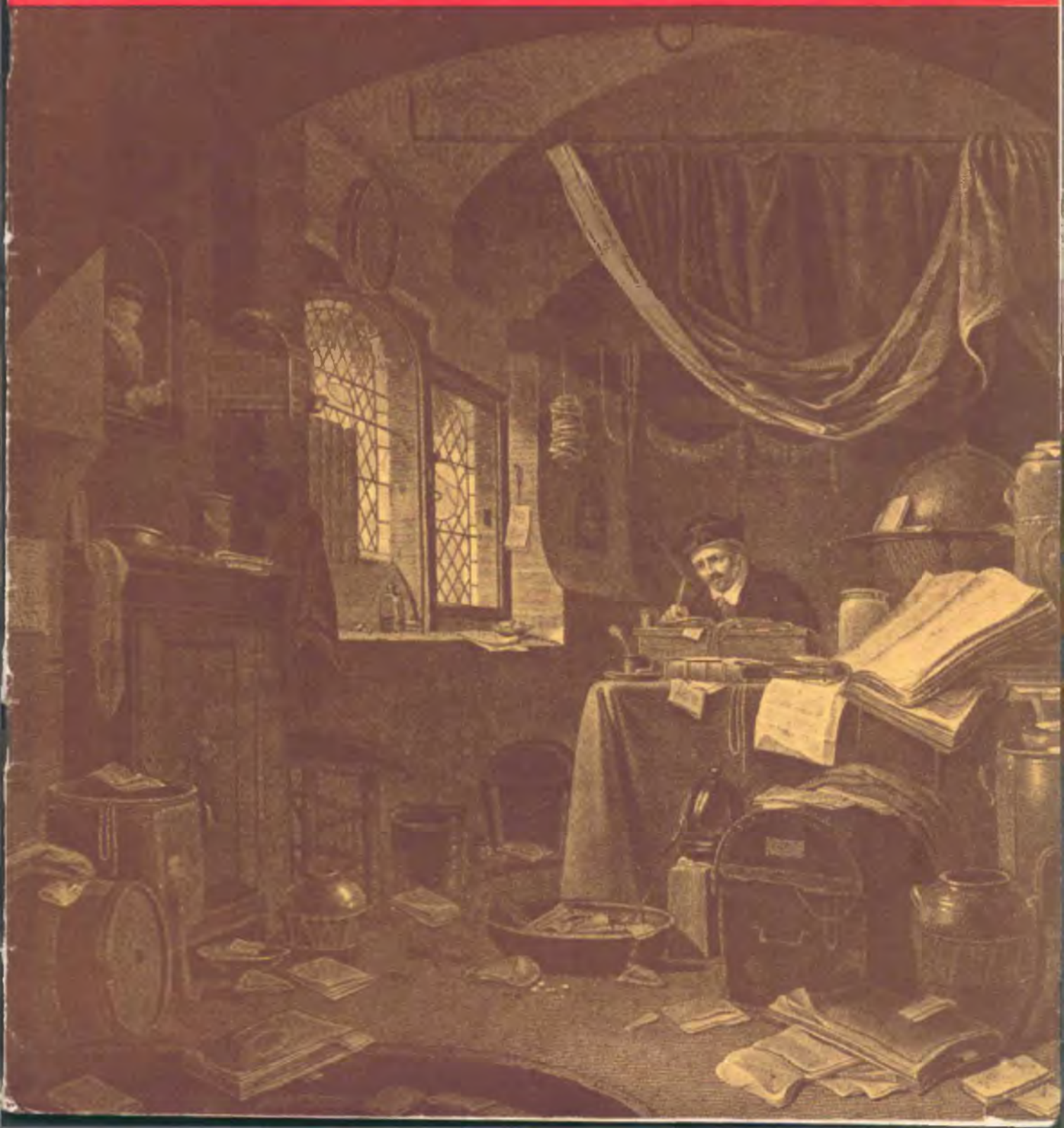


ROSICRUCIAN DIGEST

JUNE, 1944 • 25c per copy





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ROSICRUCIAN DIGEST

COVERS THE WORLD

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

Vol. XXII

JUNE, 1944

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ROSICRUCIAN PARK

SAN JOSE, CALIFORNIA

THE THOUGHT OF THE MONTH

MASTERS AND MOUNTAINS

By THE IMPERATOR



NOTHING on earth has the infinity of the sky. It has not only apparently limitless space, but within it uncontrollable objects and elements have their setting. It is quite comprehensible, then, that the region above men's heads should seem the natural abode for all omnipotent powers or entities. Though certain supernatural beings were also thought to take residence upon earth, those that seemed to exercise the greatest influence over the lives and welfare of men dwelt in the heavens. The sun, moon, the wind, rain, and thunder were the earliest gods of men. They were the commonest and mightiest natural phenomena which he could experience and locate in time and space. If the earth were the dwelling place of men and lesser beings, and the heavens were the regions of the exalted, the supernatural, there must be some means of exchange between the two. The gods, upon occasion, could descend to the earth. Men's souls could be taken up. Certain other intangible qualities, which men possessed, were also thought to transcend the earth and reach the heavens.

However, there were physical approaches as well to this region of the infinite. These were the great upthrusts of the earth's crust—the mountains.

Every individual has at one time or another looked with awe and even reverence, upon mountains. Their tremendous mass and majestic height, their snow-capped peaks, or the clouds which cling like a shroud to their tops, fascinate and intrigue the imagination. As one stands before their rugged mass, he feels puny, humble, and conscious of a tremendous manifestation that dwarfs even thought. The deep gorges, the canyons, the roar of streams, and the howl of winds are mysterious and often terrifying. Reaching up as they do to the infinite—the mysterious heavens—they seem either as the actual resting place of the gods, or as an intermediary between them and man. The majesty of the mountains and their changing moods caused by the seasons, and the effects of the sunlight and deep shadows, has likewise often suggested to primitive minds that they are *animate beings*. In fact, they have been personified and deified. In India, for example, the Himalayan range is *king of the mountains*. Mt. Shasta, in California, is thought by American Indian tribes to have been made of snow and ice by the Great Spirit from the sky, after which he stepped down upon it, hollowed it out as a wigwam, in which he lived whenever he visited the earth.

Another contributing factor to conceiving mountains as beings is the grotesque appearance which they often assume. The idea of animation is heightened by the shifting shadows upon their slopes, with the changing of the position of the sun. I recall *Huana Pichu*, in the Peruvian Andes. It faces Machu Pichu,

a great natural citadel, upon which are the ruins of a sacred community of the ancient Incas. In general form, Huana Pichu suggests a recumbent animal, with huge and fierce head, reared and gazing in the direction of the ancient Inca citadel, across the canyon. Actually where the eyes of the creature would be are slight depressions in the slopes of the promontory, which forms the head. Consequently these appear as the sockets of eyes of a supernatural monstrosity. In the late afternoon, with the sun sinking behind distant peaks, the shadows creeping up the sides of Huana Pichu give one the uncanny sensation of being looked upon, that is, as if the creature were turning its head and following you with its gaze. It is quite understandable to the visitor in this remote region why the superstitious Incas, though perhaps not their priesthood, believed the mountain animated with a demoniacal spirit to be feared and assuaged.

Among the Greeks, it was customary to climb the highest mountains to offer sacrifices to Zeus, the mountain tops being a kind of celestial altar upon which oblations were left. Mt. Olympus, in Macedonia, was thought to be the dwelling place of the Olympian gods. The modern religionist, when praying, will also instinctively raise his eyes skyward, or make a salutation or gestures upward, as indicative of heaven or the abode of God. Up, however, is only a term in relation to the position of our feet. Geographically, and in reality, when one in Australia looks up to heaven, he is looking in the opposite direction to the devout religionist gazing toward heaven in America. Psychologically, it reveals our desire to associate the attributes of the Divine and God with the most infinite qualities of which we can be conscious, namely, the regions above us.

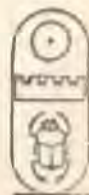
Mountains As Symbols

To some peoples, the mountains actually became approximate to God, and, to others, it was symbolical of the raising of one's spiritual consciousness to the Divine, of the lofty spiritual state which one should attain. It would follow, then, that the places of devotion, the sanctuaries and temples, whenever possible, would be built upon mountains, or eminences. That which we love, we

wish to be with, or as close to as possible. Men would want to worship in an edifice as contiguous to the Gods as possible. The ancient Sumerians, of the great white race, came from the highlands thousands of years B. C., down onto the plains of Shinar, now known as Babylonia. In their homeland, they had built temples on mountain peaks, to the God Enlil. It was their attempt to simulate or build an artificial mountain in their new lowlands home, on the top of which they could erect a temple to their old god, which gave rise to the biblical account of the Tower of Babel. The Essenes built their temple of mystery and light upon Mt. Carmel.

Ascetics and those who renounced the ways of the world thought it proper that they exclude themselves on mountain tops, or their slopes, if there were any in their region. Actually it was believed the higher one would ascend into the sky the more lofty spiritual consciousness was possible. Simply put, the ecstatic state seemed more easily accomplished at a higher altitude. Now, we have a physical explanation for such phenomena and reasoning. The lessening of oxygen at higher altitudes affects the usual mental processes. It diminishes the efficiency of the objective consciousness and senses, but heightens certain *psychic functions*. The greater altitude has an effect equivalent to intensifying the activity of the subjective mind and makes the higher faculties of the mind more alert.

Aviators, with whom I have been in correspondence, tell of the strange mental phenomena experienced on bombing missions at altitudes of 30,000 feet and higher, even with oxygen inhalators. Communication between different members of the crew, by what amounted to mental telepathy, was uncannily accomplished, even when not sought after. Members of the crew would often have their thoughts instantly anticipated. Depression, worry, and fear would cease. Indifference to matters of unusual concern was apparent. Of special note, was the exhilaration and inspiration experienced. The imagination was quickened and the mental creative processes as well. Many had helpful hunches or solutions to formerly confusing problems suddenly flood into their consciousness. Effects on the morals were related as



well. Some individuals at high altitude would often feel quite contrite at previous conduct, and make vows to mend their ways.

These same physical and psychological conditions were, in all probability, commonly experienced by the early adepts and ascetics who climbed high mountains to remain there indefinitely, or for periods at a time. The experiences they had must have confirmed their belief and supposition that the mountain tops were true sanctuaries. The humble and trusting Neophytes who trudged to these mountain sanctuaries to consult sages and masters, often must have been converted by such effects. They attributed their spiritual metamorphosis to the Divine efficacy which was supposed to cling as an atmosphere to the mountains. Naturally they related their visions and their personal reactions upon their return. This became an encouragement and inducement for religious sects to ensconce themselves in mountainous regions.

Mystical Specialists

However, there was also the factor of the security which the mountain fastness provided. One can have little privacy on the plains. The jungles are laden with fever, and primeval forests often teem with wild animals. For these reasons, many sects and brotherhoods have taken refuge in the most mountainous regions of the world, and have flourished there unmolested for centuries. There such peoples were permitted to concentrate upon certain aspects of their own natures, which became exceptionally developed. That certain peoples in the Himalayas, in the mountain fastnesses of Tibet, have developed certain latent powers little used by men elsewhere is far more than probable. These men have become *specialists* in introversion, ecstasy, contemplation, and certain mystical practices. However, to assume that all who reside in Tibet are masters of the esoteric is naive. If one also takes *fanaticism* or *perversion* to a place of solitude and seclusion, a mountain, for example, it will still remain fanaticism or perversion, if not become even more intensified. In fact, many of the people who established themselves in such mountainous regions were fanatics and they increased their fanaticism to the

point of moral and physical degeneracy. They had lost all contact with the outside world, and all balance of reason and normalcy.

