civilization, who have looked about at its monuments, its vast cities, its gigantic structures, its magnificent systems of transportation and communi-

cation, its widespread industries, and advancement of learning, and have thought how far man has come from the darkness of the past and the primeval influences of his nature are also confused. For almost overnight civilization has slipped back centuries—a thousand years or more—to bestiality, to ignorance, and to prejudice, and the monuments around man have become shams of mockery, proving themselves only a veneer and not a permanent advancement.

Yet, intelligent persons, thinking men and women, have not entirely given themselves over to abandonment. They have not permitted their reason to become submerged in fear and hysteria. They are looking about seeking for something as a goal that is unchangeable, permanent, which they can rely upon in every change of the world's affairs. A few have turned toward metaphysics, and a great many have looked upon it, wondering if it contained the solution to their problem. Why, however, we must ask, have they not all embraced metaphysics as a reliable, dependable course of thinking and living? Does the fact that they have not mean that metaphysics is an incomplete philosophy, that it doesn't satisfy the longing for the dependable? Wherein does metaphysics fail man, or does it? The reason that many have not devoted themselves to metaphysics, taken refuge in it, is because in their search for something dependable they have come across the misapplication of metaphysics. They have come upon systems and practices wrongly labelled metaphysics, which

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have disillusioned them and thereafter they have no longer looked upon it with sympathy or favor.

It is best that we consider some of these misuses of metaphysics, so that we ourselves do not become caught in the mesh of false philosophy. Today, under the guise of metaphysics, there exists a widespread intellectual shallowness. It consists of lengthy, verbose discourses which are naught but a logomachy. In other words, groups of persons come together as intelligentsia and take some impractical subject and talk around and about it; they take a single word or term and split hairs over its definition. These individuals try to complicate their subject, not by elaborating on the nature of the topic itself, but by the phraseology and terms they use to explain it. They would not attempt recourse to common vocabulary, because they are of the opinion that metaphysics is a subject that should be above and far beyond the comprehension of the ordinary man or woman, as though it were some specially chosen subject for just a few. There are persons who are highly flattered by the fact that they are permitted to sit on the edge of such a group and listen in. Peculiar to say, what they can not understand, deeply impresses them. They are of the opinion that that which they can not comprehend must by that fact be very profound, and very astute. They belittle their own reasoning powers. In fact, there are those who attend such groups and lectures who actually, if they could understand every word of the speaker, would discredit his address and feel that it could not be of value because they comprehended it.

What are these subjects that are useless and yet result in such lengthy, wordy arguments? So far as their value is concerned, we might liken them to the old question as to which came first the chicken or the egg. The chicken, so the argument goes, is very much a reality. It is here, it exists, and we can look upon it, but we must realize that something caused the chicken, so we ask ourselves, from whence came the chicken? Immediately the answer arises in our minds—from the egg. Our next point of departure then is the egg. From whence came the egg? Was it first? We know by experience and observation

that eggs in turn come from chickens, and then what about that chicken which brought forth the egg, which in turn brought forth the chicken about which we gave our first consideration? Was it the first? All hens' eggs of which we have knowledge have come from chickens, and all chickens of which we have knowledge have come from eggs, and so there is an endless chain of deductions and correlatives. This may result in an intellectual past-time, but certainly it is not metaphysics, nor does it serve the purpose of true metaphysics.

This intellectual farce, under the banner of metaphysics, is inherited from the early Christian church of the Middle Ages, and is the result of the ignorance and superstition which prevailed in those so-called Dark Ages. Perhaps at no other time during the past periods which we call civilization, did men's minds approach this almost complete inertia, for then the advancement of learning was completely checked. Not only did most men not have the initiative to investigate, to seek or to desire further knowledge, but they considered it a crime for an individual to think outside of certain bounds. To even look upon the heavens with a question in mind, or to look upon the living things crawling or flying about, with a query as to why, where, and whence, was a sin. Man was to know only certain things, and those things *must* satisfy his sense of curiosity, and if they didn't, he was guilty of sin. The church declared itself the complete storehouse and acme of all knowledge, and the church gained its knowledge principally through the ecclesiastical doctrine and practice of revelation. The church declared that the only true knowledge man shall have shall come from it, and this so-called *true knowledge* is obtained from the divine revelations which certain men have had. At first during this period, revelations were quite common. They were a daily occurrence; almost everyone was experiencing some sort of revelation, or so he declared, even if it was naught but a bad dream. The church eventually realized that this custom must stop, for it was defeating its own purpose, because at times persons of equal rank within the church were having conflicting revelations about the same things. The church issued an edict, a



bull, to the effect that the only official revelations to be so recognized by the church were those of Christ's disciples and the revelations of certain churchmen who had become canonized or made saints. Their writings and their sayings which had come on down through the centuries were to be the absolute and complete knowledge which man should have.

As time went by, nature asserted itself and there developed within the ranks of the church certain monks who had initiative, and who had the stimulus of mind that urged them to seek, to know and to investigate, and yet they dared not go beyond the prescribed traditions and bounds of the church. What was there for them to do? They had to take the bits of knowledge which the church offered them and rearrange them, argue about them, give different shades of meaning to them, and try and make a great deal out of nothing to satisfy their yearning for knowledge. Consequently, from that practice of saying a lot about nothing, or saying nothing about less, there developed a system of philosophy known as Scholasticism, and its adherents were known as the School Men. This system of philosophy came prominently into existence around 900 A. D., and what it expounded was the dogma of the church—the fixed, limited teachings. It reached its height perhaps about 1033 A. D. One of its most prominent exponents was Saint Anselm. He was renowned for one of these circumlocutory arguments, which begin nowhere and end nowhere. His famous ontological argument for the proof of the existence of God is an example of the type of so-called metaphysics which flourished at that time. It is worthy of a few minutes of our thought, just to reveal the type of reasoning used.

Anselm said that God is a being about which nothing greater can be thought. Then he followed by the statement that this idea exists in our minds, but, he continued, it must be more than just an idea in our minds, for if it is just an idea in the human understanding, then God wouldn't be a being about which nothing greater can be thought, for the human understanding has limitations; it is not complete; it is not perfect. We realize that there are things, powers, and forces greater even than the

mind, and therefore if the mind conceives God as a being about which nothing greater can be thought, that idea of the mind must have a counterpart, or an archetype in the world of reality outside of itself, which exists and which being would be God.

In answer to and in refutation of Anselm's argument, were the discourses by the monk Gaunilo. He was a courageous soul to attack an argument in favor of the proof of the existence of God. It was not that Gaunilo doubted the existence of God, nor was he any less devout than Anselm, but he felt that to put forth such weak logistics about the existence of God might in the future, if not then, seem so shallow to some mind that it would possibly shake their faith in their belief in God. He stated, therefore, that Anselm's arguments by no means proved the existence of God. He said, summing up all of his contentions, that all Anselm proved was that man can have an idea of perfection and an idea of infinity. We know we are finite; we know we are limited; we know by contrast to ourselves that there are many things which seem infinite. As we walk along the beach, the sands represent in their countless numbers—infinity—and the same applies when we look at the stars over our heads. We, therefore, can not fail to realize our own limitations and imperfections, while we can imagine perfection and thus it is easy enough for the mind to conceive of something that would be infinite and perfect. This idea, however, that man has of infinity and perfection does not prove that there exists in reality, outside of himself, a being that has the same virtues as his ideal. Gaunilo said that we may be told, for example, of an island existing in the ocean, not possible of location by man, therefore a lost island. This island may have a perfect climate, most conducive to man's health and longevity, and be amply provided with all of man's necessities, and able to afford him comfort and ease and the gratification of his desires. We, Gaunilo says, can understand and visualize such an island. It is a very definite idea in our minds, yet because it is an idea in our minds doesn't make it a reality. In this way he tears down the illogical arguments of Anselm.

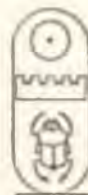
Aside from this conception of metaphysics inherited from the Middle Ages, there are many other subjects taught today as metaphysics, subjects that are worthy, instructive, inspiring, and useful but are *not* metaphysics whatsoever. This is unfortunate because it is confusing, and it doesn't do credit either to metaphysics or to the subjects themselves. For example, the practices and doctrines of meditation, how to use meditation, and its advantages to man and attaining the states of Nirvana, as taught by the Buddhists. These are frequently referred to as metaphysics, and yet they are very definitely *mysticism*. Most absurd of all do we hear of systems of fortune telling or divination, such as palmistry and phrenology, automatic writing, and card reading being put under the banner of metaphysics. Then there is the wrong reference to those topics which really belong to that worthy field of thought known as occult science — such as *mentally creating, imaging, and visualizing* — which are sound and creative principles, but they are not metaphysics. And today we frequently hear of hyperesthesia, mental telepathy, and projection of thought all being grouped together under the subject of metaphysics, which is a misapplication of the subjects, for they should be classified technically as parapsychology, occult science, and psychology.

