

ROSICRUCIAN DIGEST



NOVEMBER, 1932
25c Per Copy

Suggestions

ROSICRUCIAN EMBLEMS

Members desiring Rosicrucian emblems may obtain them from Headquarters. They are made of gold, beautifully inlaid with enamel, neat in size, and consist of the triangle surmounted by the Egyptian cross. Men's style emblem with screw back, \$1.85. Women's style, with patent safety catch pin, \$2.00.

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Rosicrucian Candlesticks: Beautifully designed to represent Egyptian columns like those in Egypt and in the Supreme Temple at San Jose, finished in dark red mahogany, mounted on double triangle base. Each will hold regular size candle. Price \$2.50 per pair, postage prepaid.

Sanctum Cross: Design of this cross is like the famous Egyptian Crux Ansata (the looped cross), mounted on double triangle and finished to match the candlesticks, with red stone in the center of the cross. A very beautiful and symbolical ornament. Price \$2.00, postage prepaid.

Student's Membership Apron: For those members who wish to wear the typical Rosicrucian triangle lodge apron while performing ceremonies at home, this symbolical device made in the ancient manner and easily tied around the body and containing the Cross and Rose within the triangle, will be found very appropriate. Price \$1.35 each, postage prepaid.

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Boxes of twenty-four sheets of beautiful blue stationery, broadcloth linen finish, with envelopes to match, club size. Each sheet bears a symbolic Rosicrucian emblem. This is fine stationery to use in writing to a friend or acquaintance to show your affiliation with the Order. Price per box, \$1.25, postage prepaid.

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Made especially for your automobile, but can be used anywhere. Made of solid Art Brass Burnished, with Red Metal Rose. Emblem is identical with the smaller emblem worn on lapels. Easily attached to radiator. Five and one-quarter inches high. Price, \$1.30, postage prepaid.

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Beautifully printed and embossed gum seals about the size of a twenty-five cent piece in red and gold to be used in sealing envelopes or on stationery. Contains the emblem and name of the Order. Price 50c per hundred, postpaid.



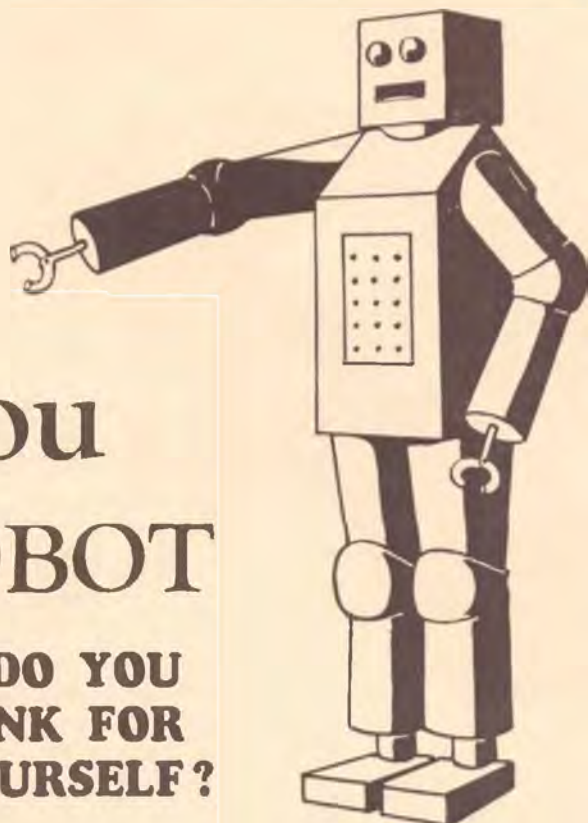
THE SAVIOUR'S GREAT CRIME

Among the high charges made against the Great Master was the significant one, that He broke bread and performed miracles with the lowly. This painting by Lhermitte shows the Saviour among those He loved, regardless of their social position.

(Compliments of The Rosicrucian Digest)

Are you a ROBOT

---OR DO YOU
THINK FOR
YOURSELF?



DARE you throw off the shackles of tradition and orthodoxy? Do you close your eyes and say, "What was good enough for those before me is good enough for me?"

For centuries the knowledge about himself has been kept from man—suppressed. Today the Rosicrucians, a NON-RELIGIOUS Brotherhood, offer every man and woman the opportunity of a frank study of life's mysteries. Do you know the facts about thought formation, law of vibration, life on other planets, whether there is a soul? Will there be created higher forms of life than man? Advance beyond the restrictions of creeds and sects—learn of these things. Keep pace with this era of mental freedom.

THIS FASCINATING FREE BOOK

Send in the coupon at the right TODAY and receive the FREE book, "The Wisdom of the Sages." It will tell you how you may share this knowledge, satisfy the longing to know, and achieve real happiness in life.

ROSICRUCIAN BROTHERHOOD
AMORC
SAN JOSE, CALIFORNIA

Just a reminder—the Rosicrucian Brotherhood
is NON-RELIGIOUS




THE WAY

SCRIBE, S.P.C.,
ROSICRUCIAN BROTHERHOOD,
San Jose, California.


Please send me a free copy of "The Wisdom of the Sages." I am sincere in wishing to know more about the Rosicrucian teachings.

Name.....


Address.....




PYTHAGORAS




KEPLER




PARE




ARISTOTLE




NEWTON




AMENHOTEP IV




ST. FRANCIS




SOCRATES



EINSTEIN



ST. MARTIN



BACON

ROSICRUCIAN DIGEST

COVERS THE WORLD

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

Vol. X NOVEMBER, 1932 No. 10

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THE ROSICRUCIAN ORDER—AMORC

ROSICRUCIAN PARK SAN JOSE, CALIFORNIA

The THOUGHT OF THE MONTH HYPOCRISY AND FRAUD

By THE IMPERATOR



HERE is no particular reason why I should have selected this strange subject for the thought of this month, except that very shortly the newspapers and the magazines will be filled with advertising for the holidays and then we shall see more glaring examples of hypocrisy and fraud than we see during the remainder of the year. It is strange how much hypocrisy and how much fraud we Americans, or we thinking people of any part of the world, will tolerate and put up with day after day and year after year and take it all as a matter of course. And it is strange, too, how many persons of supposed high standing and ethical goodness will not only tolerate this hypocrisy but permit it to be associated with their business and with their everyday affairs.