The legends about the mysterious peoples who dwelt in the mountainous regions of the world, what they have accomplished, or are supposed to have accomplished, have come down through the ages. Furthermore, the same primitive and psychological effects are experienced by people today when in the presence of a great mountain, or when they ascend it. Such experiences, to them, seem to even further confirm the tales which they have heard. There are persons who always feel under the surveillance of some invisible being, because of their sense of humility when they stand at the base of a great mountain. Consequently, such experiences satisfy their innate feelings, and stimulate their imagination to the extent that they believe that every great mountain is a refuge for spiritual beings in human form, especially if it is in an isolated section of the world.

Andes New Spiritual Home?

Resort to imagination is most delightful and it is stimulating and as limitless as our thoughts. Therefore, when reality is disconcerting to us, we are often inclined to bolster our waning morale in magnificent flights of fancy. For example, in recent years, inroads have been made into Tibet. It is not quite the *forbidden land* that it once was. Military airlines fly military personnel and cargoes daily over the top of the world. The route is known as the Trans-Himalayan Line. Many of the strange places once attributed to certain regions of Tibet have not been found to exist. What is the answer? Either one must admit that the former beliefs were erroneous, or resort to further imagination to explain away the inconsistency, and it is the latter which is done. It is now explained by such believers that the Dalai Lama and other great spiritual heads have taken flight into the *interior of the Andes*. Gradually, in the literature of the day, in certain esoteric circles, the Andes mountain ranges are being made to take the place of the Himalayas, as the new mysterious abode of "Unseen Masters."

(Concluded on Page 180)



The Philosophic Value of Ancient Healing Methods

By ORVAL GRAVES, M. A., F. R. C.



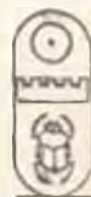
THE average person of today is confronted by such a confusing array of healing systems that he is at a loss just which way to turn. Like many other old customs and habits of mankind the general beliefs about the healing methods of today do not seem greatly different from those held in ancient times. However, by the use of certain general principles of philosophy, a discriminative student may not only see the advances made in the healing arts, but be able to discover the value of many systems of healing, as well as be able to choose the one most suited for his particular need.

Illness arouses seething emotions and impetuous forces in people, causing them to pray, to question, and to wonder. Philosophically, this is good. Wonder is the beginning of philosophy. Philosophy in its highest sense is very broad in its outlook. In examining modern and ancient healing methods a person should be flexible and tolerant and try to obtain a panoramic view. Otherwise, one is liable to misjudge the healing arts of today. Such a philosophical

viewpoint will partake more and more of truth and help philosophy to become a preventive medicine. It was Paracelsus who wrote: "Whoever desires to be a practical philosopher ought to be able to indicate heaven and hell in the Microcosm and to find everything in Man that exists in heaven or upon the earth; so that the corresponding things of the one and the other appear to him as one, separated by nothing else but the form."

History of Healing Systems

Although there have been marvelous advances in the science of medicine and therapeutics, there is only a thin veneer of civilized culture covering the minds of the public when they consider health and sickness. Various general histories of medicine list many hundreds of colorful healing systems such as diagnosing by the colored sand of the medicine man, the use of barber surgery in the middle ages, spiritual gifts of healing, miracles wrought by faith, chiropracticism, eclecticism, homeopathy, hydrotherapy, hypnotism, mesmerism, naturopathy, osteopathy, psychiatry, spondylotherapy, on down the alphabet to zomotherapy. The discussion of even the main divisions of medical history is out of the question in these days of paper shortage. However, Arthur Machen, author and mystic has prefaced a very helpful work which will give us a sec-



tional view of all of the ancient healing systems. In this book, "The Witches and Warlocks" by P. W. Sergeant* most of the ancient methods of healing and miracles have been analyzed and found, roughly, to fall into the following divisions, of physical, mental and spiritual. In the physical division, the ancient healing systems depended upon "herbs" and "touches" — in the mental upon "looks" — in the spiritual upon "words." An analysis of these divisions from a philosophical and mystical point of view will be given as well as an explanation of some of the ancient systems with a comparison of the so-called superstition of today. Then a conclusion will be drawn as to the practical value which may be derived from the consideration of each division.

In the ancient healing systems there was an ascending scale of herbal potency. The complete scale has been lost. Suffice to say, the first of the many less potent were simple vegetables such as tomatoes and aubergines. There was also another classification for the use of herbs which had been used from the time of Theophrastus to that of Paracelsus in the middle ages. Paracelsus elaborated upon the philosophical background of this division which was a division of the herbs according to their relationship to earth, water, fire and air. These four elements were supposed to be the four main ingredients from which the quintessence of the alchemical elixir of Aristotle was derived. Paracelsus laid the foundation of homeopathy by preparing a list of herbs having correspondings relative to these four elements. The Chinese based their herbal system upon the four natural elements of fire, water, air and earth, and the fifth which they called vegetation. The secret of Chinese herbs has only recently been revealed to the Western World. However, its principles closely parallel the philosophical background of the great Paracelsus. Even today orthodox medical science and pharmacy use a large number of botanical or herbal preparations. At one time the Eclectic School of Pharmacy was very prominent in the United States. Through the influence of a medical writer who was interested in alchemy, John Uri Lloyd, many herbal

formulas were included in the "National Formulary" and the "Pharmacopoeia." At the present time the great handbook of pharmacy which is not available to the layman, "Remington's Practice of Pharmacy" devotes approximately 300 pages to galenicals or the preparation of botanical medicines.

Chemical Medicines

Too many medical and metaphysical students of today are reluctant to take what is known as "chemical medicines." If such people would only realize that it was Paracelsus, one of the greatest of doctors and occultists of all times who first proved that the metallic poisons, used properly, were excellent healing medicines. The orthodox medical sciences of today are finding more and more as Paracelsus stated that the medicines made from metals are more potent than those made from herbs. The orthodox school of today honestly tries to give to its vast membership any new discoveries along this line. Therefore, a philosophical person who tries to be practical in these days will not condemn any particular school of medicine because each has its own constructive contributions within the limits of its field. There are many benefits to be derived from the intelligent use of herbs and other methods, such as the various systems of manipulating therapeutics. The wise man of today finds some good in every healing method because each method contains but a fragment and all are not yet complete. Philosophically, there is a very pointed conclusion to be drawn from the four so-called divisions of herbs. Man is supposed philosophically to be made up of so much earthy matter, airy matter, fiery and watery matter. In fact the old medical philosophers of the Greek period claimed that man's happiness depended upon a proper proportioning of these elements. If he has too much earthy matter in his system, he is heavy and melancholy. If he has too much airy matter in his system, he is too frivolous and flighty. If he has too much of the watery element in his system, he is emotionally unstable, and if he has too much of the fiery element in his system, he is too caustic and critical. By considering these four divisions and their relationship to our acts in every-day life we do much, not only

*This book is out of print, having been published in England before the present war.

to improve our health but our general happiness as well.

Ancient Healing Methods

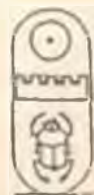
The word "touch" generalizes all the various means of contact with the patient as used in the ancient systems of healing, from blowing on the patient to striking him with a wand. In 1943, at the Rosicrucian Convention, the Emperor spoke of references to the fact that the ancient Egyptians had a system of healing by contact of the finger tips. There has been mesmerism, massage, mechanical therapy, osteopathy, or the laying on of hands by force, down to the present time when Bernard Baruch has apportioned a large sum of money for the study and application of healing by "touch." Here again as in the case of orthodox medicine we run into so many divisions of drugless therapy that it is impossible to examine all of them. It is of interest to Rosicrucians that Dr. Albert Abrams carried out his system of spondylotherapy after studying with certain organizations, such as the Rosicrucians, Martinists, etc. A certain drugless physician by name of Frederick W. Collins who was of a philosophical turn of mind assembled certain representatives of many drugless therapeutic methods and decided to work out, by research and study, the main principles of each method. They succeeded in working out a compendium of treatments and methods after laboring day and night for several months. This summary has now become known as Dr. Collins' Famous Universal Naturopathic Tonic Treatment.

Despite the fact that the "Rosicrucian Manual" contains references to a unique home system of healing, many general students of metaphysics look with awe to foreign countries such as India, Egypt and Tibet. They believe that in these oriental countries secret methods are practiced that heal quickly and restore to life persons who are known to be dead. A regular orthodox M. D., the other day, told one of the members of the Supreme Grand Lodge how he, as a physician, had restored a man to life after the man had been pronounced dead, by the use of insulin. Most of these so-called amazing healing methods of the Far East, are based upon an old book long out of print called, "Nature's

Finer Forces." The late Dr. H. Spencer Lewis was not only in contact with many mystics of the Orient as can be found through references in the oldest issues of the "Mystic Triangle," but he had inside contacts with the latest scientific and medical institutions of the day. Many issues of the "Mystic Triangle" contain articles by the renowned Hindu occultist, Dr. B. V. Chandra and others of like nature. Dr. Mazziniananda Swami, a Persian prince who was educated in Lhassa, Tibet, and was a member of the European Rosicrucian organization, confided many health secrets to the American organization when it was situated in San Francisco. Dr. James D. Ward and May Banks-Stacey were entrusted with many health secrets and had lived for years in the Orient. They were high degree members of the Rosicrucian Order (AMORC). In addition, the Rosicrucian Order has investigated many systems of healing by "touch," and possesses much more information on the subject than is usually given out. It might be of interest to know that one of the oriental secrets of promoting healing power in the hands was to clasp the hands together and hold them above the head so that the elbows were higher than the eyes for about forty minutes. This is supposed to develop the ability of healing by the mere "touch." This may or may not be true. From the comments made upon the various healing methods of "touch" we may philosophically wonder what actually occurs when people are healed by "touch." Could it be that new blood is brought to the particular portion of the body which is ailing and then after the contact of the hand is removed, the mind removes its self-centeredness or consciousness from that particular portion of the body? In other words, we might be able to develop a system of "touch" healing ourselves by taking a philosophical attitude of mind wherein we acknowledge that the body has within itself the power to restore itself to normal health by mentally touching the portion afflicted and then quickly withdrawing our mind from the foregoing and going about our work.

Pure mental treatment is summarized by the so-called divisions of treatment, classified under the word "looks." The

(Continued on Page 179)





The Philosophy of Jesus

(A Short Course of Instruction)

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

LESSON ONE



RELIGION has reached the apologetic stage with many people today. Only recently this was admitted by a writer on religious topics. The average man smiles sheepishly in admitting his church attendance. In fact, he will try to excuse

his attendance by statements to the effect that it was necessary for him to accompany members of his family. He is often embarrassed when he is observed continuing the practices and the rites of his religion.