The foregoing negation of much that goes for metaphysics today brings us to the question of *just what is metaphysics*. The locale of metaphysics, we might say, was a small fishing village on the western shores of the Aegean Sea, the ancient city of Stagira. Its founder as a system of thought was Aristotle. He sought even at that early time to bring about a unity of reality, to try and establish, at least in the minds of men, some order with respect to the different phenomena of nature. He recognized the fact that the universe could not be a haphazard collection of forms, and there must be some relationship between the world of particulars and man's mind which perceives them separately. Plato, his teacher, had expounded the doctrine that the only true reality was the inherent ideas of man, of his soul and mind—all else was more or less illusory. Aristotle, however, was not content

to try to negate or ignore the material world. To him material things were to be studied, examined, and observed under the classification of physics, which we still use today. Physics to him meant all of the physical sciences that were then known, but there were some things, he realized in his profundity, which did not fall into the category of physics. They had an existence, they were an important factor in the universe, and yet they seemed to be above and beyond the physical and material world. He, therefore, coined the word metaphysics, which literally means *above and beyond physics*. It was to embrace a system of thought which was to consider those influences and factors outside of the realm of the material world. Metaphysics, to Aristotle, was to concern itself with *the first causes of things*, of all of the things we see about us, including ourselves. What are these first causes? With an understanding of them, Aristotle believed we could better order our own lives and master the things about us.

He declared that there are four such first causes. He named them *essential, material, moving, and final*. The essential cause of all, he defined as the idea, the original concept, or, if you please, *the mind of God*. The material cause was the elements of which its physical forms of nature are composed, of which he said there were four—air, earth, fire, and water. The moving cause is that process by which the forms of nature evolve one into the other. These forms are not separate realities, but are on a graduated scale, seeking to materialize, if you will, the idea which exists in them, the purpose for which they are intended, and it is the fact that things are trying to realize the idea of their nature which causes them to evolve, to *move* forward as the acorn into the oak. The final cause is when a thing attains its complete state, the end for which it was conceived. This then is the *original and pure metaphysics* as conceived by Aristotle.

Today true metaphysics, in purpose has not completely deviated from it. Today's agenda of metaphysics is the search for the idea, purpose, or order of the universe, to find the initial intent, and cause and relate everything to it in man's understanding. Metaphysics then is deductive in its process, beginning



with the general, and from that progressing to the particular. It is not concerned with the how of things, but with the *why*. Whereas science today devotes itself to the analysis of the particular, how the thing functions, of what it consists and is composed, metaphysics is concerned with the reason and purpose of the thing. We could use the analogy of a scientist and a metaphysician coming upon a new kind of pump bringing forth from the earth a gushing stream of water. We can imagine the scientist walking around the pump looking at it, determining its centrifugal force, its capacity for pumping, the number of gallons poured forth per hour, its pressure, and numerous other material facts, and finally coming to the conclusion as to just how the pump was constructed and how it worked; but the metaphysician would approach it from an entirely different point of view. He would accept it as it is. He would say, "I can see that the pump is pumping water; it is a pump, and I know it, but what concerns me is why does it pump; why does it need to work; what purpose does it serve; regardless of how it is constructed, why was it constructed?" Therefore, modern metaphysics concerns itself with the nature of *three fundamental first causes*. These three first causes are *knowledge, reality, and ethics*. After all, everything we believe or know is related to our knowledge, and it is very essential for us to try and determine just what knowledge really is, since we rely on it so much. Reality consists of those things which are real, but what is the real? The third, ethics—concerns our conduct, our attitude towards others, our moral adjustment to our knowledge and to the things which exist around us. It is well that we too give a little thought to these three fundamental causes.

The study of knowledge is technically known as epistemology, and it is far from a new consideration. The Athenian philosopher, Socrates, according to Plato's Dialogues, gave it much thought. To Socrates, the only true knowledge was the knowledge of the soul. The knowledge of the senses was ephemeral, evanescent. This knowledge of the soul could be had by awakening the soul. Socrates contended that the soul carried over with it the wisdom it acquired

while residing in the absolute, or its source, and this divine knowledge was dormant within every man and needed only to be awakened. It was perfect and complete, and unaffected by man's social position in life or by his lack of education. Socrates further contended that this knowledge of the soul would bring man as close to the truth, if not closer, than any knowledge he could acquire through his senses, and he set about, as we know from history, to prove his hypothesis. He went about the market places and the public squares, engaging men who were illiterate and uneducated in profound subjects. He would discourse on problems of geometry with men who were devoid of technical knowledge, and by carefully worded questions and inquiry, elicit from them eventually answers which were as true as the conclusions of the learned mathematicians of his time.

Plato, too, had a concept of knowledge, not unlike his teacher, Socrates, in many respects. To Plato, the only true knowledge was the ideas of the Universals, as he called them, which men had, in other words, those ideas which all men hold alike and which are inherent and not acquired from without. Such Universals, or ideas were, for example, the ideas of beauty and justice. All men have an appreciation of the beautiful in something. To some men a rose is beautiful; to others, a piece of machinery. All men have an idea of justice, to some degree or another. On the other hand the knowledge that men acquire through their senses and as the result of empirical sensations, to Plato was false, transient, and undependable, unless it participated in a Universal idea; thus, a rose is real because it is beautiful, and further, because beauty is a universal, an idea within ourselves, and represents true knowledge; therefore, things of the world which participate in the true knowledge of the soul are real and all else false.

In 1650, the philosopher Hobbes gave us a strikingly different conception of knowledge, one far in advance of his time—modern in many respects. Hobbes declared that *consciousness is motion*. It is the result of the nervous energy of the human body and nervous energy in the brain, and that motion, or we will term it vibrations, of external things af-

fect this internal motion of the nervous system or the consciousness, and produce sensations, and these sensations in turn become the ideas that we have of things. Consequently what we hold as knowledge is merely the consequent disturbances of our own consciousness by external motions, and the pictures we have in our minds of things are entirely unlike and have no definite relationship to the things outside of ourselves which provoke them. In other words, our knowledge has no external counterpart and is purely a product of our own objective minds.

Coming up to modern times, we have a school of philosophy known as Pragmatism. The Pragmatists are not idealists. They do not hold that knowledge is a thing that is entirely engendered within our own minds, but they hold that our knowledge is purely caused by the external world and related to our personal needs and purposes. In other words, we only think of things about which we have an interest and nothing else; that every thought we have can be directly connected to something that has transpired, to something we have done or will do, or in which we are interested, and can be related to a practical end or purpose only. In other words, they contend that *pure thought*—a virgin idea—is absolutely impossible; that we can't hold a thought without incorporating in it some experience or impressions which we have previously had.

The Rosicrucians, too, have their metaphysical conception of knowledge, and without being partial, I frankly believe it is more consistent than many of the others. Our epistemological conception of knowledge is that general knowledge is the result of our objective perceptions, which is psychologically true. In other words, it is composed of our visual and auditory impressions, and of the impressions of things we smell, feel, and taste. This, I repeat, Rosicrucians say constitutes our general objective knowledge, but these perceptions are censured by our opinions. We take these impressions, we dwell upon them, we analyze them according to the degree of our ability to reason. Those which please us we accept, and the others we reject. Now, if knowledge were absolute, a fixed and definite thing, it would remain the same to all men at all times.

Our experience, however, proves that knowledge, empirical knowledge, is not dependable and is *not* a fixed, definite thing. The knowledge of a century, two centuries, three centuries ago is discarded, it has been found to be false. Today's accepted knowledge, by which we govern our lives, a good portion of it tomorrow will be discarded with the coming of broader vision and greater inquiry. Even today, in the finer distinctions of knowledge, men do not agree because in the finer distinctions their opinions are different as well. Keen intellect creates sharper opinion. The more intellectual a person, the sharper his opinion becomes, the more critical is he of what passes for knowledge. He inquires, probes deeper, and rejects that which will not stand the test of truth. However, all such knowledge, even that which is finally accepted, if it comes through the objective senses is knowledge purely of the objective mind.