There is often much said about the hypocrisy that is found in some of the churches or in religion, as though we should find less in the churches and religion than anywhere else. Well, that is so. But, after all, churches are composed of human beings and religion is merely a more or less intellectual-emotional movement on the part of an aggregation of human beings. We should therefore expect in the churches and religion all the weaknesses of the human race.

The average man and woman is greatly incensed when the discovery is made that fraud has been practiced upon them. Yet these same persons will indulge in a fraud or hypocrisy of their own without the least prick of their conscience. Even great newspapers and magazines that publish glowing and radiant editorials on the value of truthfulness and honesty are indulging in hypocrisy and fraud in so many departments of their business that if an angel from somewhere could come down to earth and analyze it all they would think that the terms honesty and truthfulness were unknown. Such magazines and newspapers will quickly and very learnedly argue against the practices of someone else and point out in a very definite manner the smaller element of hypocrisy and fraud that they find in them. They will force the writer of a story to change some part of his copy because there is the least taint of falsehood or hypocrisy somewhere in it and they will rise in their dignity and say, "We, as editors, cannot afford to have anything of a misrepresentation or untruthfulness appear in our publication."

They will censor the advertisement of those who are clamoring to get into their pages in order to publicize their business and will tell many of them that there is a single word of misrepresentation, or an implied thought of misrepresentation, or an illustration that is not wholly truthful, or a possibility of misunderstanding through the reading of the advertisements, and that these things must be eliminated or changed before the advertisement can appear in

their publication. These editors will censorially appear so pious and so honest and straightlaced that you would think anything of a hypocritical and fraudulent nature could never live in their consciousness. Yet if we examine closely into the departments and business methods of these magazines and newspapers, we will see that they are wilfully and deliberately misrepresenting many facts and taking advantage of phrases with double meanings and words with ambiguous interpretations in order to deceive the public or fool their readers.

Here in the United States there are two newspapers published within a few miles of each other. In fact, they are so close to each other that their publishing buildings are almost in sight of each other. Their circulation reaches the same people and each of them is fighting for predominance in the journalistic field; each of them censors its advertisements so carefully that if a woman who is placing an advertisement regarding a furnished room happens to say that she has hot running water all the time when it is only occasionally hot they would probably call her ad very deceiving and forbid its publication. Certainly, they both pose as great representatives of truthfulness and honesty yet both of those papers announce over the radio almost the same statement regarding their worldly position. One of them claims to be "the leading paper of the State," and the other one loudly proclaims to be "the predominate paper of the State." Both of them mean the same thing.

When they make such statements both of them are trying to make the listeners believe that they are the largest, most widely circulated, most influential newspaper. Yet one of them is telling an untruth, surely. Each knows what the other is saying and each knows that there is something wrong somewhere in the statements that they make. The truth of the matter is that the one paper that is the most insistent upon its being the leading paper is the one that is the most severe in its censorship of advertising matter in its pages. Yet it has the smallest circulation of the two papers and therefore is not in any position to say that it is the leading paper

of the State. It criticizes misleading advertisements offered by its supporters with a very pious attitude but throws all the piousness to the winds when it advertises itself.

You read advertisements in the magazines and newspapers about the new models of automobiles. You read in these advertisements that the manufacturers have made careful research and engineering investigations for a number of moons preparatory to bringing out the new model and that the new model has the very best engine, the very finest kind of springs, the very best all-steel body, the most conservative form of gasoline consumption and everything else that is desirable. It assures you that every part of the entire car is guaranteed by the manufacturer and that if you buy the car you will find absolutely nothing wrong with it. You take all of this advertising at its face value and believe that the manufacturer honestly means what he says. When you go to buy the car, however, you find that the dealer frankly tells you something as follows: "I don't care what the manufacturer says about the guaranteeing of his car. We can't guarantee it nor does he. He sells it to us on chance and you have to buy it on chance. There are probably all kinds of errors and mistakes, flaws and weaknesses in the car. We haven't had time to find them and the manufacturer hasn't tried the car out to find them. The best that the manufacturer can do for you is to sell you the car on a basis of 'you take a chance with us.' Therefore, Mr. Buyer, we will sell you this car on the following terms. You can run it for sixty days and if you can catch us lying or find the flaws in the car within the sixty days or within two thousand miles, we will make good any part. If you haven't found the flaws in that time, you are out of luck and we win, and that is all there is to it."

Then to make sure that you don't find the mistakes and errors within two thousand miles or sixty days' time the manufacturer and the dealer tell you that you must not drive the car over twenty-five miles an hour for the first month or the first thousand miles, and after that you must continue to drive it very carefully. How can you find the



real mistakes within sixty days with such driving? Every car owner knows it takes six months or a year for the real errors and weaknesses in any car to be discovered. If the car manufacturer was honest and there was no hypocrisy in his advertising he would guarantee the car to be perfect as long as it held up on four wheels and would run and there would be an unlimited guarantee of the replacement of any flaws or errors on the part of the manufacturer, but we see that in this advertising of the automobiles the truth is not told and the hypocrisy is carefully hidden. It is all done within the law, it is a standard form of advertising and there is no kind of fraud in it that is either criminal nor intended to be deceptive, as they say.

In the advertisements of foods we find many misrepresentations and much hypocrisy. But we take it all as a matter of course and if we have been tempted to buy some of the new things and found they were not what they were supposed to be we laugh it off and let it go. We take the view-point of the man who said, "Such is business!"