Inwardly, many of such persons have lost confidence in what orthodox Christianity and religion generally represent. They cannot see the latter's place in modern times, its relationship to the events and needs of the Twentieth Century. To them, it seems an obsolete tradition. They have no further faith in its power of accomplishment, that is, to meet the demands which life now makes upon moderns. This feeling is perhaps engendered, to an extent, by their ignorance of the true meaning of the creeds and the doctrines of Christianity, for example. On the other hand, such persons are reluctant to abandon entirely their religious practices, for they are

afraid that possibly there is a Divine Agency, a Divine Power or means, such as all religion relates, that might be offended and that they would be accordingly execrated by it.

The cause of this lack of confidence in Christianity today goes back to the very beginning of Christianity itself, to the mistaken conceptions of many of its early exponents. This occurred when a sincere attempt was made to make Christianity a *spiritual philosophy*, a philosophy of living that could be used by every man and every woman. The early church fathers considered such attempts as *heresy* and condemned all those who sought to make Christianity a comprehensible way of life. The ancient Jews admitted frankly that Jesus was a philosopher. They did not doubt his messianic office, namely, that he was the Messiah for mankind. But they did look upon him as a great teacher whose words could be accepted with benefit by every man. For example, *Flavius Josephus*, a noted Jewish historian who was born 37 A. D., in the city of Jerusalem, a comparatively short time after the crucifixion of Jesus, made a startling reference in his principal work, known as the "The Antiquities of the Jews," which was, in fact, the first reliable history of those people. In effect, he said that it was at this time that there came Jesus, a wise man, a doer of wondrous works, a teacher of all of those who received truth with pleasure. Here, then,

was an admission of the sagacity of Jesus and that he did accomplish wondrous things with his knowledge and that he was received by all persons who were the lovers of truth and learning.

Further, there are numerous apocryphal accounts of the sojourn of Jesus in Egypt, that he spent time in that land visiting its temples and its schools. These apocryphal accounts are the condemned and expurgated books of the Bible. They are really esoteric books, those that contain the hidden teachings and accounts of Jesus. Because they were not consistent with the theological structure conceived by the early church fathers, they were removed from the Bible.

Celsus, Roman philosopher of the Second Century, also relates that Jesus studied with the *Egyptian sages*, and consequently was well versed in the knowledge and teachings preceding his time, and that such found its way into his own expressions, making of Him, as well, the renowned teacher that He was.

Christ Teachings Not New

Eusebius, ancient writer, is referred to today as the Father of Christianity, because he was the first one to gather together the stories, accounts, and the facts appertaining to the formation and the trials and tribulations of the early Christian church. In his ecclesiastical writings, he says that the teachings of Jesus are not new. Further, that they really are after the manner of the religion proclaimed by the ancient Hebrew patriarch Abraham, centuries before the time of Jesus. But he makes plain that Jesus' presentation of the old teachings of Abraham is different. And then in protest to those who did not want it to appear that the teachings of Jesus had any connection with the past, Eusebius says, in effect: What objection be there to the practice of piety laid down by Christ, even if it be the same as that taught by God-loving people before.

He continues that Jesus' teachings are

not only not new, but neither are they strange. In fact, they are primitive. By this, he meant fundamental, basic, but unique. And he concludes by saying, let this suffice, meaning as to the possible origin of the teachings of Jesus.

However, later in his writings, Eusebius contradicts himself. He considers all exegetical analyses of the teachings of Jesus in the light of a philosophy, as being heretical and that they should not be subject to examination as to their nature and their origin. In fact, Eusebius excoriates a former bishop and confessor of the Christian church, by the

name of *Natalius*, for this practice. It seems that Natalius, as recorded by Eusebius, had the temerity to become an analyst, and to look behind the words of the teachings of Jesus and to discover the real depth of their meaning, and to try to relate the teachings of Jesus to the various aspects of man's life and living. Because he did this, and presented them in such a rational manner, Natalius was persuaded to teach others,

Must Christianity remain but a faith? Can the tenets of its great founder be applied in a rational way to everyday living? To determine whether we have forgotten—or withheld—the original precepts of Christianity is the object of this series of articles. —Editor.

to explain to them what Jesus meant. To try and convince men that this was an evil practice, Eusebius claimed that frequently Natalius was stricken with remorse and tears would stream down his cheeks when he realized he had tried to analyze the teachings of Jesus. Eusebius further related, that Natalius would have horrible dreams of being flailed by the angels, because he tried to philosophize the sayings of the Christ.

However, also according to Eusebius, Natalius, notwithstanding "this flailing by the angels," continued with his purported corruption of the Scriptures. He is accused of even considering the Scriptures syllogistically, which undoubtedly he did, for he did apply reason, he did rationalize about them, he did want to understand them and have others do likewise. He was also accused of applying Euclid's geometry to them. Presumably he tried to present



the teachings of Jesus in the same mathematical, logical arrangement as the teachings of some of the great mathematicians. As an afterthought, he was accused by Eusebius of even being an admirer of Aristotle, the works of whom at that time were being condemned as pagan by the church fathers. Natalius, it is said, also spoke of the findings of Galen, in connection with the teachings of Jesus. Galen was an ancient Greek physician who contributed much to man's knowledge of health and disease, and to him is attributed the first diagnosing by pulse, a practice common with physicians today. Undoubtedly Natalius, in studying the teachings of Jesus, especially with respect to healing, sought to find in them, by comparing them with the methods of Galen, the natural laws which Jesus used. During this time, as is evidenced in the ecclesiastical writings of Eusebius, any and all practical applications of the teachings of Jesus, or of the scriptures, was considered an adulteration of the simple faith, really the *blind faith* which the followers of Christianity were supposed to have. The Scriptures were thought to contain, even the sayings of Jesus, God's exact words, which no man should inquire into but accept literally.

Paul's Illumination

The Apostle Paul, before his conversion, had a definite dislike for the Christians. This was engendered by their very obvious opposition to all learning. There are nine letters of Paul, which historians accept as being authentic, and which tell the facts of his life, such letters being, for example, Corinthians, Romans, Philippians, etc. These appear as the books of the New Testament. From them and other sources, we learn that Paul was born a Jew, in the Greek City of Tarsus. The Jews in Greece, during those times, were not subject to the same oppression and persecution as elsewhere. In fact, they were very much respected by the Gentiles. We must realize that at that time *Gentile* referred not to Christians specifically, but to any person or group of persons who were not Jews. In Tarsus, the Gentiles attended the synagogues, for they admired the pure religious traditions of the Jews, the solemnity of their service, their beautiful chanting,

and devoutness. They were very much impressed and moved by such ceremonies. Consequently, the Jews in Greece were really missionaries to the Gentiles. They introduced to them ethical and moral codes and engendered within them a religious feeling which they had not acquired elsewhere.

In this environment, Paul learned from his associations that there is good in all religions; that there is really no false religion. Some practices may be erroneous and not beneficial, but the motive behind any religious devotion is worthy. Paul called himself a teacher and *not* a preacher. He sought to enlighten men, to impart to them that which he had received, to expel ignorance, to point out the true way of life, the *summum bonum* of mortal existence. He was opposed to any attempt to force creeds or dogmas upon men. It is related in these letters of Paul's that as he walked along the streets of the ancient city of Tarsus and would see little groups standing about discoursing, he would stand on the edge of the group, unoffensively, and listen seriously to their comments. In such groups would perhaps be students of stoicism, cynicism, or some of the other philosophies of the East. Though he could not accept all of their conclusions, much they said he did intuitively feel to be constituted truth, and he would carry the ideas away with him. They helped to influence his own thinking and those he felt were seeds worthy of being planted in the consciousness of others, he would in turn relate in the synagogues.

Paul also attended the University of Tarsus. In this University, physics and ethics were blended. At least, that was the ideal. This consisted of teaching first the science of matter, or what we would consider today as astronomy, physics, and other basic laws of nature, in an attempt to discover something of the workings of God. And then these would be related to ethics, or right conduct, what constitutes right and wrong living and the final ends in life.

Then there came about a strange and sudden happening in the life of Paul. He ceased his studies, ceased his passive attitude and became an aggressive persecutor of the Christians, and an opponent of Christianity. It is believed that

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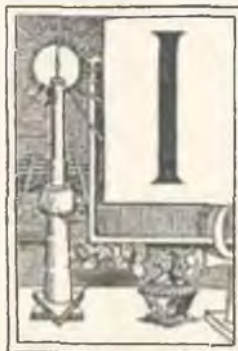


One Plus One Equals One

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

(From *The Rosicrucian Digest*, October, 1937)

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



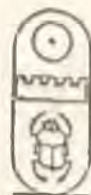
IN THE mystical science of numbers we find that some of the common mathematical conceptions are confusing and contradictory. We have been taught in the schools of the material world that one plus one equals two. In the world of mystical

realities, however, there is no such thing as a single element or quality manifesting itself as an entity.

There can be no mystical realization or Cosmic realization of anything except it has the duality of nature or duality of elements. Any single and individualistic quality or element of nature is incomplete in itself as far as a mystical, spiritual or Cosmic comprehension of it is concerned. Any such elemental quality is either negative or positive in potentiality and is incomplete in itself. It is only when the one element of nega-

tive potentiality and its complementary element of positive potentiality are united as two incomplete parts of the one, that we have a manifestation that is Cosmically and psychically complete.

Throughout the whole realm of mystical and Cosmic realization, the one incomplete potentiality or quality or nature is ever seeking its complementary companion. We should not think of these two companions as two halves that make a complete whole. There is no such thing in the mystical world or the Cosmic world as half a quality or half of a fundamental principle. Nor is there any such thing as a simple monad, capable of manifesting itself either objectively or psychically as a perfect and complete thing. Mystically, we may apprehend or probably comprehend the existence of a simple single element. But when we do apprehend this simple element we are aware of the fact that its whole existence is made understandable to us only by its restless nature and its constant search for a companion or an unlike element which it seeks to attract to itself as it is being



attracted by the other element. In other words, we can only comprehend the incompleteness, yet attracting power of a simple element. Its very incompleteness and its restlessness are the only qualities that make it comprehensible to us in a mystical or Cosmic sense. And with this comprehension comes the inner realization that we must either seek for and find the missing companion or wait until the two companions find each other and form a unit in order that we may objectively or materially and completely recognize the one plus one as a unit.

As an analogy, we may think of the electric current divided into negative and positive qualities, each of which is incomplete, and which make no real manifestation until they are united in their action and in their companion qualities and dual functionings. We may examine the two electric wires that are connected with an electric lamp or an electric motor or electric device of any kind and separating the two wires we may handle either one of them with absolute safety and discover nothing flowing through them or from them that would indicate a power or an energy or a vibration that would manifest electricity as a complete thing or unit. While we comprehend the elemental existence of the negative and positive power resident in each one of those wires, still we cannot rightly say that either one of them constitutes electricity or is capable of self-manifestation. In fact, our comprehension of the nature or existence of one or the other of those two wires is solely because of our knowledge and realization that each of them must have an unlike companion in order to manifest. Therefore, when the two unlike natures are brought together, as in the filament of an electric lamp or in the field of an electric motor, there is an instant manifestation, not of the individual simple elements of either one, but the blending of the two incomplete natures. This gives us an excellent example of one plus one equalling one—the final one or ultimate one being electricity.