There is still another kind of knowledge which is more reliable. This, the Rosicrucians refer to as *intuitive knowledge*. It is that knowledge which satisfies the emotional self, as well as the intellectual self. You know from personal experience that at times you have been in conversation with friends and associates about an interesting topic, and after discussing the matter pro and con, you were forced to come to a conclusion. You couldn't refute the argument presented because from an intellectual point of view there was nothing you could offer to change the logic, and yet, though intellectually the conclusion would have to be accepted, emotionally you were not satisfied. There was a vagueness which you couldn't describe, but what of intuitive knowledge? Intuitive knowledge is that knowledge which flashes into the consciousness. It seems so thorough, so self-evident, so complete in every respect that there is not the slightest doubt in your mind as to the fact of its truth. Inasmuch as it flashes into your consciousness in completeness, it allays any suspicion that it may have suffered by a long drawn out process of reasoning. Now, the Rosicrucians hold that such intuitive knowledge is instilled in the mind of man by the *Cosmic Mind*. This does not mean that the Cosmic has always placed in our consciousness the



intuitive idea that we realize with all of its details. It means rather that the Cosmic Mind has arranged the facts of our memory, and of our worldly experience in our consciousness into an order or arrangement which is understandable and useful to us. For analogy, it is as though the facts of our objective knowledge were like a handful of marbles, and after we had worked for quite some time trying to place these marbles in an attractive geometric order, without success, we became discouraged, and suddenly someone would reach over our shoulder and with two or three dexterous motions arrange the marbles into a brilliant geometric design which would fascinate us by its simplicity—that is what the Cosmic does when we have an intuitive idea or thought, it arranges our objective, material impressions into a useful knowledge.

Now we advance to the second of these first causes of modern metaphysics—that of *reality*. By reality is meant those things that are real to us, that seem to have an existence. There are many things of the world that we realize, but they can be generally grouped and the first of the group is matter. By matter we mean everything that has substance and material form. The next is mind. Certainly our thoughts have an existence. Then last, but not least, there is that more intangible reality, that immanent comprehension that there is some order, some force, some arrangement between matter and mind. Now, these forms of reality, if we wish to call it that, have been referred to by philosophers as *substances*. Rene Descartes, the French philosopher, proclaimed that there were two substances—mind and matter. He went on to prove that we can not deny the existence of mind as a reality because we can say to ourselves, if we will, that everything is an illusion, that color and sound and form are all deceptions, and we know that many of the things of the world are really only products of our mind and they have no archetype outside of our consciousness, but if we say that there is nothing and that nothing exists, we still have to admit one thing—that *we are*. That which says nothing exists, exists itself, or it could not so declare a thing exists or does not exist, and after such reasoning,

he therefore proclaimed his famous doctrine, which he phrased as “*cogito, ergo sum*” (I think, therefore, I am). As for matter, he contended that its only true substance was extension; in other words, its dimension. We can not rely on our senses, as to whether matter actually consists of what it seems to consist of, but one thing all matter has alike with space, is extension; therefore, the two substances of reality, to Descartes, were *thought* and *extension*. Thoughts are of mind and mind is of soul and soul is directly of God. Extension, too, was of God, but sort of a negative phase of God’s existence, so different from soul and mind, as Descartes made it, that he found it extremely difficult to explain how these two contra-attributes could at all be related, how soul could affect the body, since it was of so entirely a different nature and conversely how the body could affect the soul or mind.

Baruch Spinoza overcame these difficulties. His doctrine admitted of only one substance—God. All other things were in modification of this substance, or mode. God could be known to Himself. The modifications of God, or matter and mind, could only be known through their relationship to God. Thought and extension were not separate things; they didn’t have to be related to each other for they were of the same thing.

The last consideration of modern metaphysics is that of *ethics*, that which concerns human conduct and in a general sense our attitude of mind toward all things. It is not sufficient, metaphysicians declare, that we know of the workings of the body and how it functions, or that we even know of what the human consciousness consists and what knowledge is, for after all a robot can be a perfect mechanical device. It can have the power of locomotion and it can assimilate fuel which will motivate it and keep it functioning, and there are many mechanical devices which are very excellent recorders of impressions, such as the apparatus used for recording sound on film or on phonograph records, and these can give out quickly and efficiently the impressions which they have recorded, but, we repeat, man is more than that. Life to him means more than that. He wants to do something with the impressions. He wants to do

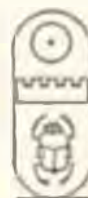
something about these movements of self, and so he has subjective notions about all things, and it is these notions which influence his life, which cause him to be courageous and determined, or fearful and unprogressive. To refer again to Spinoza, he states that man is so constituted that he thinks of things in terms of advantage to himself. Thus he considers the quality of things as to whether they are useful or agreeable to him. It is his notion that if they are useful to him they are important in life or in the universe. If they are not, he discards them, failing to realize that they may have a greater import and a greater value than his personal welfare. Again he has the notion, Spinoza says, that those things whose quality is agreeable and pleasing to him, are excellent, and those things which do not please him, are useless, and insignificant; consequently, with such an attitude of mind, he loses the full import of much of his existence. He even forms such notions as good and bad. As Spinoza points out, good, man thinks, means those things which are conducive to his health and welfare, and bad, the opposite. Actually, however, good and bad have no existence. They are not elements which can be found to exist in anything; in other words, if we analyze a thing, we can't point out in it an element called good or bad. These are but false notions of our mind, Spinoza points out with great perspicuity. For further example, music can be both good and bad. It can be good for the melancholy man, and it can be bad for the mournful man. And then there is *order* which men think of as being a very definite thing in the universe, as though its opposite, dis-

order, actually existed. There is neither order nor disorder, only a harmony. Those things which man can readily and quickly comprehend are orderly to him. Those things which he can not grasp quickly and readily and are not understandable to him, he terms *confusion*. Naturally the things he easily and without effort understands are pleasing to him. Confusion is disturbing to him so he prefers what he calls order.

The Rosicrucian says in his metaphysics—let us seek perfection in all of the orders of our existence. He says that perfection consists in the physical order, in the realization of the dream of beauty, seeking the harmony of form in all things whether it be in sound or line. In the moral order, perfection consists in the realization of the dream of love, the attraction to those things which are harmonious to us, gratifying and inspiring, and have such attributes as justice, unselfishness, and compassion. In the ethical order, perfection consists in the realization of the dream of the poet who seeks to feel emotionally the true meaning and significance of all things, no matter how simple or complex. In the spiritual order, perfection consists in the realization of the dream of the mystic, who seeks to ultimately unite the two phases of the duality of his being; to have consciousness of God as well as consciousness of the objective and external world at will. We must conclude with the declaration that *true metaphysics* today, has not deviated from the conception of its founder—the search for first causes. In an understanding of them exists the fullness of life and an unshaken faith in our existence.

A PETITION FOR PEACE

The Emperor of the Rose-Croix Order of Europe, and the Chief Executive of the F. U. D. O. S. I., Sar Hieronymus, forwarded to the Emperor of AMORC of the North and South American jurisdiction, on the official stationery of the F. U. D. O. S. I., and bearing the signature and the seals of the high office of Sar Hieronymus, an appeal for peace, to be submitted to the ruling powers, or the people's representatives of each of the belligerent nations. The appeal was written in French, the internationally accepted diplomatic language. The European mystical and initiatic orders, comprising the F. U. D. O. S. I., requested the Emperor of AMORC of this jurisdiction to affix his name and seals of office to the documents. The appeal is the expression of a number of the largest philosophical, mystical, and fraternal orders of Europe, all having an authentic and continuous history. It is the first exoteric move today on the part of these orders and brotherhoods to aid in the salvation of humanity and the preservation of civilization, and AMORC is proud to participate in such a worthy program.





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.

"CAN INTERNATIONAL GOOD WILL BE ESTABLISHED?"

Dr. Roberto Herdocia, medical head of the Rose-Croix Research Institute and Sanitarium, who has traveled extensively in foreign countries, gives the following opinion.

THE answer, in my opinion, is very simple. Yes, it can be established if all the men of good will from every country, if all the women of noble and generous sentiments from the face of the world, if all the Professional men, if all the Professors in the Universities, if all the Teachers in the schools, if all the Generals and Military geniuses from every city on earth could be separated for a moment from their daily routine, from their standard of living, from their high ideals of pride, vanity and egotism, and more than all, from their ambitions for an ephemeral Glory and the love to conquer the Golden fleece of the mythological legend, and concentrate instead their thoughts upon the highest ideals of mankind, upon the highest ideals of all the nations and upon the highest ideals of Universal Love, of Universal Peace and Universal Progress.