The moving picture page announces a new picture and tells you that they are going to charge the same price of 35c but this same picture in New York and Hollywood is being exhibited at \$2.00 and \$3.00 per ticket instead of 35c. They want you to think that in New York and some parts of California the public thinks enough of the picture to pay \$2.00 or \$3.00 to see it, and, therefore, you should be willing to pay 35c. What the advertisement does not tell you is that in New York or Hollywood where they are charging \$2.00 and \$3.00 they are holding one performance a day instead of two and the picture is preceded by a long and very elaborate setting or "atmospheric prologue" that costs almost as much to make as the picture itself and this prologue and the many persons appearing on the stage in connection with it is what brings the high price and that at 35c you are not going to see any of this prologue nor any of the acting on the part of the special cast. There are some men operating theaters who would not allow their children to misrepresent

a single statement at the table or during a social affair at home but who do not hesitate to place display advertisements in the newspapers regarding such pictures with hypocritical insinuations that you are getting a \$3.00 performance for 35c.

A shoe store advertises that its \$6.00 ladies' shoes will be sold at cost and then they say the cost is \$2.40. Other stores advertise that they have sales of merchandise at cost prices. The public believes that the word cost is what the retail dealer has paid for the merchandise. It is a hypocritical statement and the advertising managers know it. The truth of the matter is that the word "cost" here means the price he paid for the merchandise plus the cost of overhead operations of the store, the cost of advertising, and the cost of a number of other things—with a little profit. The advertising managers of the larger stores will tell you that the average rule is that nothing must be sold even at so-called "give away" prices without obtaining 60 per cent above the actual wholesale cost of the merchandise. That 60 per cent is to cover all selling operations and advertising. Such advertisements are almost as misleading as the ones that used to appear in the farm journals saying that for ten cents you could secure a steel engraving of George Washington and in exchange for your money you received a two-cent postage stamp. The Federal Government thought that such advertising was so fraudulent that it warranted them in arresting the advertisers, yet other forms of misleading advertising constantly appear in local papers and magazines without any censorship.

The Better Business Bureau of America is devoted to carefully watching not only all forms of advertising and publicity but all forms of business activity. In each large city there is a branch of the Better Business Bureau and if there is one in your city you should get acquainted with it. Look in the telephone book and see if you can locate the Better Business Bureau of your district. Whenever you see that any questionable advertising or any kind of solicitation is made at your door that seems exaggerated or too beautifully liberal, hesitate before you buy and call

up your Better Business Bureau on the 'phone and find out what they think about the proposition. They can often save you much money, anxious hours, and legal trouble in the signing of papers because they are soon made aware of the fraudulent activities in their communities.

The man who comes to your door and tells you that he is giving away new sewing machines in exchange for your old one in order to advertise and demonstrate in your neighborhood is not telling you any more of a cock and bull story than what you will read in any of the advertisements in your paper or hear over the radio or elsewhere by firms or individuals who pretend to be extremely pious and honest. The sewing machine man only wants to get your old machine away from you so that you will have none except his and therefore feel obligated to keep his and in order to keep his new machine you will find that the contract you signed did not contain any of the liberal conditions that he explained to you but is a strict out-and-out buy-and-sell contract, calling for a large sum of money with a definite monthly payment. Once your name is signed to such a paper you can be sued and brought into court with all of the attendant complications and unpleasantness.

The United States Bureau of Standardization and other departments of commerce have attempted to standardize certain terminology in our language so that we will not be so greatly confused. They have forbidden the word silk to be used in an advertisement unless it is real silk and there is no such thing as an advertisement about rayon silk. Rayon is not silk, it is rayon, and the word silk should not be used in connection with it. Similar bureaus of standards have announced that there are over one hundred kinds of fancily named furs on the market and all of them are rabbit fur. The fancy names are only intended to deceive you.

A certain form of roofing is announced by its manufacturer as guaranteed for ten years. You pay an extra high price for such roofing and after the local representative of the manufacturer has put the roof on your house you

find it looks good till about the end of the first year, then when it begins to leak you send for the roofer who put it on and ask him about his guarantee and he tells you that it is guaranteed not to leak for ten years—providing that each year you pay him to come and patch up the leaks. Then you read the contract and you see that the long worded, windy, involved, and ambiguous guarantee really says that if proper attention and proper repairs are made on the roof each year the roofing will last ten years. The only wonder is that they limit it to ten years under such an arrangement and do not guarantee it to last for a thousand years which it could, of course, if you lived up to the agreement.

In our public school work, in our charity work, social welfare work, and all our other activities, we can carefully lift the lid and discover forms of hypocrisy and fraud. I am not trying to say that this is limited to a few of the activities in our present day life, nor to all. There are honest organizations and honest individuals who have carefully and at great expense eliminated every possibility of hypocrisy and deception from their business and daily life. A great many of these firms and individuals are doing very little business because of their great honesty. The point I wish to make is that we have become so used to hypocrisy that we would feel lost without it.

If we turned to our newspapers and magazines and never saw the words, biggest, greatest, finest, longest, most endurable, cheapest, healthiest, etc., we would wonder what had happened to the vocabulary of the English language. We like exaggerations and gross misrepresentations. We were always fond of the bombastic advertisements of the circus men. Everything must be, "the greatest show on earth." Every exhibit we see must be, "the only one in captivity." A shoe merchant would soon go out of business if he advertised his shoes as being "a pretty fair grade of shoe at a pretty fair price." We are accustomed to saying that everyone's baby is "the most darling baby I ever saw," when it may be the homeliest or the most unattractive



one. We speak of some friend's personality as being "beautifully magnetic," when perhaps our husbands and our wives at home would say the very opposite.

We know of this tendency to exaggerate and elaborate in the lives of our children and during the period that they are devotees of fairy tale books we say it is only the undeveloped imagination or a child's tendency. But later in life we try to correct the child in any mis-statements, while we ourselves indulge in them freely in our social conversations at the table and elsewhere.