This is true synthetically in chemistry and in all of the physical phenomena of life. It is even true in the social and biological world. It is this principle that is the basis of the doctrine of so-

called affinities. In a purely psychic and spiritual sense, neither a man nor a woman is complete without the opposite polarity and the opposite spiritual, psychic and sex nature. It was in this sense that the earliest mystics and philosophers looked upon marriage as a holy union when Cosmically and spiritually sponsored, and as resulting in the existence of one perfect being. This idea was later developed and expressed in the idea that in a true marriage the man and wife were one, and not two individual entities. It was this thought that made popular, in a much abused interpretation, the thought that every individual—man or woman—had a fundamental soul mate which was seeking its psychic and spiritual companion, and that until two such soul mates united in spiritual as well as physical and material marriage, there could be no real marriage and no social or biological success.

In the ancient charts of philosophical and mystical principles, number one represented a dot or a point from which something started, but which was incomplete and never ending in its search until it associated itself by natural law and natural attraction and affinity with its logical companion. The dot or point, therefore, in all mystical systems of numbers and symbolism, represented the beginning of all things. For this reason many of the ancient philosophers symbolized God by the single point, inasmuch as God could be the only thing of a single or simple element that was self-manifesting, inasmuch as God was capable of manifesting Himself through us, we being the second point. In this wise, the very ancient doctrine and spiritual principle that man was made in the image of God was developed, because man, in order to sense God or realize the manifestation of God, had to have or possess in his simple nature the unlike nature of God, which would seek association with God, and which God would seek to attract to His own nature, and thus the blending of the two made the One manifest. According to this ancient mystical doctrine, which is still a very excellent spiritual doctrine, man was incomplete and incapable of manifesting his real nature or comprehending it until he found God and was "at one" with God.

From this very simple doctrine, we really have the foundation of the true religion. Just as God is incomplete in our comprehension and understanding as an entity, until His nature blends with our own and we are attuned with Him, so man is incomplete and is not comprehensible to himself nor understandable to himself until he blends with the nature of God and a perfect manifestation of that blending is in man and expresses itself through man. A further development of this theological principle, that was for many centuries a secret mystical idea among the mystic philosophers, was the idea that there is an inherent, natural, Cosmic, spiritual law operating in man which tends to make him ever seek for and search for that something of an opposite nature to his own which he apprehends or comprehends as being the missing half of his existence. And even this idea is crudely expressed by calling the missing quality a missing half, because, as I have said, we cannot comprehend a half of an element or nature.

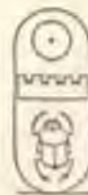
The idea also developed from this secret teaching that God, when discovered or found by man, would prove to be in nature, and qualities, the very opposite of the nature and qualities of man. Therefore, the mystical doctrine was adopted that the best description or comprehension of God was that He was everything that man was not. Since man was mortal in his worldly existence and manifestation, God must be immortal in His spiritual nature and manifestation. Likewise, since man had form and limitations to that form, and was concrete and definite, God was indefinite and without form and abstract in a worldly and physical sense. Furthermore, since man was incapable of being everywhere and incapable of being powerful in every sense, God must be omnipresent and omnipotent. And since man is naturally cruel, envious, jealous, unmerciful and selfish, God must be the very opposite of all of those qualities. It was abhorrent to these early mystics to think of God as expressing wrath or anger or peevishness, jealousy, preference, bias, prejudice or any of the other qualities that man was capable of expressing. The fact that man was capable of expressing those qualities proved that God was incapable of expressing them,

for God must possess and express and have in His nature only those qualities that are opposite to those expressed or possessed by man.

The fact that man gradually sought to express love, and had to wilfully and deliberately overcome his other passions and qualities in order to be kind or merciful or loving, proved two things: That man did not naturally possess these qualities, otherwise he would not have to deliberately try to develop them, and secondly, that it was his natural and spiritual urge to find these opposite qualities in the missing part of his nature—the God part—that made him try to express these qualities; for it was his gradual attunement or sympathetic blending with God that gradually developed these idealistic qualities in his nature to modify and neutralize the other qualities which he seemed to express so easily and without a battle within himself. Certainly this very ancient doctrine of a theological as well as a mystical and Cosmic nature really constitutes the fundamental of the mystical teachings of today as understood by the Rosicrucians and by those who have developed an inner understanding of fundamental, universal laws through natural attunement with God and the universe.

There is one other point to this very old mystical philosophy of numbers that is also interesting. It is best expressed in the words, "One plus two equals all." Here we have the fundamental basis for the doctrine of the trinity. In our modern symbolism this idea is very crudely but briefly expressed by the statement that "the triangle represents perfection or perfect manifestation." Just as it requires one plus one, or a duality of natures to make a manifestation of the separate natures of all things, so it is necessary for a third point to be added to the duality to bring about a degree of perfection which embraces all that there is. Our students in the higher degrees will understand this thought for it has been developed in the lectures and monographs to a very comprehensible degree. But the triangle does not represent a trinity in the sense of three beings, as is so universally believed by those who have accepted the more or

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Darkness and Silence

By THEA BRITON



DARKNESS is the negation of light, but it is more than that. It is the background against which light manifests. It is the negative which allows of the possibility of the positive light, for without darkness light could not reveal itself.

Light is only necessary, or even useful, to creatures having the organ of sight. Growing, healing, dying proceed just as well in darkness as in light, chemical reactions too, except those which are directly dependent on light—as the manufacture of chlorophyll in plants.

The eyes are attuned to light—it is there as daylight, or not there, as darkness; whole, as daylight or artificial light, or broken as colour or objects or both. If an object does not obstruct light we cannot see it. Clear glass, for instance, lets the light through without obstruction, i. e., it is transparent, so we cannot see it. If there is any obstruction, if the object does not allow free passage of any of the component wave lengths of light, then we see the particular wave length which causes the obstruction as a colour—and so on.

Darkness seems to do one of two things; it either narrows one into a tiny circle with everything outside frighten-

ing and inimical, as with a child who is afraid of the dark, or else it blots out all solid, material surroundings, removes all limits and gives one the freedom of infinite space.

Darkness is that out of which light comes and into which light disappears again after it has vanished. It is the counterpart, in a way, of silence. What light is to darkness so is sound to silence. Light is darkness made visible; sound is silence made audible.

Light and sound are merely foam on the tideless ocean of darkness and silence. All the great formative processes of creation, evolution and the tremendous rhythm of the constellations make their stately way in darkness and silence. When winter closes its grip on the uninhabited poles of earth there is no sound, except a hiss or a crack, which is force made audible—it is not sound in the ordinarily accepted sense. Sound is rhythm made audible as light is rhythm made visible.

Silence is a blessed thing, and the opposite to silence is war. War is noise in essence, quintessence. The only silence in war is the silence which follows the blasting explosion of a bomb or a shell—the silence of stunned eardrums. Until the eardrums gather themselves together and shake off the over-stimulation of too much noise they cannot register any more noise, even as an over-plucked harp string must calm and gradually cease its vibrations in response to the savage twanging before it can register its own particular musical note.

Silence is expansion—when noise is beating upon our senses it keeps them there, on guard as it were, picking up and transmitting the sounds to the brain. This keeps the consciousness within the bounds of our own small area of consciousness, ties us down to the limits of our own physical personality. We have to be at home, as it were, to receive what is coming in.

In silence and darkness all the senses can relax. They can stretch themselves and become quiescent. Then with all the senses in abeyance consciousness begins to expand—it feels its kinship with infinity. It is no longer bound to the tiny limits of the physical body. It can go soaring into the infinite, eager and unafraid. It can feel itself one with the forces which compose silence, feel the rhythm of the ultimate silence whence proceeds life, the silence which is as vivid with life as the calm center of a tornado is full of potential, irresistible force.

Safe in the Inner Circle one is enclosed in the silence of being, which expands until it fills all space and one is suspended there, having neither shape nor weight, only consciousness. Now the horizon is expanding, everywhere are soft, grey distances of uneven surfaces like desert vistas and every edge and every angle is ashimmer with blue and green and violet light, changing and shifting endlessly.

Silence is the current coin of prayer. It is the medium in which prayer flourishes. Silence can penetrate anywhere and everywhere, even into noise—it is infinite in power. Sound or noise is limited by distance as well as by material objects; the bounds of sound are comparatively soon reached; the bounds of silence do not exist; silence is boundless and limitless, infinite.

Silence is also one of the parts of peace, Peace Profound. Peace cannot be without silence, silence and stillness. Stillness is silence in the world of motion. Peace can be in the midst of noise but not of it. Peace creates its own stillness and silence in the midst of noise by making little oases where the noise and stress cannot penetrate—but actually where peace is, noise is not. Noise may be around it on all sides but cannot penetrate it, even as the desert presses all around the oasis trying to en-

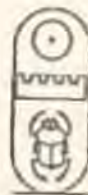
gulf it but the oasis dwells there serene, unafraid and invincible so long as its source is there, the well of water. So dwells peace in a noisy world, secure and immovable so long as it is in touch with its source, the Eternal God of our hearts, the Author of Peace and Concord.

Peace Profound is the meaning of silence, deep, fathomless. Peace is as a strong column which reaches down from the surface of consciousness right down to the deepest depths of personality, a column which is a mighty wall guarding the Soul from all directions. At whatever level it is attacked by fear or harm, the column is there already and fear cannot enter. It is like a space of stillness which cancels the waves or vibrations of fear, so that although they beat against it from outside they are stilled before they can pass through it. They become merged or absorbed into the stillness so that beyond and inside the walls of the column it is as if fear had never even approached. That is the "Peace which passeth understanding" because man does not understand how it comes about—he can only accept and enjoy it gratefully.

Oh, the beauty of silence, deep, complete and still — the unquiet earth wrapped in peace, swathed in silent stillness as in a garment; the strife of living forgotten, the true relaxing of perfect trust, like a sleeping babe—for "underneath are the Everlasting Arms."

It is so quiet in the silence that one can hear the swift tide of life running in one's own veins. It is the quiet of the "still, small Voice," the throb and rhythm of the breathing, pulsing universe of sound, so low in the scale of vibration that it becomes merged in feeling, which is lower still, attuned to the less sensitive nerves of touch.

Strange how our senses are attuned in an ever-ascending scale from touch at the lower end, rising through feeling and sound and on up to the rapid pulse of light which beats upon our eyes and gives us sight. Is it not then feasible that the pulse and beat of vibrations go on ascending the scale to beat upon other senses which must be attuned to receive them, rapid, ever-quickenings vibrations which, unless we seal the lower and more clamorous senses, we cannot pick up? Even as the machinery of



everyday life is switched off in the evening hours so that we may catch all the fine, sweet notes of a musician's prayer in sound—worship without words.

A plane swims across the silence—man's most modern noise against a background of the master silence, more ancient than chaos, for the Creator was, long before chaos. Chaos was the first stirring of creation.

In the infinite realm silence and darkness are negative. They are the absence of light and sound, around which so much of our physical life functions. Light and sound are positive. They manifest to sight and hearing and the greater proportion of the physical life here on earth is made manifest by way of light and sound. Only think how a living person is cut off from ordinary life if he cannot see or hear; he is only half alive to the physical world.

To many people indeed both darkness and silence are fearsome things to be guarded against so that they never approach. How few people voluntarily seek either darkness or silence? Why, all the modern resources of civilization are marshalled to annihilate either or both. Light is always available, either through the switch of an electric circuit

or, away from that, there is the switch of an electric torch. As for sound, look how the radio spans the world, satisfying the craving for sound, for noise, almost anything will suffice that annihilates silence.