Love, Peace and Progress never will be the matutinal star that should illuminate the blue sky of all the nations of the world if individual love, individual peace and individual progress are not

Colonel R. L. Bush, retired army officer, presents a viewpoint which should have the careful consideration of all interested in this particular subject.

YES—when the lion and the lamb can lie down together; but never under present conditions.

War and all manner of physical methods have been tried for centuries, and have failed.

Intellectual methods, legal, political, and economic have been used in many forms without success, for men cannot be made good or prosperous by law.

Many of these methods will be necessary in order to handle questions relating to crime, relief, etc. They will also be indispensable in connection with the discussion of countless problems of administration, politics, and economics.

But men *must* give very serious consideration to the third side of the triangle of our being—the Spiritual. This is fundamental, and is based on Cosmic laws as universal and immutable as the law of gravitation. Rejecting or ignoring these laws can result only in disaster.

The world needs, first of all, a real respect for the right of individuals to be equal in respect to life, liberty, and the pursuit of happiness, as set forth by the

(Continued on Page 72, Col. 1)

(Continued on Page 72, Col. 2)



Have You a Temperament?

By BERNARD BROMAGE, M. A.



One quite knows what a temperament is. Is it an excuse for bad temper or merely a gesture of our bodily system which gives rise to rather excessive exhibitions of emotion? Most people view it in the former aspect.

Modern psychology has proved that temperament is largely consequent upon our bodily constitution. There are certain glands in the human body which influence our system profoundly. Our reaction to living largely depends on the arrangement of those glands within our constitution.

According as we are endowed at birth, so shall we manifest the signs of temperament or the lack of it. The stolid, cautious persons we meet in office or train are those in whom there is an excess of the "earthy" element. On the other hand the hot, impetuous types have in their systems an over-balance of the "fiery" element.

This classification goes back to the Middle Ages, when philosophers were busy endeavouring to map out the nature of man. On the whole it still holds good. It is based on fundamentals.

In the very beginning of thought, it was held that the body and mind of man are a reflection of the body and mind of the entire universe. Just as we are made out of the same chemical components as the earth on which we live, so we repre-

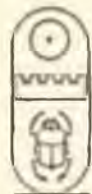
sent a small edition of the structure of the whole world. "As above, so below." It was held that separate gods control each one of our limbs and faculties, and we ourselves are shaped like these Gods.

If you can get to know the proportions in which these elements exist in your nature, you will be able to make the best of yourself in social intercourse. A knowledge of one's deficiencies in this respect is the best help towards remedying them. None of us is perfectly balanced.

Always act in such a manner that you do your utmost to control the most dangerous elements in your nature. A little forethought frequently saves years of anxiety and failure. Never forget that certain demons inside you are always ready to pounce.

These demons are the result of giving way to some weakness in your temperament. Everyone has to face the fact that he is "lacking on certain cylinders." He may be too hasty, too slow or too cynical. A well-balanced person falls into none of these traps.

Do not always blame persons who give way to explosions of temperament. If you were, for example, an operatic star, subject to the constant strain and worry of keeping at the top of your form for the benefit of an exigent public, you would make allowances for the frequent excitability of the artistically gifted nature. It almost seems as if nature makes people pay for particular endowments by putting them at some disadvantage in other respects. We can-



not have it all our own way on both the swings and the roundabouts.

The best way to test your control of your temperament is by observing your own reactions to people who by accident or design tread on one of your pet corns. It may be that you harbour resentment, and do not show it. On the other hand, you may explode in your wrath. In both cases you have a temperament.

It is equally injurious to withhold or to indulge in explosions of "temperament." In the first case, you will bottle up passion and resentment until you end in something like nervous collapse. In the second you will say a great deal more than you intend and will put weapons into the hands of your enemy. There is nothing more prejudicial to reputation than this type of unbalanced mood.

One of the most effective snubs in history was given by Talleyrand to the great Napoleon on the occasion of a particularly violent outburst by the latter. The diplomat had been summoned before the court to receive a dressing down for alleged treachery. The Emperor excelled himself in vituperation. The coarsest expletives were flung without mercy at the aristocrat. He bore the whole attack without so much as moving a muscle. Only at the

end did he permit himself the most subtle retaliation. He paused languidly for a moment at the door and was heard to murmur, "What a pity so great a man has such bad manners!" The retort effective with a vengeance.

It is surprising how much misunderstanding as regards temperament comes from not being able to pierce through layers of convention. My own race, for instance, is notoriously reserved on the surface. Actually, English people, right down below, are probably the most emotional of all the European peoples. But they do not exhibit this characteristic except when they are aroused to enthusiasm by some national sport or even national danger.

A spectator at a football match may be surprised to see one of the most reserved people in the world behaving like a Bacchic devotee. All restraint is loosed. The real racial type and temperament are seen in all their vigour.

It is sometimes healthy to yield to strong feeling. It releases pent-up emotions which otherwise would fester. Even if you are conscious of some slight emotional unbalance in yourself, do not *always* seek to suppress it. An explosion of anger like a fit of the blues will frequently restore equilibrium in your nature.

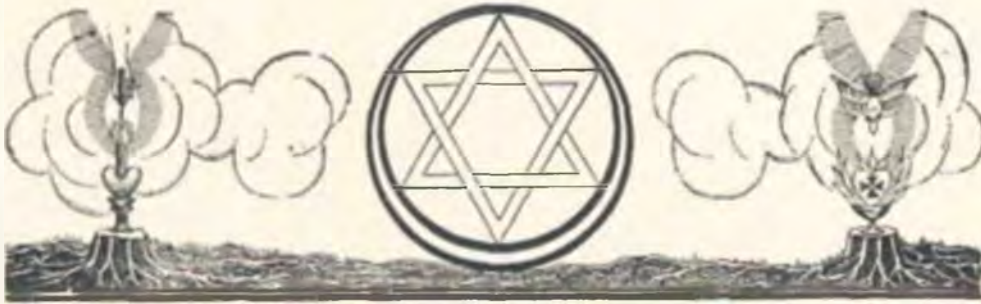


● READ THE ROSICRUCIAN FORUM ●

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*The
Rosicrucian
Digest
March
1940*



Mystic Illumination

By H. SPENCER LEWIS, Ph. D., F. R. C.

(From The Mystic Triangle, January, 1928)

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



HAD just left the counter of the Western Union telegraph office and was about to exit to the street when another man who had stood beside me sending a telegram, approached me and said:

"May I ask you just what the organization is that you represent? I could not help seeing the signature on the message you just sent."

"It is the Rosicrucian Order, the American branch of an international body of mystics," I stated, briefly and started to go on my way. I knew intuitively that he wanted to know more, but I wanted him to ask, to seek, and thereby place himself in the position of being the inquisitor; that would make it easy for me to hold him to one line of questioning. He followed me through the door to my car, and just as I was about to enter it, he conquered the hesitancy

that was quite evident, and came to me again.

"If I may have just a few minutes of your time, I would greatly appreciate it. I do not want to appear annoying, but there are a number of questions that I would like to ask. I conduct the Wednesday evening questions and discussions at the Second Baptist Church in this city and I believe that I can find in your answers much to talk about next Wednesday."

Knowing, as I do, the attitude of the Baptist Church generally regarding secret societies, and about philosophical societies in particular, I could not help saying, "Well, I am sure that you will find in my answers a great deal to discuss, much to the discredit of my organization. However, get in and ride with me for an hour and we will talk."

So off we started. I did not know his name at first, though I knew by reputation the man who tore every philosophy and creed apart every Wednesday night in that Church in his endeavor to make the Baptist principles stand as the sole thought for man to have and hold. I had often wanted to argue some points



with this man, and here was an opportunity to do so in real privacy. I know only too well from experience that many men assume certain strict attitudes when in their pulpits or when before their own congregations but have a slightly different, or wholly different, attitude and opinion when alone and in discussion with persons in whom they may confide. I do not mean to insinuate that such persons are hypocrites, or even false to themselves and others; not by any means. I know that so long as they are affiliated with, a part of, and really a representative or employee of, the certain denomination which they serve, they must adhere to the doctrines of that organization. They are not selected or maintained by the Church to express their *personal* opinions. In fact their personal opinions must ever be subservient to the opinions of the Council, of the board of Bishops of their Church. We have often heard the honest clergyman say in regard to certain doctrines and principles, "it is not what I think that is important, but what the holy church in its great wisdom thinks as a result of its age-long experience." It is certain that if the Churches were to permit the individual expression of personal opinion on the part of their thousands of ministers, there would be little agreement in religious thought and no cooperative action in their larger affairs. So, my comment about public and private opinions was not intended to indicate deceit, but loyalty to a purpose.