One thing is certain, however. The rising generation of young people is going to be less hypocritical and therefore perhaps less fraudulent in all of its activities. They have already cast aside the false standards of man-made laws and are taking everything at its real value and calling a spade a spade. Conversations that were shallow and hypocritical have been easily seen through by them and thrown aside by them so violently that they will never be picked up again. The frankness and honesty in all the conversations between the sexes of the young people is something that would astound some of us

older hypocrites who used to want to talk that way but did not dare to do so.

After all, their frankness and freedom of thought is going to lead to a purer race and a purer standard of living than any we have had in the past. Our hypocrisy never prevented any of the sins and errors of human weakness and with all of the seeming indifference to moral codes on the part of young people today, we do not find that they are any more immoral than the younger people of the hypocritical days. And when they come to go into business and have the world's affairs to deal with in the next few years these young people are going to conduct business with less hypocrisy and deceit than at any other time in the past. There is a process of regeneration and purification going on in the hearts and minds of the people throughout the world. The young people started it and the older folks have had to follow. The result is going to be a new cycle of world affairs and it is going to change conditions from the thrones of the kings and queens down to the simple peasants and in every country and with every race of people.

Hypocrisy and fraud have had their day and the dawn of tomorrow is filled with truthfulness and honesty.

READ THE ROSICRUCIAN FORUM



IS THE EARTH A HOLLOW GLOBE IN WHICH WE LIVE?

Two months ago we made an announcement to the readers of the "Rosicrucian Digest" that we had available a fascinating series of lectures dealing with Arcane Cosmology. The special lectures treat of such questions as, "Does man live on the inside or the outside of the earth?", "Is the earth the only exception in the universal scheme?", "Is it a cell with life on its surface, in contrast to other cells with life in their centers?"

This series of lectures has proven very popular. A great many members have subscribed for this special course. It is a subject which is now being discussed by science, due to the fact that the present theories of Cosmology are being disputed by eminent scientific schools, each having their own contentions.

This supplementary series of lectures on this fascinating subject with adequate charts and tables will grip and thrill you. The lectures are based on the scientific investigation of such eminent persons as Charles Newbert, and the research of "Koresch," as well as many prominent Rosicrucians of the past. There are twenty-one lectures in the entire course. You may receive TWO of these vitally interesting lectures each month postpaid, for a fee of 50c per month, or you may send in a remittance of \$5.00 and receive the entire course, whichever you prefer. It is well worth the small investment monthly to the REAL THINKER. Send your remittance and name and address to Cosmology Secretary, Rosicrucian Order, AMORC, San Jose, California.

*The
Rosicrucian
Digest
November
1932*

Three hundred sixty-eight



The "Cathedral of the Soul" is a Cosmic meeting place for all minds of the most advanced and highly developed spiritual members and workers of the Rosicrucian Fraternity. It is a focal point of Cosmic radiations and thought waves from which radiate vibrations of health, peace, happiness, and inner awakening. Various periods of the day are set aside when many thousands of minds are attuned with the Cathedral of the Soul, and others attuning with the Cathedral at this time will receive the benefit of the vibrations. Those who are not members of the organization may share in this unusual benefit 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 by addressing their request for this book to librarian 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.*)



it and read it very carefully, for the average letter we have received says that it does more to help members understand the Cathedral of the Soul and the contacts than anything we have published since the original pamphlet called Liber 777.

Three hundred sixty-nine

HERE have been many comments coming to us in regard to the statements made in this Department of our magazine last month and if any of you have failed to read the Cathedral Department in the October issue you should go back to

We know from the correspondence that thousands of members each day are making contacts and deriving benefit from these contacts with the Cathedral. Each week the letters indicate that more and more members are succeeding in making these contacts and that more and more unusual results are being obtained. Sometimes the letters are from far distant points in foreign lands and at other times they are from members nearby. Often in serious emergencies, when other help cannot be secured, our members turn in their anxiety and perplexity to the Cathedral and find there a reaction that they never expected to find but nevertheless hoped to find.

We trust that all of our members will remember the Tuesday night special meeting that is held in the Supreme



Temple by the highest officers and members, especially for the purpose of contacting our members in their homes and sanctums. Remember that the time of this special meeting here in the Temple, with sacred music and spiritual meditation is from 7:45 to 9:00 o'clock, Pacific Standard Time. Wherever you may be at this period on Tuesday evenings of each week, sit down quietly and send your thoughts and your inner self in communion to this Temple as the members send out their thoughts to you, and you will find a soothing, spiritual effect that is more beneficial to you mentally and physically than anything outside of the deeper contacts with the Cathedral of the Soul. Those who are non-members are also invited to take advantage of these helpful periods of Cathedral contacts.

Our members are especially urged to take many of their mental and physical troubles to the Cathedral of the Soul for help. In so many letters that we receive from members asking us to correct some temporary physical condition that annoys them, we plainly see where such members could have gotten quicker relief by taking the problem to the Cathedral at one of the regular contact periods. Learn to attune yourself in this way and learn to help yourself rather than depending upon others. This is what we are aiming to do with all of our teachings and all of our exercises. While we are perfectly willing to do our part, we do not want our members to feel that we are operating a great national clinic or institution of healing where they can always write or telegraph to us for immediate help in every little ailment, when they could learn to do these things themselves and do it just as well and more quickly and with greater satisfaction. How are you going to learn to do the great work of helping others if you do not help yourself? If all of our members relied upon our help here at headquarters and this continued throughout the years with a constantly growing membership what would become of all the other great work we are doing? We realize that in emergencies and in very serious cases it is important to get in touch with us and we are thoroughly happy

in doing our utmost in such cases, but, nevertheless, we still want to instruct and help our members to help themselves for therein lies the great aim and purpose of the organization.