But in the infinite realm silence and darkness come into their own. They are positive, measureless, infinite. Light and sound are negative, incidental. They come from the measureless depths, manifest against their infinite background for a while and recede into it again when their work is done. On earth light helps to define the bounds of the flesh, to remind us continually of their presence, holding the soul within their narrow bounds, but in silence and darkness these bonds are loosened; they can no longer confine the soul.

It expands, feels itself free, expands until it fills all space and makes contact with all its fellow souls in the Cosmic Consciousness, mingling in the communion of souls and conscious of its oneness with the soul of the Eternal, the Creator.

Darkness and silence are basic fundamentals—the two primordial points of the principle of the triangle. The breathed Word of God, the third point and from the three sprang all Creation.

TEMPLE DEGREE INITIATIONS

The following Temple Degree Initiations will be held in Seattle and San Francisco during the month of June. Please register with the secretary of the Lodge for the initiation which you are entitled to receive. Addresses of these Lodges are in the directory of this magazine. First Degree Initiation at the Michael Maier Minor Lodge of Seattle, Sunday, June 25, at 2:00 P.M. Fifth Degree Initiation, Francis Bacon Minor Lodge, San Francisco, Sunday, June 11, at 8:00 P.M. An initiation fee of one dollar is to be contributed to the Lodge where the initiation is received.

ATTENTION, MEMBERS OF THE HIERARCHY

All members of the Hierarchy are requested to participate in a special meditation period in their home sanctums, under the direction of the Imperator. The purpose of this particular convocation is known to those who have attained the Hierarchy, and is limited to them. The date: *Thursday, June 29th*. The time: *8:00 P.M. Pacific War Time*. Determine what the time for your community will be when it is 8:00 P.M. Pacific War Time in California.

Members living in foreign lands may repeat the convocation on *Thursday, July 27th*, at the same hour.

All members of the Hierarchy who participate are asked to send their reports direct to the Imperator.



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.)*

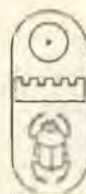
PEACE AND SECURITY



IN quest of peace and security man has pledged and given his fortune, and in some cases, even his life. In these concepts man has included much of his eventual purpose in life in that he has hoped to find within their shelter the conditions and the opportunity which would be conducive to his best ideas of the purposes of life. When these conditions are uncertain or difficult to find, their material value increases. On the other hand, when man's living and existence is simple they be-

come bywords and even open to disparaging remarks.

Security as a concept of an ideal condition under which to live has its origin in the roots of man's self interest motivated by his need to take care of himself. Due to the certain selfish attitudes toward a position in life which is secure, man's concept of what is included in security has advanced little with his progress. When man was first becoming aware of himself and his relationship to the situation in which he found himself living, he developed the idea of security first in reference to self or person. He made efforts to secure his person against harm and injury. In this attempt his first aim was to protect himself from pain or discomfort. It was this urge that led him to find a suitable place



of habitation and to develop natural caves or to build simple structures that would protect him from the elements and from his potential enemies. Within the security of an adequate shelter he gained a sense of satisfaction of having placed outside this area those things which would in any way lend themselves to interfere with his ideas of living and comfort.

As he left his place of shelter he began gradually to add to the means of securing his person against harm or pain or discomfort. He adapted covering for his body; he carried instruments of protection, and developed his perceptive senses so that he could be constantly aware of harm that might lurk in his way. As man's social structure took on importance it became necessary for him to expand his concept of security to include not only his own person but the persons of those about him. Family ties made it necessary for him to protect those weaker than himself because he valued their existence and their associations with him, and even in larger units than the families when it became necessary to maintain tribes or groups of individuals for the well-being of all groups of men, he took all means of ensuring the security of the entire group, taking care of the young and looking out for the interests of common property. Thus security expanded into a concept of a social nature, all of his efforts being directed for the well-being of himself and his group.

Still, within the group itself there was a necessity of self-preservation and of the maintenance of possession, the security of which concerned him. As society became more complex, not only were regulations made for the protection of the group from the outside, but for the security of the individual against the desires and wants of others in the same group. The necessity for man to secure for himself the care of his person, his loved ones, and his possessions caused him more and more to gain a sense of satisfaction and contentment when he felt that work was well done. With that feeling of security came a feeling of contentment until man began to feel happiness in proportion to his ability to have and to hold those things upon which he had placed value. Many times in this progress and chang-

ing of man's concept of himself and his property, he has been disillusioned in coming to the realization that security is not always synonymous with happiness. His realization of its importance has sometimes caused him to overstate in his word and actions the value of the maintenance of himself and what he has.

As long as man's efforts for security were directed for the purpose of accomplishing an end not found in the maintenance of physical objects themselves he secured a certain amount of contentment. But when security of person and possessions became paramount in his life and became a thing in itself to be obtained, man lost sight of its purpose until we have the familiar cases of individuals actually giving their whole time and effort to the maintenance of property and money which they feel would provide the security which, in turn, would be the same as happiness and contentment. When those things which we possess take on more importance than the purpose of possession then we are building our security upon false premises.

Contentment and peace for man results from security of discovering true value. When man has been able to secure for himself not only material things but ideas and philosophies which better enable him to look out on life and his relationship to it, he has then reached a state where no one thing in his environment becomes a danger that would rob him of all value. Many have gone through the experience of losing property and loved ones and have held steadfast to their ideals. In this we see the example of man redirecting his original selfish motives of securing to a larger aim in life, the upholding of an idea or a conviction.

Peace and security go together because with a sense of security based upon a wide range of value peace and satisfaction enter the lives of men. Peace rules men's lives when reason rules men's minds. It is when selfish aims and purposes override true value that man's reason goes out of bound and peace is shattered in order to acquire that which in their distorted thinking they believe brings security. Much of the world's ills are and have been caused by a few who have decided that control of properties not their own would bring

true security. Peace has thus been disrupted in the attempts of these few to secure that which they have concluded is a necessity for their happiness and contentment. The failure of this system has so often been illustrated that there is no use in citing examples. As long as man reverts from time to time to a valuation of his selfish interests above those of a philosophy of life which would adapt him to the entire scheme of living, peace will continue to be interrupted by those whose sense of security makes them think that certain acquisitions are more important than anything else in their lives.

There is a certain security in a devotion to ideals that cannot come in the possession of all the wealth and properties in the world. There has been illustrated in the lives of many about us and in the lives of those who have gone before, the fact that ideals and worthy purposes are more important than anything that can change by material means. If peace and security are to reign in the world uninterrupted, as almost any intelligent person desires, we must increasingly realize the importance of a sense of peace and security within our own nature and our own being. This state cannot expect to become ex-

istent in a social structure composed of individuals whose sense of security and desire for peace are only secondary. As long as men seek first to satisfy their immediate wants and not look beyond the immediate circumstances surrounding them, we cannot expect groups of men to adopt the real meaning of peace as a standard for all others, safe and secure in the knowledge that we are a part of a universal scheme and we must experience the pleasant with the unpleasant, but that in an over-all analysis we can see beyond an immediate present secure in peace with ourselves and with our God.

Contemplation upon these facts is necessary by the individual to instill the feeling of these ideals into our own words and acts. Men have sought the counsel and help of others in formulating their ideals, but more than this men must seek the counsel there themselves to be able to formulate a true philosophy of peace within their own nature. All men and women who look for and toward a better world are invited to share in the Cathedral of the Soul that there may be a means for their being guided toward a more satisfactory state of peace and security in their own lives.



One Plus One Equals One (Continued from Page 163)

less modern theological interpretation of it. The divine trinity or Cosmic trinity is not a thing that is composed of three entities, all of which are so blended that they appear to be one. We often hear the very erroneous and puzzling statement that the God-head is three in one, or three Gods in one. There cannot be three Gods, no matter how philosophically we may attempt to blend them into one God. The trinity represents "All in All" or perfection of manifestation.

When this old secret idea of the mystics was finally adopted by the early Christian church, and later taken out of its mystic setting in the hearts and minds of the secret inner circle of the Church and given in a symbolical and philosophical form to the outer circle or outer congregation of Christianity, its

real meaning was changed or modified to meet the comprehension of the undeveloped and unmystical minds of the public. From that time until this day, although the "symbol of the trinity" has been adopted and revered as the most sacred symbol and principle of religion, its real significance and its real representation of a great law has remained only with the mystics. To the mystics, Jesus Christ represented the sacred trinity, and so did God, but not in the sense that Jesus the Christ and God together were parts of that trinity.

I cannot be more explicit in regard to this transcendental and sublime idea in a public article in a magazine of this kind that reaches those who are not initiates. But I believe that there are many thousands of readers of this magazine who may get from my statements a faint glimmer of the very magnificent and beautiful ideas that are involved in these two great thoughts: "One plus one equals one; and one plus two equals all."





Geber, the Prince of Adepts

By GLADYS LEWIS, F. R. C.



AGAINST a splendid and magnificent backdrop of the Thousand and one Nights and the court of Harun al Raschid, moves the figure of an Arabian alchemist—Geber. Geber—the very sound of his name was to become as magic to students

for centuries to come. Up to modern times, fantastic tales have clouded the true identity and background of Geber, but time has sifted the true from the false, and it has been established recently through much research that Geber actually lived and practised through the greater part of the eighth century, and that he rode in on the crest of the wave of culture that Harun al Raschid encouraged. At this period, perhaps the last half of the eighth century, wise men, students, philosophers, poets, and musicians all were welcome at the seat of the caliphate at Baghdad.

Geber, known as Jabir in the Arabian, was the son of the druggist Hayyan, and though Hayyan did not live long enough to guide his brilliant young son, he left the boy in very capable hands. The young Geber was educated in the finest style of the period; that is, he studied all branches of learning. Alchemy, he learned from Ja far al-Sadiq, a great religious leader of the Shi-ites. With Ja far he studied mysticism and other occult subjects relating to alchemy so that when he came to the court at Baghdad he was a master of the art he was to follow during his entire lifetime.

Under the patronage of the Caliph's powerful ministers, the Barmicides, Geber was given the *carte blanche* for his experiments. Laboratories, equipment, helpers, and anything else he needed was his for the asking and Geber made the most of this opulent period in his life. It is well that he did because the Barmicides and others fell into disfavor with Harun in later years and only a few escaped with their lives, among them, Geber. He found protection in the town of Kufa from whence his father came, and he lived there in seclusion continuing his alchemical experiments until his death.

Geber was worshipped by his successors. They called him "the greatest chemist of Islam," "the Prince of Adepts." "He is the oracle of mediaeval chemists" says Hoefer. "Geber for the history of chemistry is what Hippocrates is for the history of medicine." But to the student of alchemy he is more than that; he is a symbol of the passage of Hermetic knowledge to the Western World. The path of this knowledge took a long and circuitous route by way of the great cities of Baghdad, Damascus, Toledo, Cordova, and finally northern Europe, but the true beginning took place with Geber at Baghdad. There was a lively exchange of knowledge and ideas, as well as material gifts between the East and the West at that time because of the great conquests of Charlemagne, and finally his wary and diplomatic dealings with the Islamic leaders. Hermetic knowledge and the art of alchemy had started its journey to the West.