He began the argument, or discussion, half apologetically. I could not help smiling when he said:

"You see we of the orthodox faith cannot understand why men and women leave the Church or slight the Church to take up the study of mysticism—that is, true and pure mysticism—when the Church and its teachings present the purest of all forms of mysticism."

Here was the old-time argument. It is one I have heard so often by those church officials who deplore the decrease in their congregation and blame it all on the increase of membership in the various "cults."

"And may I ask you in return why you start your argument with two assumptions, neither one of which you have attempted to prove. Why do you assume that men and women *leave* the

churches or *slight* the churches when they take up the subject of mysticism, and why do you also assume that the Churches present the *purest form* of mysticism? I can answer both of these questions for you, as, for instance, you will say that the great growth of various philosophical, occult and sectarian societies in America indicates that many thousands are attending these various meetings instead of attending churches—and you point to the slow growth of the Church in comparison with these societies to support your argument. Secondly, you will argue that religion, especially the Christian religion, contains so great an amount of mysticism that it would take volumes to reduce it to simple statements. Am I right?"

"You are. Evidently you know the facts as well as I do, therefore it was not necessary for me to prove my two *assumptions*, as you called them. What I wish to know is, *why* do sensible humans act like this?"

"You are going a little fast, sir, in your argument. I said that I knew your answers to my two questions—and I stated them just as you would have stated them—but they are not the true answers. For instance, has it ever dawned upon your mind that those who join such societies as we have reference to may have left the Churches years before they began their new affiliations? Have you ever stopped to realize that it is not always the satisfied, happy member of your congregation that seeks for more or different *light*? And have you ever compiled statistics to discover how many of those still in your congregation may also be members of some societies, some like the one I represent, for instance? And, have you ever tried to discover how many of those who join such societies eventually return to Churches and to regular worship again? Smile, if you wish, but let me tell you the other side of the story."

We were driving along a magnificent boulevard facing a beautiful bay. The blue sky and blue water, green trees and abundant flowers, brilliant in the bright sunlight, made a picture of nature's own goodness and greatness that could not fail to impress anyone; and I often took my eyes from the road in front of me and gazed in all directions in adoration, while he kept his eyes turned toward

the gray floor of the car, in deep thought. In such moments of quiet on his part and relaxation on my part, I sensed from his mind that he was as hungry for more *light*, for a broader understanding, as any who had ever made plea at the Portals of our Order. But he was afraid. He was fearful of the desire and the longing that was being born within him, perhaps covering a period of months or years. I know that class and I deeply sympathize with them. Are they face to face with some temptation? Is their loyalty to orthodoxy being tested? Is the devil trying to sway them from the straight path of religious thought, or is God really trying to speak to them while nature cries aloud and says "Don't stifle the soul, but broaden your vision and be complete?"

"My dear man," I began with more compassion, "I represent an organization that has no desire to take any from the Churches; in fact we know from our records that more of our members discover the folly of religious indifference than those who may be drawn away from previous church affiliation; and we know that our highest teachings inevitably lead to a closer and better reading of the Bible. You may be surprised to know that throughout this nation our officers and branch directors are usually those closely connected with some of the orthodox churches and in many cases clergymen. I do not say this to intimate that the Rosicrucians are different from all other philosophical or occult organizations, but to indicate that the desire to find mystical light, *mystical illumination*, is not distinct from a desire for religious worship, and cannot be distinct from religious attunement."

"I grant you that," he began with a sudden realization that here was an opportunity to argue his second contention. He had been deeply influenced by the early part of my argument, but again the feeling of *going wrong* overcame him, and he felt he must make one more attempt to rescue himself from the *fall*. He did not know how easily his mind and his thinking were being read by his companion. This fact, however, made it easier for me to prepare answers that would help him. So, he said again: "If these persons are actuated solely by a desire for mystic illumination, why do they not remain steadfast in the Church

which has for ages preserved the true mysticism of religion?"

I smiled at the words he chose and then, becoming serious, replied: "Without seeming to be facetious I must admit that the church of recent centuries has most certainly *preserved* the mysticism that was once her glory and joy. It has been preserved, isolated, secreted and made less available than the mystery contents of the ark in Solomon's Temple. It was not always so. There was a time when the church, speaking now of the early Christian Church, kept its sublime mysticism alive and active. It practiced the beautiful rites that are now veiled and lost in shallow ritual and formalities. It implored the soul of man to attune itself with the Cosmic Hosts and the Heavenly Assembly. It brought forth from the teachings of the Christ the exquisite perfume of its rarest flowers. It explained the mysteries, it solved the seemingly ambiguous principles of the religious doctrines. It gave *Light* and *Life* and *Love* to all who dwelt in its magnetic aura. But where is that mysticism today, so far as the churches are concerned?"

"It is still there," replied my companion, still ready to defend his church. "We have it in our Baptismal rites and in many others. The seeker can find it. All do not deserve it, and alas, all are not ready for it."

He was musing now, and sad. He was expressing his innermost thoughts and bordering on a line of argument that he could not have presented in his church, where *all* the rites are offered to any who ask, without consideration of *inner* worthiness. I could have taken advantage of his argument right at this point, but I preferred to have him find the truth from within.

"You are right, that mysticism was not given to all. The early Christian Church, as you must know, was composed of the outer and the inner circles or congregations. The outer was composed of those who were seeking, or thought they were. The Inner Congregation was secret, private, indeed, but it reached out into the body of the outer congregation and brought into its joyful fold those who were ready and deserving; and there they dwelt in that rapture of mystic teachings which Jesus



gave only to His Disciples in private. Where—"

Again he interrupted me. I was truly revealing what was in his own consciousness; still it might be the voice of the temptor; he must not give in; he must not be weak.

"How do you know that Jesus gave any instruction, any mystic advice, to His Disciples that he did not give to the public, to the mass, as preserved in the Gospels?"

"That, my friend, is plainly seen in the missions and work of the Disciples. The Gospels refer, in many places, to the sessions or gatherings held by Jesus with His Disciples, and even to other gatherings of the Disciples themselves, when they talked among themselves of the things He had told them—mysterious and strange things. Did not the Disciples constitute a close and limited body of followers bound by strange ties to their Master, their Lord? Was He not conscious of their thoughts, and they conscious of His presence, in spirit, wherever his body might be? Did He not leave to them the continuance of His work? Was He not often found in their company separated from the public? Did they not often take His astounding demonstrations as a matter of course, when all others were sorely puzzled and perplexed? Did they not witness and record events in His life—mostly *mystical* events, such as the *Ascension*—when no one else was near? Does not all this indicate a more intimate attunement and understanding of the mysticism of His doctrines than was possessed by the multitude?"

"You are right, but I have not wanted to believe that there is that in the Christian principles which has not been recorded in our Bible or contained in our church doctrines. I have wanted to believe that the Holy Fathers of the early church had been illumined in the first centuries after the *Ascension*, and the revelations added to the doctrines we now have. Surely you do not mean to say that the great truths of Christ's teachings are not contained in the Christian doctrines?"

"To answer your question first, I assure you that in the teachings of the Christ, even as presented in your much edited and limited Bible, are still available to all Christians—and also to those

who are not members of the Christian church—the great truths of mysticism. I do not want to imply that the mystical teachings of the Great Master have been confined to the Church that bears His name. But they are there, 'preserved,' as you say, almost dead in spirit. Understand me, I am not criticizing your Church—nor any of the many. I am merely stating the fact that since the middle ages the emphasis has been withdrawn from the mystical elements of the Christ's teachings so far as the Church is concerned, but made more available by other organizations."

"Ah, that is the claim. That is the pretension that leads so many from the orthodox path into the by-paths. Is there any proof to support such a claim? Again I return to my original question."

"The claim is not made as a pretension, but the fact makes itself manifest; therein lies the attracting power of many of these organizations of which you complain." I was accepting his question now as a challenge in behalf of all the ancient and modern schools of mysticism. "The organization I represent does not make any claim, for instance, of teaching the mysticism of the doctrines of Jesus the Christ, nor does it claim to teach that mysticism which was the very soul of the early Christian Church. It simply states that it teaches all the principles of mysticism, including the doctrines and practices of the many sects preceding the Christian sect and those which immediately followed it."