Expectant Mothers

Undoubtedly one of the greatest helps that we can give to women is that which is rendered to expectant mothers. In over ten years of regular practice of the Rosicrucian methods of helping such women at the crucial time of child birth, we have not had a single serious mishap nor an unpleasant report. In fact, hundreds and hundreds have reported, stating that the event was the most satisfactory, the most surprisingly short and comfortable that could be imagined. This special service is offered freely to every one of our members or to members of their immediate family. All that is necessary is that as the crucial moment approaches and there is every indication that the event is about to take place a telegram should be sent to AMORC Welfare Department, AMORC Temple, San Jose, California, stating, "I believe I am now ready for the help that you can give." This should be signed by the member, if it is a member. If the telegram is for someone else, then the telegram should read, "Mrs. So-and-So is now ready for the help that you can give," and then sign the member's name who is asking for our service. No other information need be put in the telegram for these "Red Letter" telegrams, as we call them, are thoroughly understood by our telegraph clerks here and by every officer of the various departments and they are given prior consideration when they arrive here regardless of the time of day or night. Such a telegram should be followed within a week by a report from the member stating when the child was born and other details and giving us the name of the child if it has been decided upon. There are no fees or obligations of any kind connected with this special service and every expectant mother can depend upon having an unusually successful and fortunate experience at this critical time. By telling young mothers, especially, about this service you can re-

Three hundred seventy

lieve them of a great deal of their anxiety and therefore help to have a cheerful attitude of mind at a time when it is most needed.

Our interest in these children does not stop at this point for we write to the mothers and give them much helpful advice regarding their own care and the care of the infant, and there are many things that we can do in helping mothers in regard to the problem of feeding, nursing, and caring for the infant child. If any mother in our or-

ganization is having such infantile problems, especially in regard to the matter of diet during the nursing period, nothing should be done in the way of substitution of food or changes in diet without writing to us and getting our suggestions. There is no fee or obligation for this service. All in all we want to make the Cathedral Department and the Welfare Department two wonderful institutions of helpfulness and with your cooperation we can do so.

READ THE ROSICRUCIAN FORUM



OUR GREAT LOSS

Rosicrucians throughout the world, and especially in the United States, will be saddened by the knowledge that the Rev. Dr. Robert Norwood, the great Light of the Church of St. Bartholomew in New York City and master, teacher and inspiration to the many thousands who have known him personally, has been called from our earthly midst to rise through Higher Initiation to the Kingdom of God.

His very magnetic life with its marvelous and beautiful ideals was an inspiration to all of us; and his teachings in the pulpit, on the lecture platform and in books illustrated constantly the highest thoughts of our sacred principles.

To me, his going is a very deep and personal loss, for, during the many years of our close friendship I had grown to love him greatly as a brother, a friend, and a living example of the ideal life. I am sure that this spiritual contact is not broken, but all of us will miss his personal, earthly kindness and leadership.

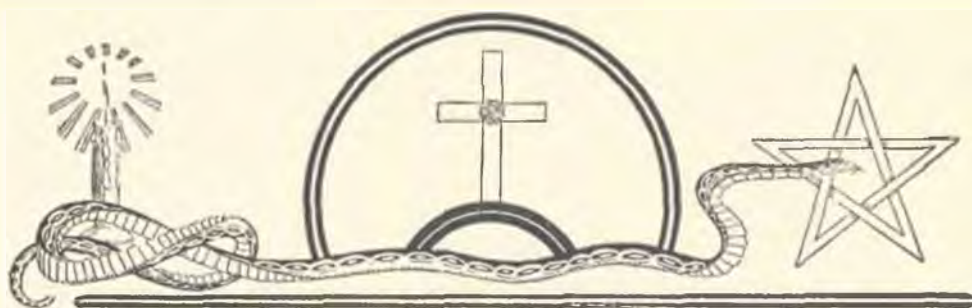
Our members who have not known him will do well to read in the libraries or elsewhere such books written by him as "The Modernists," and "The Man of Kerioth," or "The Witch of Endor," and many others all published by George Doran Company of New York. These books and his many writings, as well as many beautiful thoughts hidden in the passages of Rosicrucian texts, are as scintillating as jewels of Cosmic revelation, and will become a monument to his memory and a diadem of glory that will remain throughout the ages.—*The Emperor*.

PUBLIC LECTURES IN ROSICRUCIAN AUDITORIUM

I am sure that all Rosicrucians and all persons, whether Rosicrucians or not, who are interested in self-improvement and inquiry into the mysteries of life will be pleased to know that we are resuming our Sunday night public lectures here in the Francis Bacon Auditorium, Rosicrucian Park.

The first of the series of public lectures to be given during the fall and winter months will begin Sunday, November 6th, at 7:30 P.M. These lectures and mystical services are absolutely free of any admission charges or collections. **EVERYONE MAY ATTEND. The public is invited.** If you live in the vicinity of Rosicrucian Park, Naglee and Chapman Streets, or if you may be travelling through San Jose, do not fail to attend these sessions in the attractive Francis Bacon Auditorium every Sunday night. Remember the above mentioned date for the first lecture.





A Message From A Woman Master

HELPFUL, INSPIRING ADVICE FROM FOREIGN LANDS

By ADRIAN SANTI



IMPORTANT NOTE: The following message, sent to the members and friends of the Rosicrucian Order of America, comes from one of the few great women Masters of Europe whose activities in behalf of the Rosicrucians are well known in Czechoslovakia, Germany, Austria, Switzerland and Italy, and whose good deeds and high attainments are recognized by Rosicrucians throughout the world. ADRIAN SANTI is the pen-name or impersonal name of Madam Marianne Kubelik, the wife of the famous violinist. In this article the Master reveals why she adopted an impersonal name and how the Rosicrucians of foreign lands carry on their work under a symbolical name and are forced by political conditions to veil their Rosicrucian activities. This special message and another one which we will publish later, comes to us from the Master's Sanctum high in the mountains overlooking the lands which come under her immediate jurisdiction.

The Master is the author of a number of books such as "Misteri," "Fata-Morgana," "Lebensnormen der neuen Rasse," "Sic itur ad astra," and "Mysteriumok," and other books which have been published in German, Italian and other languages. As one of the Great Masters working under the direct instruction of the Great White Lodge, this Sister has been the advisor and guide to many thousands who have experienced initiation and stepped upon the Path. Her recommendations to students as set forth in the following special article are highly significant and extremely helpful.