Now why was Geber called "the Prince of Adepts" and the "first chemist of Islam"? He became the first chemist of Islam because in his pursuit of the

art of alchemy he insisted upon experiment and more experiment. In his works he gave detailed instructions on how to build equipment, the amount of chemicals to be used and also the method was clearly set forth, together with the results to be expected. Geber, in his writings, reveals himself to be a man of an open mind and a generous heart. "This is a figure of the Athanor" writes Geber in his instructions on how to build an Athanor, "Yet if anyone can more ingeniously invent the like let not our invention retard him from so doing." This is a true mark of a master, to encourage his pupils to excel the teacher.

The student finds many controversial remarks concerning the authenticity of Geber's writings. His opinion is swayed from one side to another until clear thought often is hopeless when it comes to *fine points of distinction*. However, an encouraging ray of light comes from E. J. Holmyard of the new Science School, Clifton College, Bristol, England, and we quote directly his simple and telling words: "The authenticity of the books under consideration (the writer is referring mainly to the books comprising *The Sum of Perfection*) is therefore still uncertain. It is possible that they are genuine translations from Arabic books of Jabir; or that they are genuine translations from Arabic books of other chemists; or that they are summaries made in Mediaeval Europe of Jabir's Arabic books; or that they are Mediaeval European forgeries made by an unknown author and merely fathered upon Jabir in order to ensure favourable reception. Whatever the future may disclose concerning them, we may safely say that they are not unworthy of Jabir and that he is worthy of them; and that we know of no other chemist, Muslim or Christian, who could for one moment be imagined to have written them."

First it will be necessary to review what is generally known as Aristotle's theory of the four elements or simple bodies. The idea goes back to antiquity — to India and Egypt, but it is evident that Aristotle gave more life and meaning to the theory. Simply, the Aristotelean theory is this: There exists four qualities, and they are hot and moist with their opposites cold and dry. These

four qualities combine in a very logical manner to form earth, air, fire, and water.

The various forms of all matter were composed of certain proportions of these four elements, and one form could be changed into another by altering the proportions of the elements. Furthermore, Aristotle extended his theory and stated that fire and earth combined to make an earthy smoke which condensed and gave form to refractory stones and minerals; and air and water combined to make a watery vapour which condensed and gave form to fusible metals.

At this point, Geber comes forth with his addition to the theories of Aristotle. Through his practical experience, he knew that Aristotle's theory was a little too indefinite to be of use to the chemist or alchemist so he made additions and alterations, and this modified theory was accepted up to the time of modern chemistry, that is the 18th century. The theory is this: The watery vapour (a combination of air and water) was converted into mercury, and the smoky vapour (a combination of fire and earth) was converted into sulphur. These two elements, sulphur and mercury, then combined in varying proportions to form the metals and minerals. Geber said that if the mercury and sulphur were of absolute purity and if they combined in perfect proportion the result would be the perfect metal — gold. If the mercury and sulphur were not pure and the proportions varying from the perfect, the combination would result in silver, lead, or any other metal. Logically thinking, Geber states that if the impurities and defects were removed from these other metals, gold would result because, basically, all metals are composed alike. However, through his experiments Geber discovered that the ordinary mercury and sulphur as we know them were not the same as the basic or alchemical mercury and sulphur present in all metals and minerals; but that these two minerals resembled the basic elements more closely than any other minerals.

With Geber's theory clearly fixed in our minds, we must examine his wonderful instruction on chemical processes and equipment, and lastly and most important we shall examine Geber, the al-



chemist and the keeper of the secrets of Hermes.

Geber places great importance upon the cleansing and preparation of metals and minerals, and gives explicit instruction for these processes. This must be completely understood and accomplished perfectly before any further work is done. Then before going on with the description of the various metallic bodies and their properties, he lists in great detail the impediments that hinder the artist and the reasons why he meets with failure instead of the longed-for success. "The impediments incident to this work, are generally two, viz: Natural Impotency and defect of necessary expence, or occupations and labours." Natural impotency embraces both the physical and spiritual qualities of man. Physical defects hinder very seriously and also included are defects in our character, our mental make-up, educational training, and general personality. To quote: "There are also, besides these, others who have a soul moveable, from opinion to opinions, and from will to wills; as those, who suddenly believe a thing, and will the same, without any ground at all of reason; but a little after that, another thing: and do likewise believe another, and will another. And these are so changeable that they can scarcely accomplish the least of that they intend; but rather leave it defective." The second impediment embraces "a defect of necessary expence, or occupation and labours." Many brilliant and ingenious men have failed because of poverty or the material cares of this world. These are the unfortunate creatures "from whom this our precious science withdraws herself" to quote the beautiful lines from the Sum of Perfection. Geber's discourse and warnings concerning impediments refer to transcendental alchemy. In other words, the artist in some measure must try to reflect the perfection he hopes to find.

The artist now is ready to go on with his study and experiments concerning metals. He is taught calcination, sublimation, descension, distillation, etc., and the reasons for so doing are given. He is taught how to make his own furnaces and the instructions and illustrations are so complete and clear that any one of average intelligence could follow

them with success. The following instructions have been copied from Geber's Book of Furnaces, "Of the Calcinary Furnace."

"Let the calcinary furnace be made square, in length four foot, and three foot in breadth, and let the thickness of the walls be half a foot; after this manner: Luna, Venus, Mars, or other things to be calcined, must be put into dishes or pans of most strong clay, such as of which crucibles are made, that they may persist in the asperity of fire, even to the total combustion of the thing to be calcined. Calcination is the treasure of a thing; be not you weary of calcination; but study what we have said in our volumes. For imperfect bodies are cleansed by calcination, and by reduction of the calcinate into a solid body, or mass. Then is our medicine projected upon them, and cause given to you of joy."

We now advance to the truly alchemical aspects. As always, the treasure is hidden and the seeker is not always successful, but in reading and meditating upon the following lines from the Sum of Perfection, one of the profound secrets of the Art is revealed to us. "Likewise also, we alter not metals, but Nature; for whom according to Art, we prepare that matter; for she by herself acts—not we; yet we are her administrators." Geber knew and understood that the alchemist was merely the channel for Nature and her divine laws. On the preparation of the solar medicine of the third order, which seems to be almost the same as the philosopher's stone or the great Elixir, Geber writes: "... and in this order is compleated the most precious arcanum, which is above every secret of the sciences of this world, and is a treasure inestimable. . . . Now let the High GOD of Nature, blessed and glorious be praised, who hath revealed to us the series of all medicines . . ."

And thus is transformed before us the first chemist of Islam into the Adept—the Prince of Adepts and the master of the inner secrets of Nature. With loving care he prepared the way for Nature, and she in gratitude smiled upon her servant and embraced him with her shining wisdom.



Temple Echoes

By PLATONICUS, F. R. C.



OME very interesting letters have been received by the writer of this column during the past month. Many thanks to Frater Korbinsky of Philadelphia and to Soror Beyer of Caledonia, Ohio, for your helpful suggestions. A Rosicrucian Frater

who is an Army sergeant in Mississippi, wishing to be known by the symbolical name of Pensator, includes these lines among the thoughtful epigrams and musings of his letter:

"All men are born to battle. The greatest battle of all is with one's self. The Universe is a Cosmic battleground of contending forces and energies.

"What a wonderful thing is the mind! It receives constantly such a confusion of sensations, yet from it can be emitted clearly defined and well associated thoughts."



Human nature, human society and the Cosmos are and ever ought to be objects of the profoundest philosophic contemplation.



People are always interesting, and especially those who are devoted to the cultivation of their higher powers through mystical development.

AMORC's health-minded Grand Secretary, Harvey Miles, is widely regarded among the membership as a sort of balance-wheel in the Order's officialdom. For more than twelve years he has served the Organization capably, shouldering many responsibilities in the Department of Instruction and in the supervision of subordinate Lodges and Chapters of this jurisdiction. In recent years he has been the moving spirit behind the Rosicrucian Orchestra of San Jose, in which his gracious wife and he each play the cornet.

Frater Miles' constant emphasis in talks, articles and personal contacts is that mystical students should not neglect their health and physical strength and well-being while engaged in the subtle processes of spiritual and occult development.

Our Grand Secretary practices his preachments. For many years he was an accomplished gymnast, acrobat and weight-lifter, and today in his early forties he is strong and fit. Yet with this sincere emphasis upon the development and welfare of the outer man, Frater Miles has attained an excellent grasp of the Rosicrucian esoteric tradition, which he is able to communicate to members in a highly effective manner.



It is an exceptional pleasure and privilege to guide the development of a young mystical protege. In the limited teaching experience of this writer, by some odd coincidence, two of the ablest



pupils are young men of Jewish background—Frater Isidore, age 19, of New York City and Frater Sherwood, 18, of Los Angeles.

Friend "Izzy" had the precocity to begin studying the Rosicrucian teachings at the age of 13. Of foreign-born parentage, he has had to struggle all the way against considerable odds. Limited means, lack of cultural opportunities and his own remarkable, if not fully matured intellectual powers have rendered his adjustment to life difficult.

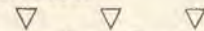
A spirited letter from him last week conveys the information that he has resigned from Brooklyn College because of the "intellectual pride" and spiritual aridity of its professoriate. He is now planning to enter upon medical studies in a leading New York university, leading ultimately to the practice of psychiatry. Through all the varied pangs and vicissitudes of personality growth, Frater Isidore has held fast to his faith in AMORC and its teaching, which bodes well for his personal future and ultimate illumination. Some day, it is my fond and friendly hope, he will attain the full measure of development for which he now yearns so avidly.

Frater Sherwood is a student at the University of California in Los Angeles, majoring at present in the physical sciences. He joined the Order last fall, and is participating enthusiastically in the extension work now proceeding in Southern California. His alert and facile mind is seeking constantly to synthesize the truths which Rosicrucianism has made evident to him with the academic teachings of a modern university. The answers of his psychology professor to certain questions about telepathy and psychical phenomena left him quite unsatisfied, and revealed typical blind spots and prejudices of the academic mentality.

This youthful Frater, too, has a very promising future in higher Rosicrucian development, providing his zeal and purpose do not diminish in the years of growth and trial ahead. Both of these fine young men are a credit to the Order and to the roots from which they spring.

In these lovely weeks of late spring and summer there is no more beautiful or soul-appealing place in all the world

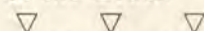
than California's Santa Clara valley, where Rosicrucian Park is situated. Members who have experienced the joys and pleasures of its remarkable environment begin to think nostalgically of the inspiration gained in previous years. A powerful "homing" urge seems to draw one like a magnet to San Jose for the glorious weeks of the Rose-Croix University and the annual Convention. Will you be there this year to drink deeply from the copious fountains of knowledge, inspiration, matchless beauty and fraternal pleasures?



Word comes from Seattle of the very successful conclusion of a ten weeks' period of public and private lectures and extension activity by Frater William Norris, new member of AMORC's National Lecture Board.

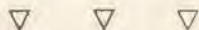
Frater Norris, well-known to Eastern members through his activities as Inspector-General for New York, learned his Rosicrucian principles "the hard way." In the disastrous early years of the 1930's he suffered extreme economic and personal adversities. The life of his beloved wife was taken by an untimely illness, and fortune seemed to forsake him altogether. At the nadir of his life cycle he was led to the Order, whose teachings in the ensuing years became a means of great strength and personal resource to him.