"Why do you refer to the first Christian body as a sect?"

"Because that is exactly what it was. Consider for a moment the coming of the man Jesus into a nation which had its established religion, and gathering around Him twelve or more followers who proclaimed a newer religion or a different one and attempted to convert the nation to it. Was that not the work of a *sect*? What would you call it to-day? To view the resulting church of today as having always been a church is like thinking of Rome as having never been a small village. But, it was a sect among sects. It has a form of mysticism and certain new mystical principles unknown to the multitudes of that land, but known to others in foreign lands. It was new only to the peoples of that land; it was better only in that it in-

cluded all that had gone before, plus the power of later revelation and more recent authority. It was Divine because it was mystical; it was mystical because it was of Divine origin. God had revealed to one man — His Messenger — that which would serve them, save them, redeem them and give them new life. But, God did not cease His revelations. You admit that the Holy Fathers were inspired later with interpretations and additions to the doctrines. What became of these? What has become of the revelations of God in still later centuries? Has the Church kept abreast of these? Is man still the same as in the days of the birth of Christianity? Has he no newer needs, no newer problems, no newer temptations to overcome, no increased desire to know God and bask in the sublime effulgence of mystical attainment?"

"I see your point!" he exclaimed after a moment. "I understand your contention. But are those who seek these newer revelations of mystic illumination moved solely by religious ideas?"

"Not if you mean *churchly* by the term religious. They do not associate mysticism with the church for the very reason that as a child and as an adult they have not found the one associated with the other. But if you mean *divine inner urge* when you say religious, then I must say that it is quite customary. The man or woman who gradually or suddenly senses a need for the study of mysticism or an investigation of its offerings is generally actuated by a desire to become *purged* of the sins of ignorance and reborn in the *Light of Life and Love*. They may not call it a religious urge, or a Divine prompting; but they are quite aware of the fact that it is holy and sacred. They sense with it the possibility of a saving grace, a method of salvation. They know that it is good for it seems to be of God, the God *within*."

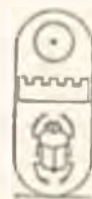
"Granting that all you say is true—and that a good Christian can unite with your organization without finding any temptation to leave his church—just *what* will the study of mysticism do for the member or student that the church *does not do*?"

"Many things, indeed," I began. "In the first place a good Christian or a good Jew, or a Hindu or Sufi, will find

nothing in the study of *practical* mysticism that will lead him from his Church unless that Church is wrong in its teachings."

"Do you make a distinction between Christian mysticism and what you teach, when you refer to *practical mysticism*?" he queried, with a guarded glance in my direction.

"Not at all, but I do make a distinction between the mysticism found in your Church rituals and rites of today and that mysticism which Jesus taught His Disciples. What He taught, what we teach, what the multitudes are seeking, is that practical form of mysticism which enables its followers to *accomplish*, to *master*, to *do*. Jesus stood by the side of the sea and commented on the fact that the fishermen were failing to catch fish. He might have philosophized a while and then told them how to fish for men, as he did; but he knew the value of practical application, and he therefore philosophized *little* but told them in a practical way just what to do to demonstrate the laws to themselves. He might have conducted long discourses on the cause of disease and the possibility of curing it through prayer; but he showed them how to do those things in a *practical* way. Wherever He went, whatever the call, He was practical. He applied His mystical knowledge to the practical things of life, even to materializing food when it was needed. That is practical mysticism. It is what the churches have eliminated from their work and, forsooth, left to other organizations to teach as a distinctly separate work. Who but the churches are to blame then, if the seeker for practical mysticism, finding it not in the church, goes elsewhere? And through study, preparation and worthiness becomes illuminated, attuned and made mighty in mystical powers to such an extent that he finds himself a *master* over the obstacles of life, — intuitive, supersensitive, happy, healthy, and prosperous. Who is to blame? Certainly not the seeker. Yet he soon realizes, if he has not realized it before, that he needs the association of the church or at least the assistance of a guide in his religious worship, and he finds in the church, usually, a place for the proper meditation, consolation and peace that he seeks. He also discovers the great

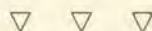


good that the churches are doing and comes to understand the limitations of the clergymen in being bound by doctrines that are comprehensible to the multitudes. This understanding places him in sympathy with the clergyman and the church directors and he aids and supports them to the best of his ability. The result is that you have, in such a case, a more loyal supporter and worker in God's vineyard than you will find among those who attend the church simply as a matter of duty. If, on the other hand, the mystic can find no church that affords him the opportunity for meditation, religious joy and peace, he refrains from uniting with any, and sets aside certain hours of the week for meditation, prayer and religious study at home, and constitutes himself a worker in the vineyard and seeks opportunities to help the sick, strengthen the weak and make happy the sorrowing. He knows *how* to do these things through his training in practical mysticism. He senses where and when he can render the practical help required of him as his special *mission* in life, because he has *mystic illumination*."

"I believe you are right! I have always believed that such a system as you have outlined was possible, but on every hand I have been confronted with the claims and shallow pretensions of so many of the occult or metaphysical organizations. Each investigation has brought to light *no fruit* of their efforts, no fulfillment of their promises. So, I have become more and more discouraged in my search, more and more convinced that in the church only could one find the mysticism of the early *sects*, as you call them. I am going to look further into the work of the Rosicrucians and I shall be glad to tell my Wednesday night congregation exactly what you have pointed out to me today."

After a few comments about the larger affairs of life, we reached the main entrance of his Church and he alighted. As I nodded good-bye, he turned and made this final remark:

"At any rate I am convinced of one thing: The Rosicrucians most surely adhere to the injunction, 'Thou shalt have no other Gods before me,' and that makes me extremely happy."



QUESTIONS OF THE TIMES

(Continued from Page 64)

By Dr. Roberto Herdocia

the burning fire in the heart of every good citizen in the world.

War, (in Spanish, Guerra; in French, Guerre; in Italian, Guerra; and in German, Krieg), is the fatidical word that the index of God points to every nation in the world as the first cause, the primary principle, the newest incident for their lack of Love, Good Will and Charity that will annihilate all their noblest purposes, all their greatest ideals and all their wonderful achievements.

If only a Universal language could be established among all the nations of the world, if only a single monetary system were universally proclaimed, and only one Religion (the Religion of Love, Brotherhood and Charity) were the only one for the human heart to worship, then, and only then, the International Good Will could be established as the pristine blessing of our only God, the God of all.

By Colonel R. L. Bush

founders of this Republic.

That divine, all-embracing sentence known as the "Golden Rule" contains the germ of the solution of all our troubles. If it were universally understood and observed, the rights of individuals, groups, and nations would be secure; and all problems and disputes could be amicably settled at the council tables of the world.

Some day men may realize that, in spite of the present turmoil, "underneath are the everlasting arms" of the God of Love who stands at the door, and knocks, waiting to help us.

Some day men will open the door and admit Him to the chief place at the world's council tables, and then we shall see the dawn of a new day which will bring peace on earth and good will among men.

*The
Rosicrucian
Digest
March
1940*



SANCTUM MUSINGS

THE NEED OF THE HOUR

By THOR KIIMALEHTO, Sovereign Grand Master



THIS age is one of responsibility and opportunity. That we are in the very throes of a titanic conflict is evident to even the least observant. The implications of this struggle are becoming clearer daily. What makes the struggle so portentous is that

more than the possession of land is involved. Were the struggle on the physical plane alone, it would not be so ominous. What is of greater significance is that two philosophies of life are involved. One philosophy is that of Power and the other that of Love.

One philosophy is frankly based on race and blood and the aggrandizement of a master class. It rejects and even despises sympathy and compassion and tolerance as evidence of weakness. The other philosophy considers power divorced from love as a menace to humanity. The one philosophy subordinates the individual wholly to the state. The other considers each human life sacred. It maintains that the function of the state is to provide the necessary conditions for each soul to achieve the maximum in development so that in return each human being may utilize his genius for the benefit of all.

One philosophy of life denies God, scorns Christ, and exalts brute strength.