—Editor.



CIRCLE is the sign of eternity; a horizontal line drawn within it denotes the demarcation between heaven and earth. This is symbolical. Those who have purified their metals, thereby refining their natures, and who have eliminated

all unworthy matter and turned everything into the pure and holy elements of human nature, are true alchemists and can enter the spheres of heaven and earth. This is the way to make "gold" out of common metals. Some years ago my higher self, having passed through many stages of torture

by fire and purification by water, and having found the Great Path, cried in anxiety for the opportunity to point out the way to others. The urge of this inner and higher self led me to follow the Cosmic urges and intuitive explanations and my soul sent forth a call to all the Rosicrucians in our beloved lands where the languages of my tongue could be understood and at the dawning of a certain day, in accordance with Cosmic law, from all parts of these lands came the clear and clarion answer of responsive selves forming again the nucleus of a great union of Rosicrucians. It meant the coming together of all those Rosicrucians who had been dwelling in silence and secrecy and whose hearts were beating in anxiety for the coming of the golden dawn when once again after a long period of waiting the holy flame of the

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Rosicrucian fraternity would burn again upon the altar. It meant the uniting of all those Rosicrucians who were willing to step forward out of their concealment, willing to work against the counter-currents of worldly materialism and against all undoing, corruptible, destructive, fatal forces, which are envious, jealous, hateful, avid, slanderous. It meant the joining of forces of those who were ready to help "comfort and bring consolation wherever they go."

Under the symbolical name of "Clairy," the better to conceal and yet reveal their identity and their activities, these Rosicrucians formed a new central power fully sponsored by the Great White Brotherhood and protected by the blessings of all the Masters.

Not all who came within the outer circle were adepts, as Rosicrucians, for some were but candidates highly recommended, duly prepared, and carrying within their beings the inherited ideals of their Rosicrucian parents, or the standards of living and understanding acquired in a previous incarnation.

Only those who were ready to live their lives according to the directions given in our books revealing "the rules of life for the new race," could call themselves or look upon themselves as Clairy-Rosicrucians. Every true Rosicrucian knows and understands the points contained in the maxims of life itself as contained in those private books and as life itself has revealed them to us. The real seeker for truth finds in these books the revelation of invisible worlds and new paths to mastership founded upon the great teachings of our Brotherhood.

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Adrian Santi

In this new and growing fraternity far across the seas from your Western World are many who are Masters of long experiences and of previous high development and many who are young upon the Path but extremely adept. They are as members divided into three groups but all are noble-minded men

and women and constitute a mighty constructive force for the highest evolution of these lands. The first group is that of the outer membership, the sincere seekers, the inquiring minds, those whose consciousness and mental conception faculties are unpoisoned and unrestrained and as open as a book with pages unprinted. In the second and third group are those of higher Mastership who find that through service and by guiding others along the Path they bring to themselves more and more of the greater revelations from Cosmic

sources. The first group is as necessary in the great work as the second and third groups.

We must not only look at all things in life but actually see, view, and behold them. There are three ways of seeing—the physical seeing, the intellectual, and the spiritual. The latter is the most mysterious. It cannot be explained. It is known only through experience and through intuition. I know that many will join us, as our lands are filled with seekers, and every experience of life, every conception of physical seeing and spiritual seeing develops more inquiring minds. Even the purely curious are welcome in our outer circle although they do not really belong to us, for until their curiosity becomes transmuted into a real desire,



they do not know how to see and understand.

I have often mentioned that the new race is as old as the world itself but it has to re-gain lost rights and lost blessings and this is new for many. The new born spirit has to gather anew all forgotten truths and learn them again through experience. We must hold fast to the deep meaning of truth, thus only are we able to live it. Because we live it we are unaware of it and we reach immortality and illumination. Nature opens all the secrets to those who know this, and the whole universe belongs to them. But nature rebukes those who misuse and abuse the secret knowledge. Chaotic conditions are caused through impure thinking and through self experimentation with the laws of God and nature.

Spirit is one, but has two tendencies; the high and the low, the divine and the diabolical. Both tendencies exist in every human being; they exist in the macrocosm as well as in the microcosm. Let us conquer all that is unworthy in us; let us transmute the common metal into pure gold; only thus can we become clean and pure hearted. Amen!

We have served the higher world ever since childhood. At the age of four we experienced some mystery which was for us our initiation. We often visited the higher worlds and we continually work toward Cosmic evolution.

Let us mention a few events. On June 28, 1914, an angel-like figure appeared to us saying, "Your son will be born at one o'clock in the morning—call him Raffael."

Since then, the gates of heaven opening themselves more and more, have we entered consciously into the great lodge of the higher world. Don't think we had no problems to solve, no tasks to accomplish, and that all was easy and simple. All who have experienced even the first part of the journey through the gates must be prepared to meet with heavy trials.

Only July 22, 1916, we were permitted to see the Holy Trinity, the symbol of eternity, and we found our higher selves in its pure place and all of its desires ready to make manifestation. This consciousness of Cosmic being opened our inner sources of

knowledge. Now we live, we serve, and we behold all that is to be perceived. And thus was born the authority to send forth the clarion call and lay the foundation for the Clairys. We also saw and contacted all those Rosicrucians who already dwell upon the Cosmic plane and who are the Enlightened Ones and who represent God as messengers of light and truth.

Years passed by. One day in 1928 when in the sanctum with Brother Ametto in our Villa Rosalia, the "Young Master" appeared before us holding a golden cross with a red rose. A delicious scent filled the air. We knew then that the time had come to outwardly proclaim the re-establishment of the Clairys-Rosicrucians to the world and that there was to be another opening of the tomb of Rosenkreuz and the bringing forth of the sacred "body" and that this would be the birthday of the new race.