Because of this intimate and searing personal experience he is able to speak with unusual conviction and confidence about AMORC and its work, never forgetting the lessons and demonstrations of his own life. Our best thoughts are with you, good Frater Bill, as you vigorously and loyally carry forward your splendid efforts for the welfare and advancement of the Order!



Let the world say what it will, the companion laws of Reincarnation and Karma are lastingly imbedded in the secret lore of the Rosicrucians and in all genuine mystical philosophy. With them evolution and progress take on higher meanings; the goal of humanity's striving is perceptible, and the eternal promise of immortality is given new weight and hope through the mind's rational assent. Each must evolve and learn until earthly perfection is achieved; then separateness vanishes and the

yearning soul finds blessed union with God.



Two years ago this month there passed from this plane a splendid Frater and mystic, Leopold de Postels of New York City. His life, all too briefly ended, was consumed largely in the quest for beauty and its expression. As an artist he sought to convey impressions of beauty and harmony through the senses to the mind and soul, and to exemplify with color and line the exalted truths of mysticism.

Frater Leopold, though considerably misunderstood by some who failed to assess the depths of his character, left

a profound impression upon those who knew him well. He typified the artist soul consumed by the mystic fire of love and beauty. Upon a wall of the ante-room of the Supreme Temple in San Jose hangs his inspired series of paintings portraying the message of the Twenty-Third Psalm. Many months ago several reproductions of his mystical paintings were presented in this magazine.

May the Peace and Love of the Cosmic continue to abide with this dear Frater, just as the inspiration of his life and ideals will remain forever with those of us who felt the uplifting power of his noble personal example.



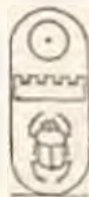
The Philosophy of Jesus (Continued from Page 160)

he was incited by the growing religious intolerance and bigotry of Christianity, as he saw it displayed by those who purported to be Christians. Paul wanted no Messiah, such as Jesus, if he taught, or if his life had inspired his followers to set them against all learning. He wanted no Messiah or religion which hoped to survive only by stamping out all other noble and spiritual ideals which had also contributed to the uplift and the development of man. Consequently, he went to *Damascus*, there to inveigh against Christianity, and to admonish the multitudes that it was a menace to their free thought, and constituted an insidious campaign against the teachings and spiritual truths of the centuries.

And then again a sudden happening occurred in the life of Paul. It is said that he became *illuminated*. During this period of illumination he became converted to Christianity, and subsequently, one of its greatest Apostles. There are various stories from various sources as to how this illumination occurred and which so changed the opinion of Paul that it made him an exponent instead of an opponent of Christianity. There are certain facts which we must not overlook, which undoubtedly brought about this change. *Damascus*, during the time of Paul, was a great center of ancient

learning. More and more, the philosophers of the East, of Egypt, of Persia, and those of Greece were leaving the earlier seats of learning and gathering together and establishing their respective schools in *Damascus*. It was fast becoming a place to which people would journey to partake of that knowledge which they sought. There is every reason to believe that when in *Damascus* Paul began his campaign of inveighing against the Christians, some of these sages realized that he was misinformed. They knew that what Christianity was doing, what it was represented to be by the average follower and church father was a menace to learning, but that such did not represent the true teachings of Jesus. Consequently they must have led Paul aside and given him the true esoteric meaning of the teachings of Jesus. When these were taught to him, when these entered his consciousness, he saw the great depth of their meaning, the great purpose of Christ, the true worth of His teachings and how they had been discolored by the minds of men, through ignorance, or through malice. He was so touched and inspired by this real beauty of the teachings of Jesus that accordingly he was lifted up. He was *illuminated*, and consequently he became converted for the purpose of letting men know the truth of the teachings of the Christ.

(To be Continued)





SANCTUM MUSINGS

CREATIVE LIVING

By THOR KJUMALEHTO, *Sovereign Grand Master*



ANY people upon hearing of the principles of mysticism for the first time, feel that the doctrine of reincarnation and karma is depressing and restrictive. The thought of endless lives appalls them. The realization that every word, thought, and deed must bear its fruit makes life seem like a snare. There seems to be no escape from a web that we unconsciously create every moment of life. They become paralyzed and tongue-tied. They are afraid to live. They want to avoid being entangled in consequences. They are afraid of action. They lose a happy and necessary spontaneity of speech, thought, and action.

This reaction is entirely mistaken. It is as if a diamond cutter were to say, "I am not going to polish this beautiful diamond. Too painstaking an effort is necessary." It is as if a gifted musician were to say, "I shall not devote my life to music. Too many years of practice are necessary." It is as if a woman were to say, "I shall not bear children. Too much pain and sacrifice must be endured."

The Rosicrucian philosophy is the sublimest and most inspiring in the world. It helps you to make a work of art out of your life. It stimulates you to creative living. If there are possibilities for error, there are many more possibilities for creating the good and the beautiful. If there is sorrow there is also joy. If there are moments of depression there are also moments of exaltation. If there are irksome tasks and a tedious routine, there are also creative tasks and lives of distinction and inspiration.

Law makes the universe absolutely dependable. If the universe were not so dependable, even the sunrise would be unpredictable, and it would not be possible for anything to live and grow. A calendar can be planned for a century in advance. Eclipses of the sun and the moon can be safely predicted. A schedule of the tides can be drawn up. An engineer, relying on the stability of the earth, can plan to erect a building, even a skyscraper. He daringly throws a bridge across a river. The engineer does not consider the laws of construction restrictive or depressing.

The physician, understanding the laws of the body, can plan a program to build up your health and vitality. Understanding the mechanism of an automobile, you can derive pleasure and service from it. Law means reliability

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and security. Law means control and power. Divine law is not human law. Man-made law may be restrictive, irrational and unpredictable. But never God's law. To study the laws of nature is to gain knowledge, power and wisdom.

If law is the cornerstone of the universe, then law must also govern every phase of human development. Knowing the laws of life we need no longer fear life. Within these laws, and with the aid of these laws, we can create something beautiful out of our lives just as the artist creates with canvas and paint, as the musician creates with the aid of his instrument. Our present environment may not be entirely to our liking. In the first place, remember that a limited environment is not always a misfortune. An easy environment is not always a blessing. If one is born in an environment of ease and wealth, great stability of character and firmness of purpose are necessary to make the most of one's self and to rise to great heights. A limited environment provides incentive, stimulates ambition, and does not grant too many distractions. One of the glories of our country is the number of men who have risen from the ranks of the wage earner.

Let us, therefore, accept our present condition in life just as it is. Let us not worry about the causes in the past that may have precipitated our lot in life. Let the dead past be as snows of yesterday. Let us concentrate on life today. Let us live in the *Here and Now*. Let us regard our lives as the material we have to work with even as the potter his clay. The cloth in our hands may be cotton or woolen or silk. Silk, however, can be irreparably ruined, and cotton can be glorified. We can be creative artists in the living of our lives. Each one can make his life a thing of joy and beauty, no matter how humble his lot or how restricted his environment. Helen Keller, though blind and deaf, managed to acquire a complete college education. She studied even mathematics and foreign languages. Only recently an actress passed through transition who had been bedridden for eighteen years. Marie Antell made her room a haven of joy and sunshine to which hosts of friends were attracted. She edited a sunshine column in a news-

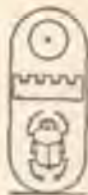
paper. She even earned a living painting Christmas cards.

Let us see how much joy and love and beauty we can put into our lives. Let us forget bad karma and concentrate on good karma. Let us speak kindly words until they become habitual. Let us practice smiling until cheerfulness is built into our disposition. Let us do little deeds of kindness until gentleness, courtesy, and consideration become part of our character. Psychology tells us that if we act the part of an angry man, we shall feel angry. An emotion can be induced. Act the part of a cheerful man and you will acquire a cheerful disposition.

Study yourself, your life, and your environment. What you cannot personally change, accept. If changes can be made through cooperative enterprise, then do your share. You may not be able to change other people but you can change yourself. You can improve your personality. You can enlarge your circle of friends and acquaintances. You can develop your mind. You can develop your talents. You can have the courage to rise above your environment. You can smile inwardly at disparagement, criticism, and disapproval. You can ignore those who would undermine your confidence and faith. You can refuse to let others discourage you. A person of fifty said to me, "I want to study music, but everyone laughs at me." I replied, "If you have a genuine urge, follow it. Why should the amused comments of relatives and friends trouble you? In the course of time, people will become accustomed to what they consider your oddities and will accept them. In fact, eventually they will be proud of you and your achievements."

Consider your life a creative enterprise. Look upon it as an exhilarating and exciting game. Try to get a thrill out of doing things with yourself and your environment. Do not be afraid of music, joy, laughter, gay colors, flowers, perfumes, and love. Do not be afraid of adventure and romance. Let fancy occasionally soar on wings and express itself in poesy. Be not always the stolid realist of whom Wordsworth wrote:

"A primrose by the river's brim
a yellow primrose was to him
and nothing more."



Our greatest opportunity lies in the fact that the future is in our hands. As we develop our potentialities and accept opportunities for service today, so the morrow will increase our opportunities for service and self-expression. No effort is wasted. No aspiration lost. Every bit of mental power that we develop is ours forever. Every bit of spiritual power we gain is a permanent possession of the soul. Every desire leads eventually to its culmination. Every ambition leads to its realization. Where our heart is, there will we find ourselves. As impossible as it may seem, we are the creators of our destiny.

What philosophy of life can be more exhilarating? To believe that we are the chance products of a world of chance, to my mind, destroys every desire for progress and achievement. How can one survive the thought that chance alone has given one a raw deal in life? To believe in predestination, an iron-bound faith, in the old orthodox sense of the term, is indeed to make life seem like a prison cell, nay, like a trap. That our life is in our hands to do with it what we will is the only thought worthy of a beneficent, creative intelligence. We are the makers of our joy and our sorrow. Hitherto we have blundered like children. Today we are emerging from childhood. We are beginning to understand. We are learning the laws of life. We are learning to cooperate with these laws. We can even learn to create with these laws. What greater incentive do we need to live and love and learn?

Shall we cease making errors? Not for a long time to come. But we can accept them philosophically. We are all making errors all the time. Life's method of teaching is through trial and error. Where experience can point to the better way, let us be intelligent enough to profit by it. Where the way is yet uncharted, let us traverse it in the spirit of pioneers, explorers, adventurers. Where would modern science be if

men had been afraid to explore the ocean depths in submarine or diving bell, to traverse the atmosphere in an airplane, to cross jungles and deserts and inaccessible mountain-peaks? Brave men have ever been attracted by adventure and romance.

Let our personal experiment in living be our great adventure and our great romance. Although the world seems so large, we need not feel insignificant. We, too, are necessary in the great, divine scheme of things. Although our souls are but sparks, yet they are divine sparks, offsprings of the divine, creative principle itself. If we have been indifferent in the past, let us slough off our indifference like an outworn garment. We can discard the attitudes and emotions that belong to an unthinking past. Let us see how much we can accomplish in the years still remaining to us in this incarnation.