It presumably honors the Superman, but the Superman of Nietzsche is not the one whom the Avatars of every age taught us to emulate and to love. Nietzsche describes the Superman as being beyond good and evil, a law unto himself, above the Christian ethic, rejoicing in his strength and in his life. The Superman is indeed beyond good and evil, having reconciled the pairs of opposites; he is, indeed, a law unto himself because the law is engraved in his heart. He has become identified with divine love and wisdom, and his joyous strength is motivated by divine love and wisdom.

The philosophy that exalts brute strength alone is that of primitive man. It belongs to an earlier and less spiritual stage of development. It marks retrogression, not progress. It is a step backward, not forward.

It is necessary to be most discriminating as to what thoughts we permit to enter our consciousness. It is easy to be led astray when specious arguments are presented brilliantly and the wheat is mingled with the chaff. We must stand firm on the fundamental principles of the Rosicrucian philosophy. If we are perplexed, we must reject whatever is not in harmony with our fundamental principles. If the "*Sorrows of Young Werther*" by the youthful Goethe influenced the young men to commit suicide, this book, though a classic and the work of a genius, is fundamentally false in tone. If Schopenhauer affects the



reader with a profound pessimism, though he is a genius and a renowned philosopher, he must be read with discrimination. If Wagner in his essays loudly proclaims the paramount importance of race and blood and exalts nationality, we must reject these basically wrong ideas and we must not be blinded by the fact that he was a great genius in music. Nietzsche, too, must be read with great caution because his ideas, though brilliant and brilliantly expressed, are admittedly pagan. Not that pagan conceptions are always wrong; but when the Christian ethic is openly discarded, the mystic must exercise caution. Nor are the works of these writers alone to be considered very carefully. The thoughts of any man who has not embraced the mystic philosophy or who is not a great lover of humanity are bound to be limited in scope and point of view.

The conflict between the forces of good and evil is being dramatized on a world-wide scale. The evil in man's heart is externalized and is writ large in the events of the day. The age-old conflict between the qualities of the self and the qualities of the Divine Self that marks the progress of every human being and every nation and mankind as a whole has reached a crisis throughout the world. The human race has reached the stage of the human being who is preparing for Initiation. The day comes when the individual is sufficiently mature to decide once and for all whether he will dedicate himself wholly to the higher and better life, whether he will conquer once and for all the selfish and the evil in his nature, whether he will take himself in hand and consciously and willingly prepare himself for Initiation.

The sages tell us that the first great event in the life of man is his individualization from the animal kingdom. The next great event in the unfoldment of the soul is Initiation. During this long process of development man is acted upon by outer forces. He is the victim of circumstances; his development is haphazard and necessarily slow. In this long period of many incarnations, his will is gradually strengthened, his mind becomes a keen instrument, and his emotions become more controlled. From being wholly self-centered he becomes gradually more and more

social-minded and selfless. His consciousness steadily expands. In this period of slow development man is more or less passive and is dependent upon the care and guidance of the patient Guardians of the human race.

Just as there comes a day in the life of a child when he can share the responsibilities that his parents have assumed, so there comes a time in the development of the human being when he is able to understand and cooperate willingly with the Divine Plan for humanity. Just as life in the world is far more interesting than the make-believe of the kindergarten, so the life of the man who is preparing to enter into his divine heritage is far more interesting and satisfying than the aimless, self-centered life of the man in the preliminary stages of development. When man is ready to grow into true manhood, when his consciousness is ready to expand into superconsciousness, and when he is able to cooperate with the Divine Plan of evolution, life then truly becomes the Great Adventure and the Great Romance. History assumes a new significance, and every human being gains an added interest.

When man enters upon this stage, he becomes a helper and need no longer be a burden. The Elder Brothers have hitherto borne the burden practically alone. They can do much, but they can do more with every human worker added to the ranks. They must work within the divine laws of evolution. They may not interfere with the Karma of any individual or with that of humanity although adjustments are occasionally possible.

The first crisis in the struggle between the forces of good and of evil on this planet occurred in the Atlantean period. At that time the human race was not sufficiently developed intellectually or spiritually to understand fully the issues involved. The result was that the crisis was prolonged and terminated in the sinking of the continent. Today, we are informed, the human race is sufficiently developed both intellectually and spiritually to work out its accumulated heavy Karma in a short time. The world situation today is similar to that occurring in the life of the candidate for Initiation. His accumulated Karma is concentrated into a short period of his

life so that he may be free the remaining years of his life to devote himself to the larger tasks and greater responsibilities that await him. Once mankind works through this period of test and trial, it will be enabled to make tremendous strides forward both intellectually and spiritually.

A Karmic condition, however, need not be unduly prolonged or cruel or painful. The evils afflicting the world today were not imposed from without. They are outward manifestations of inner corruption. Like poison in the system it must be eliminated.

The next step in the development of mankind is a federation of world states, at least some sort of planned economic set-up and a recognition of the rights of every group to a place in the sun. This next step will prove the only solution for the ills affecting society the world over. The United States of America and the British Empire are examples of successful types of federations. The supporters of the *status quo* chose to precipitate a world-war. The occult hierarchy could not prevent this crisis. It is a planetary test. The world population must pass through this test successfully. It can pass through this test successfully provided every human being who understands the issues involved cooperates. The conflict is terrific because of the utter unscrupulousness and the deadly effectiveness of modern methods of warfare.

Every human being understanding the issues involved must cooperate in some way. He should exert every bit of influence that he possibly can. No one dare be either indifferent or neutral. Many are wavering because they do not see the issues clearly. Many are the victims of misinformation and vicious propaganda.

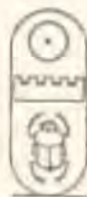
We as members of the Rosicrucian Order certainly desire to range ourselves under the banner of the forces of light. We certainly desire the speedy triumph of the forces of light. We are ready to do all that is humanly possible to cooperate with our fellow-workers throughout the world. We are ready to be instruments in the hands of Cosmic forces. We are eager to bring this period of test and trial to a close so that we may help in the more beautiful task of building a new world order. First,

the conflict must be terminated. War must end and peace must be established. Not the peace based upon the triumph of the anti-Christ is our aim. That philosophy must be proved to be false and vicious and forever discredited and rejected.

Form must become a vehicle for life. Matter must be a medium for spirit. The Lords of Form, if such do exist and serve a purpose in the Divine Plan of evolution, must be forever subject to the Lords of Love and of Compassion. Power must serve constructive and not destructive purposes.

As for a practical plan of action, the first step to ensure the world victory of the constructive forces in all nations is that all who accept the philosophy of Love should unite, no matter of what race, nation, creed, or color. The second step is to ensure the victory of liberal forces in our own country. Each and every one of us must support some world federation working for brotherhood and peace; and we must at the same time support some national organization, working militantly for tolerance, freedom, and spiritual values. Now is the time to work. In our own country for the present we have freedom to function. When our own country is united in its support of the democratic philosophy of life, the cause of freedom throughout the world will be strengthened. And then the workers for light, life and love throughout the world must extend helping hands across the frontiers of war to their brethren who are muzzled by hostile governments. In some way we must help them conquer in their countries.

The average student of occultism has a tendency to underestimate the importance of his own share in the universal task. He thinks that it is sufficient to rely on the divine plan and on the invisible worlds. Our slender knowledge of the divine plan should make our activity more intelligent, and the help of the invisible forces should prevent the paralysis of futility and discouragement. It should in no way affect the intensity of our efforts along every possible channel. As in a school the curriculum is not beyond the capacity of the average student, and it is safe to predict that the majority will graduate, at the same time even though the teachers give their ut-



most assistance, each student must put forth the necessary effort and apply himself to the task in hand that he, too, may be among those who complete the course of study in time. Every available help may be given, such as books, libraries, charts, maps, laboratories, tutors, and the inspiration of fellow students, but each one must actually assimilate the knowledge and develop his own mental faculties, adjust himself to the rules of the school, meet all requirements, and cooperate with both teachers and fellow students.

In this world-wide emergency, therefore, let *Love* be our motto and *Action* our watchword. Let us bear in mind

that the task that we can do in our corner, no matter how insignificant it may seem, can be done by no one else. The individual is the indispensable unit of humanity. A chain is as strong as its weakest link. If the democratic way of life is to triumph in this country, a majority of individuals must demand it and live it; and if the philosophy of Love is to prevail, a strong nucleus throughout the world must exemplify it, teach it, and, if need be, die for it. Be strong and of good courage. Let us gird our loins, take staff in hand, for the passage through the wilderness. Beyond lies the Promised Land.



Some Call It "Humor"

By LEILA LE GROS BOND, F. R. C.