Jesus Christ said, "Go into Thy closet and pray in privacy." We can uplift ourselves into holy communion with God in different ways. We must admit that a great many are helped by prayers in churches and temples. There they meet with the Almighty in formal way. Others again find Him in the beauties of Nature or during hours of rest and peace or in contact with the Cosmic Cathedral. Some expect the Word of Illumination to come from the lips of some leading personality and there are those who seek for such personalities and are ever lost in the search while the others hear the voice of God through the self within. There are as many ways of perceiving and of hearing the great Divine consciousness and reaching the sacred temple as there are diverse human beings. But many a road leads to heaven. There are many ways to unite with the angels above. Nobody can assert that the right way is through dogma only and no one discovers truth through wholly ignoring dogma. Let each choose the way according to his inner wants and needs. The *how* and *why* are but outer forms of things. Attaining the goal is what matters. We as Rosicrucians respect all that is noble-minded, all that is uplifting; but we pity those who do not find

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nor care to find the way to the knowledge of one's inner self.

An independent thinker may be dogmatic, yet he may also obtain his Cosmic light through inspiration, without dogma. On every Path we find illumination for truth belongs to us all, but not everyone can find it although he may feel himself to be a member of ours or some other noble Brotherhood.

Many things were revealed to us through Cosmic contact in 1928. The present materialistic problems of the world and especially of our own lands were made plain to us and we knew that it would be the fire that would still further purify the metals and separate the dross from that which would become real gold. We knew that during the period of trials and tribulations that would follow throughout the lands it would be difficult to organize and direct the seekers unless the sacred flame of deepest sincerity burned within their beings. But the Great White Lodge had chosen us as a channel and we were prepared to suffer. We were prepared for disappointments, calumniations, and obstacles. Our paths were strewn with thorns but we made progress and the golden cross with its beautiful red rose was continually held before us as the symbol of our task. Everlasting summer brought forth the awakening of the soul. The cross is of such metals that it can be transmuted into the greatest joys of life even amidst the suffering and tribulations of the flesh.

Dear Brothers and Sisters in the Western World, there have ever been and there ever will be, the spiritual hierarchy to guide, lead, and to protect us. We come and go from this world to the other. We live in spirit and in soul continually for these are unperishable, immortal. We only change our part and place in the scheme of things.

In 1922-1923 we wrote a book called the "Misteri" in which our spirit told of life, how to love life, to be happy and contented. Our people read the book and through it found the Path for which they had been seeking, and those who stepped upon that Path have been happy and full of bliss despite the prevailing worldly conditions. It spread

the gospel of salvation and it became an introduction to the true Saviour of man within. The book became a power in the hands of these persons not because of the self Marianne, not because of the name Adrian Santi, and not through the words of the pages only, but because of the eternal truths which our beloved organization radiates in all of its revealed expressions. The Great Masters need those who will serve His will, who feel in their hearts the great laws in operation. Perhaps some of you have sensed this already through the work and teachings of your highest grades. Many of the others, of course, are probably aware of the true Cosmic experiences while still others may believe this only because they hope that it is true, but all the truly initiated ones know that they know.

We have tried to avoid the adoration of names and personalities and through great trials we have reached the point where we now reveal ourselves. As Marianne we chose the simple name of Adrian Santi. We have always been devoted to a Cosmic being known only to us as Adrian who was probably on this earth plane once and who may have been in the Cosmic land for many periods. Our veneration of the great artist Raffael Santi made us choose the name of Santi and soon thereafter he visited us on July 28, 1914, and I knew why we had been urged to choose this name. The great task before us is difficult and might have been made easier were we men, strong and known in commercial circles and materially wealthy; but as women, known only in the world of culture and arts and more in contact with the higher emotions than with the material problems of political life, we have made contact with those whose refinements have proceeded to a point beyond the binding forces of materialism. To them we call as with a trumpet and they hear the golden song that is music to the souls.

To the others our voice is lost and there can be no echo. Those who earnestly seek will find the way to this central point from which will radiate the power of the Brotherhood under the leadership of all the Masters and I shall rejoice in being the least of



them. I pray for the hearty cooperation of all who are on the Path and especially of all who are leading the way in your Western World and whose thoughts have so often reached these lands in sympathy and love. We speak not for Adrian Santi but for the self within, the immortal individuality which is the Real I, the You, the Way, the Oneness, the All in All, yet always One in Spirit. The I, I am; this I, you are. We have recognized it; Plato, Socrates have recognized it. In Egypt, in Lemuria, in all times, all awakened souls have recognized it. The Real I never keeps us back and we are never conceited through it. We remain humble yet noble, with high and lofty ideals. Herewith have we given the key to unlock the riddle of the Sphinx! Fiat Lux!

The capability to receive vitality I send to you through—Ahoel!

Those who cannot believe in reincarnation are kept incredulous in many ways. Never force any of our teachings upon them. Let them come to believe only what they feel and what they experience and in this way truth will reveal itself to them and convince them. Thus shall they be prepared for the greater truths. Each of us must know through experience what to think and what to believe. We must not accept truths because they are the golden words of another brilliant mind. We must learn to lead humanity to self

knowledge and to the gate of truth, at which place through initiations we may disclose that which has been veiled from them and the initiates in turn will disclose what is in their hearts, for this is true initiation. It is only where noble and refined feelings dwell that the initiates are made acquainted with the self within and discover the universal life that lies before them.

We hope that our call will be heard over land and sea and that all Brothers and Sisters of the Rosicrucian Fraternity wherever they may be will join us in prayer and devotion and that those who are not upon the Path and call within their own lands and are seeking may be led to come to the first gate and start toward the goal that lies within their reach. In all lands let all who are inquiring, whether Rosicrucian philosophers, philanthropists, altruists, come and join the world-wide Brotherhood. Let us meet together in a Cosmic and psychic communion. Let us unite in prayer and devotion. Let us join in universal study of universal truths. Let us join hands in the labor that is to be done in God's vineyard. Let us be as one in establishing the new race and in protecting all spiritual workers and all who sympathize and are in harmony with us, and are ever ready to lend a helping hand and ready to fight for the Cosmic rights of mankind. Ahoel!