Let us derive from the Rosicrucian philosophy all the inspiration it has to give us. Let us utilize all the principles that our sages have discovered and tested. Let us be enthusiastic members of a joyful and progressive brotherhood. Let us attract others through our optimistic outlook upon life, our zest for living, our courageous rising above the difficulties and restrictions of our environment, our insatiable curiosity for experience and knowledge, our intense interest in the problems of our community and the world, our love of life, and man, and God.

Propaganda, then, will be superfluous. People will come to us of their own accord to discover the faith that sustains us and keeps us young. We will become a magnet for the beneficent forces of the universe. We will be a blessing to all who know us. In us will be fulfilled the blessing of the Scripture: "We shall be as the children of Aaron, loving peace and pursuing peace and in us shall all the nations of the earth be blessed."

INFORMATION AT YOUR FINGER TIPS

We are now about to offer a complete index of the "Rosicrucian Digest" and its predecessor, "The Mystic Triangle," covering all volumes from 1923 to 1943 inclusive. This bound, mimeographed index is complete in every respect and will be a source for quick reference to all members wishing to refer to subjects and articles in the twenty years covered by this index. This complete index of approximately 125 pages may be secured from the Rosicrucian Supply Bureau for \$1.25 postpaid.

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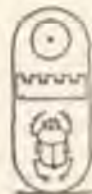
The Philosophic Value of Ancient Healing Methods

(Continued from Page 157)

ancient healers used to look sharply or in a peculiar manner at their patients. In doing this, various mental psychological principles were usually unconsciously used. The so-called "Evil Eye" brought many stories to the attention of superstitious people of the day. Fetishes and other imitative objects were used to suggest to the patient through visualization certain ideas which the healer wished to convey. The principle of this type of healing, which was suggestion, has come down to us today and may be found in many schools of mental healing. All of these schools of mental healing without exception, use suggestion, whether they realize it or admit it. In fact, the power of suggestion extends over into the field of so-called miracles like that of Lourdes. In this case the suggestion is brought about by the fetish or environment of the famous cave. In the professional mental healer's office he has certain surroundings of books, mottos, etc., all tending to inspire various suggestions. There is a certain amount of time wasted by many people in using affirmation or autosuggestion. Too many people are inclined to believe that by merely repeating words they can abolish actual ailments. Mere platitudes, beautiful thoughts, inspiring literature will perhaps act as a soothing syrup to a person's mind if he is relaxed, but suggestion is best employed when it can reach the Self Within. Perhaps the best general book on suggestion has been "The Practice of Autosuggestion" by C. Harry Brooks. This book was published some twenty odd years ago by Dodd, Mead & Company and is now out of print. "Rosicrucian Principles for the Home and Business" contains the best chapters on "suggestion" as applicable to the business world of any book yet published. Perhaps the greatest healing movement based upon "suggestion" that has started in this country is the Emmanuel Movement. It started on the Atlantic Coast in the year 1906, later spread across the continent to the State of California, but is now inactive. One of its practitioners, now dead, has stated that he did not need prayer or hypnotism

but could heal a person instantaneously by the mere power of suggestion. The subject of suggestion will repay anyone's study. For Rosicrucians, the best affirmation to use is the "Confession to Maat." This should be repeated or affirmed just before going to bed at night. There is a suitable distinction between the two different "I's" mentioned in the confession. The "I am" at the beginning means the outward personality while the words "I am" at the conclusion is the true spark of divinity of the individual. The use of the two words, "I am" have been often misrepresented as used by a great many people in their affirmations. For one who is religiously inclined the 23rd Psalm will serve a similar purpose. Another method for getting suggestions into the subconscious mind is that of using a mirror and talking to oneself seriously and quietly. From a philosophical point of view the student should remember that suggestion is a two-edged sword which can be used against himself as well as for himself. As a matter of fact the business world and the advertising world take advantage of all subtle powers of suggestion in trying to promote their own ends. Great energies and talents can be aroused within the individual himself by his own and proper use of autosuggestion.

The power of "words" have been known to mystic and occult philosophers down through the ages. "Words" have been vibrated audibly and silently to achieve certain mystical results. The old chants of the medicine man—the so-called patter of the salesman, all tend to show the power of "words." The new science of semantics is bringing to the attention of modern educators the strange power of the uses of words which have been known to mystics for hundreds of years. The ancient Egyptians had a method of concentration and repetition of words on the various parts of the human body. This practice released a great deal of power from the stored up energies of the physical bodies. It also affected the so-called sixth sense of the psychic body and had a profound effect upon the spiritual and moral life of the one who used it. As a matter of fact this exercise was primarily aimed at untangling the web of emo-



tional conflict in which every individual is enmeshed by the time he becomes an adult. Most genuine spiritual healers recognize the fact that the physical appearance of disease is only the result of some broken law of nature or of Karma or of some mispent emotion within the individual. The late Dr. H. Spencer Lewis wrote many times that people could heal themselves if they would only stop and analyze their thoughts and their emotions. Instead, they will go from one doctor to another in an effort to have stamped out the warning signs of nature which break out on their body. The true place of healing is in the spiritual or the psychic counterpart of the individual. The greatest difficulty a person has in analyzing himself is to bring to light self-deception, cynicism, meanness, pride and hypocrisy. A so-called manifestation of disease means either one extreme or the other. The old teaching of moderation which has been written about from, the Rosicrucian, Franklin to Buddha will go a long way to help immunize most people from sickness. A general planning of life's activities can be accomplished by paying proper attention to our work, our play, our spiritual life and our home life. When there is a limitation of either of these four, eventually a warping will show itself, first in mental life and then in the physical body of the individual.

In conclusion we can see that there have been certain underlying similarities of ancient healing methods with those in use today. Also, the average person of today is still influenced by the laws used by the ancient healers. It is up to the

individual who would survive the confusion and turmoil of the modern world to study the principles of the various systems of healing and become his own physician to a certain extent. In an emergency when healing or medical advice is needed he should be able, not only to select the proper healer, but to select a reliable one. Most Better Business Bureaus will be glad to furnish advice to the public when they are in search of a doctor. Health bureaus and public libraries have available booklets which enable people to discover the type of specialist or medical doctor needed. We should keep in mind at all times, however, that no disease is hopeless—nothing is impossible to cure. The powers of nature, the adductive quality of thought, and the Cosmic will back up one who is determined to become well. The study of philosophy and mysticism will lift the average person out of his physical self*. The study of philosophy will engage people's minds with universal ideas. It will teach them of the Supreme Soul of all creatures, of the Divine reign of law, the evolution of all grades of beings and will tell them how they may become acquainted with the great cycles of mankind and planets. When thinking these expansive ideas, thoughts of sickness and of temporary bodily illness will appear very, very small. As a matter of fact, this will be the art of true healing for then we will be getting rid of any illness that we ourselves may have produced.

*Socrates said: "There is no cure for the body apart from the soul."



Masters and Mountains

(Continued from Page 154)

Not long ago, I read an individual's reference to a strange edifice and certain weird exercises which were related to have taken place in it, in the Andes of Peru. Strangely enough, it referred to the immediate region where I had visited but a few months before. True, that region was exceedingly mountainous, one of the most mountainous in the world, but no such place existed as a

mysterious city, with vast temples. The region has no timber so consequently these things could not be concealed from the eyes of even the casual observer. The tops of the mountains can be seen quite clearly from the air, the majority of which are frozen perpetually, and covered with deep glaciers. Therefore, if we must ascend mountains to pay homage to our gods, let them be the *planes of consciousness*, not just the upthrusts of the earth's surface, or flights of fancy.



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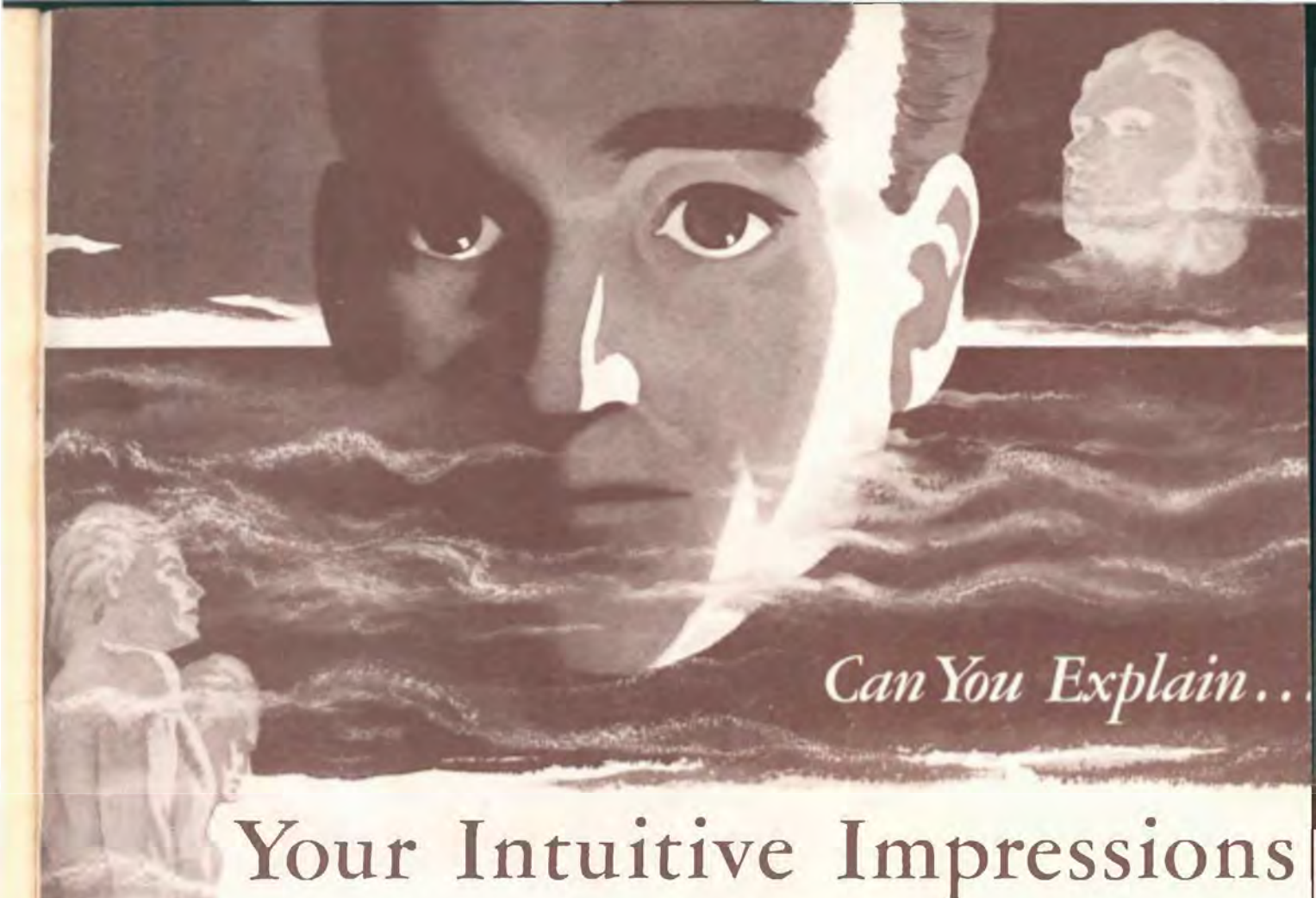
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