HERE are so many jokes about the various workers and laborers these days; many of them are humorous, undoubtedly, and cause us to smile. But after all aren't we being a little cruel and unthinking when we laugh at the plights of those workers whose lives are often bitter?

In the middle ages the people were left to starve. There was no meaning to the word "brotherhood." "Love ye one another" was an empty phrase. Many people today have "Middle Ages" minds. "Too lazy to work"; "They wouldn't work anyway," "They could get jobs if they tried," are only a few examples of the unreasonable assertions of these primitive minds.

There has been much graft, in all

parties, we know; but there has been much good accomplished, too.

That man "leaning on the shovel" very often goes home to a dark flat, to a meager existence; to his wife, ill from worry and poor living conditions. He sits down to a supper that is designed not to please his appetite or really nourish him, but to keep the life flow in his body. He tosses and turns half the night, thinking, planning—what can he do? Where can he get a job for which he is fitted? The world, for him, is not the routine world it is for many of us. It is a cold, chaotic, menacing world with starvation lurking around the corner.

Most of us are not cruel by nature; we would not turn the hungry man from our door, but we are unthinking. We have not stopped to put ourselves in his place. So let us pause — and when we again pass by those men leaning on their shovels, resting for a moment from their toil but not from their problems, let us think, "There, but for the Grace of God am I!"

*The
Rosicrucian
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March
1940*



300 MILLION YEARS AGO

The above quaternary view diorama was recently added to others on exhibition in the Rosicrucian Egyptian, Oriental Museum in Rosicrucian Park. It depicts the earliest geological eras during which life existed on this planet. It has four planes, or perspectives, visible to the visitor at one time. The farthest from the front, and the earliest shown in point of time, is the Carboniferous Era of the Palaeozoic Period. The latest period and the one immediately in the foreground is a reproduction of the Cretaceous, with its vast swamps. A giant brontosaurus and tyrannosaurus are seen doing battle.

(Courtesy of The Rosicrucian Digest.)

Mental Poisoning!

Thoughts That Enslave Minds..

Tortured souls. Human beings, whose self-confidence and peace of mind have been torn to shreds by invisible darts—the evil thoughts of others. Can envy, hate, and jealousy be projected through space from the mind of another? Do poisoned thoughts like mysterious rays reach through the ethereal realm to claim innocent victims? Will wishes and commands born in hate gather momentum and, like an avalanche, descend upon a helpless man or woman in a series of calamities? Must humanity remain at the mercy of evil influences created in the minds of the vicious? Millions each year are mentally poisoned—are you safe from this scourge? “Mental Poisoning” is the title of a book by Dr. H. Spencer Lewis, which fearlessly discloses this psychological problem. It is sensational in its revelations. Read it and be prepared.

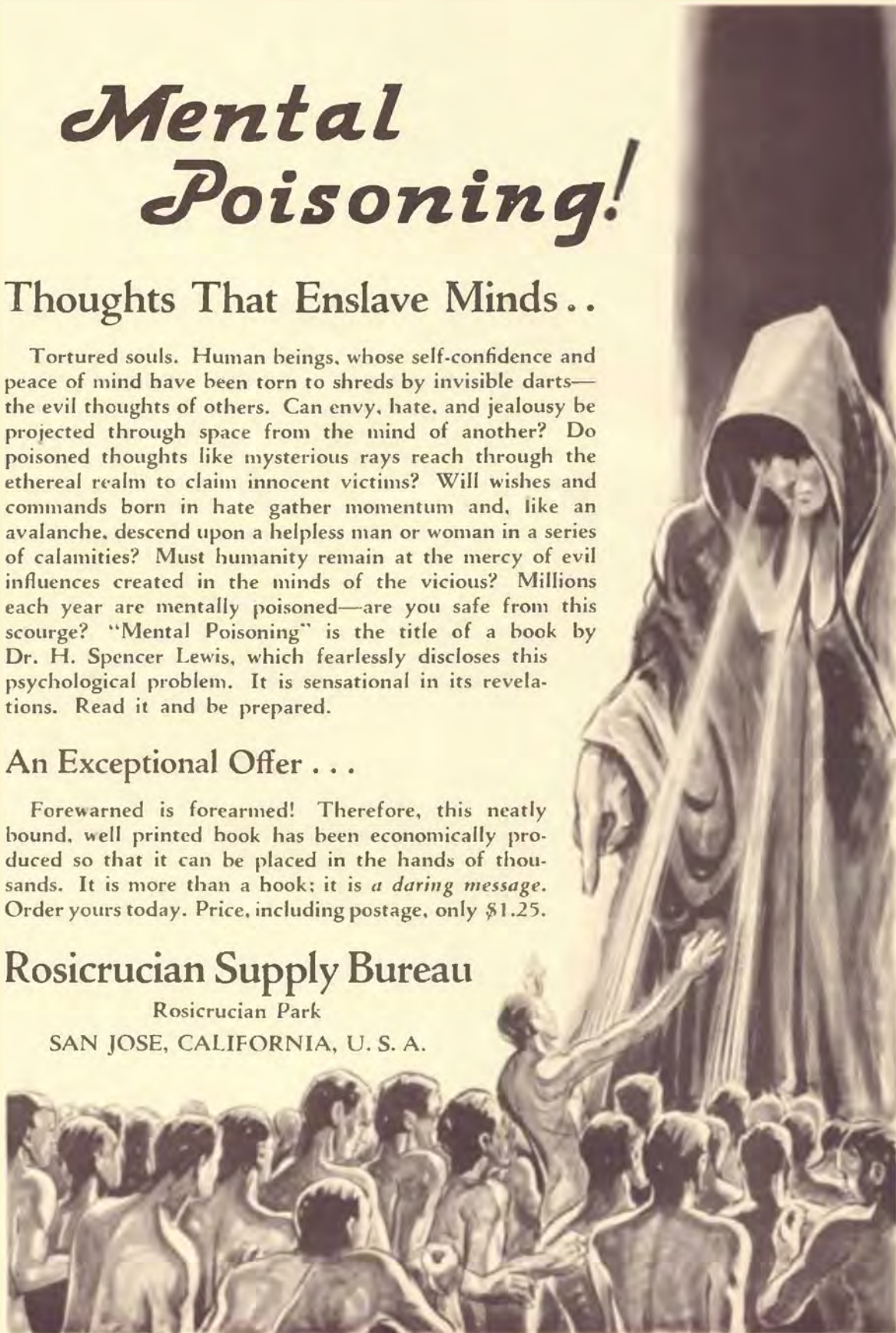
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(Directory Continued on Next Page)

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Oklahoma City Chapter, Alfred H. Trostman, Master, Phone 4 7792; Ward D. Bransom, Secretary, Phone 5 4510. Meetings every Sunday night (except third), 318 Y. W. C. A. Bldg.

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

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

CANADA**Toronto, Ontario:**

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

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

Victoria, British Columbia:

Victoria Lodge, Mr. David Bird, Master. Inquiry office and reading room, 725 Courtney St.; Secretary, C. Baugh-Allen, Phone K-6939.

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Charles Dana Dean Chapter, 122a Phoenix Bldg. Miss Muriel L. Michael, Master, 631 Lipton St. Sessions for all members on Tuesday at 7:45 p. m. throughout the year.

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

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The AMORC Grand Lodge of Denmark, Mr. Arthur Sundstrup, Grand Master; Carl Andersen, S. R. C., Grand Secretary, Manegade 12th Strand.

DUTCH and EAST INDIES**Java:**

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

ENGLAND

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

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

Hellinopolis:

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

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Dr. Hans Grueter, Grand Master, Corresponding Secretary, Mlle. Jeanne Guesdon, 58 Rue Gambetta, Villeneuve Saint Georges (Seine & Oise).

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De Roze kruisers Orde; Groot-Lodge der Nederlanden, J. Coops, Gr. Sect., Hunzestraat 141.

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Auckland Chapter, AMORC, Mr. N. O. Hewitt, Master, 36 Domain Rd., Mt. Albert. Inquiries, Phone 45 869.

SWEDEN

Grand Lodge "Rosenkorset", Anton Svanlund, F. R. C., Grand Master, Vastergatan 55, Malmo.

SWITZERLAND

AMORC, Grand Lodge, 21 Ave. Dapples, Lausanne; Dr. Ed. Bertholet, F. R. C., Grand Master, 6 Blvd. Chamblandes, Pully-Lausanne; Pierre Genillard, Grand Secty., Surjac B. Mont Cholei, Lausanne.

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

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