Adrian Santi.

August 25, 1932.

ROSICRUCIAN CHRISTMAS HOLIDAY CARDS

Last year hundreds of our members wrote to us before Christmas asking whether we had holiday cards bearing the Rosicrucian greetings, or symbol, which they could mail to their friends. We prepared a very beautiful folder consisting of fine, novelty paper, with envelope to match. On the front of the folder is an attractive picture containing the Rosicrucian symbol in gold, with decorating appropriate for Christmas and New Year. Inside of the folder is a timely greeting. These attractive greeting cards are printed in several colors and gold. They may be purchased from us at the special price of six for 80 cents or one dozen for \$1.40, with the envelopes included. Orders for these will be received at once, and delivery will be made to you, postage prepaid, at once. State the quantity of these you desire, and enclose the remittance for that number. No less than six to each order.

Why not order a dozen of these and use them to send greetings to your friends? The distinctive greeting and the unique folder will be a pleasant change from the usual monotonous form of Christmas greeting cards. Address your orders to the Rosicrucian Supply Bureau, Rosicrucian Park, San Jose, Calif. as soon as possible.

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Am I Making Progress?

A LITTLE CHAT WITH SOME OF OUR MEMBERS ABOUT
THEIR PERSONAL DEVELOPMENT AND ADVANCEMENT

Installment No. 1

By THE IMPERATOR



THIS is to be a personal little talk with those members of our organization or others who are studying any system of personal development and progress along the paths that lead to a higher and better life.

I would like to have you feel that this is a little round-table talk right here in my sanctum, and that I have invited you who are of this type of mind to come and join the circle for a little while.

I am addressing myself particularly to the man or woman who has devoted a year or more, perhaps five or ten, to a system of cultural development that includes the development of psychic faculties of the inner self. I am especially speaking to those who after sincere study and practice of the teachings, whatever they may be, and after giving full devotion and interest to the work wonder whether they are making the progress that they should make.

The question arises as to how to judge the progress of the student who is earnestly struggling along the path and hoping to achieve the great goal. Such students believe that the masters or teachers may have psychic methods by which such progress may be judged, but they wonder if there is not some other way that does not include any intangible element, and which is more positive to them.

In the first place, all cultural and mental development is essentially of the inner self, and we can find it in the outer self only when it manifests from the within to the without. I might say it is like the power that is resident within a stick of dynamite. You can not ordinarily determine what that power may be, especially not by any examination of the material, outer self of the stick, nor can you determine it by the tests that are in no way a challenge to the power within. Dropping the dynamite on the floor is not a challenge to its locked up energy. It is not one of the keys that unlocks that energy. Hitting the dynamite with a stick or stone is not a way to unlock the power within. Chemically testing it or watching to see whether it changes



its color or size will give no information regarding the real secret that is so intangibly hidden in its chemical elements. It is only when a proper test, a proper key, or a proper challenge is applied to dynamite that its real nature is revealed.

The same is very true regarding psychic, mental, cultural, or mystical development. It makes little difference by what name you call it, or what system or course of study is followed. All good systems tend to build up that mighty reserve of power and intellectual comprehension and direction that is possible to put within the human consciousness. There is no way to test the mental capacity of a man in regard to his ability to weigh great matters and balance them, analyze them, and reduce them to a basis of comparison, and then render a judgment, except by a test of reality where he is put face to face with such matters. There is no way to tell whether an eminent chemist is capable of solving a chemical problem unless an actual problem is put before him in all sincerity. We cannot tell what a great musician will do under inspiration unless he is actually inspired with something from within, or from above, that is compatible with the highest development of music within him. To ask him to play at a dance party and play some lively music would be no test of his development as a great musician and student under a great master.

Many of the psychic abilities and powers resident within man are conservative in nature and intended to be conserved for certain specific purposes. The creative power that can be built up in a man or woman is not intended by nature to be carelessly spent and exhausted in mere pleasures of the flesh and indulgences that are insincere and of no real value to either the man or the Cosmic source of all power. Many of the psychic abilities within man are limited in form of manifestation to certain channels of expression, and until these channels are opened and an impelling force attracts them and pushes them into motion they do not manifest.

In these, for instance, is an invaluable power of mental or psychic de-

velopment, and when properly used it is of the utmost value. But it would be of little value to man, and certainly a great detriment if that faculty were to attempt to manifest itself constantly. If, for instance, all day long this faculty would tend to impress upon the outer consciousness of each human being a sense or premonition of that which is about to occur, every moment of such a person's life would be filled with the vague impressions of portending events, and such persons would anticipate the ringing of every bell, the coming and going of every person, the incidents of unimportant matters, hourly and momentarily. Our mental poise and ability to relax and rest, and our time for thinking and judgment would be upset, and the mind would become an unbalanced mass of involved mental impressions, and soon the value of intuition would become negative and we would prefer its total absence.

The creative, healing forces within the psychic self that are constantly being built through the proper courses of study and exercises do not constitute powers that can be played with momentarily and with indifference as one would play with a watch chain or a finger ring in periods of nervous relaxation. It is only when there is a real call from the constructive processes of the human body that the creative powers within man release themselves and go about their business in a serious way, knowing that the task before them is an important one and a real challenge to them, and not a mere test or skeptical inquiry as to their possibilities.

While the health of the human being remains good and the constructive processes are drawing in a conservative way upon the creative powers and maintaining an upbuilding of the human body, there is no real and surprising manifestation of the forces that are being created within the body, and we may even doubt that such forces have been augmented by our studies. When illness, or an emergency such as an accident or sudden operation comes upon us and there is a real call and need for the powers we have been building up, we discover then to our satisfaction that we have a reserve power and increased ability to meet the

condition that we did not have before.

The same is true in regard to the psychic attunement with the Cosmic. Here is something that is extremely intangible and indefinite in a well, normal, healthy, busy person. The man who is a banker, and goes about his banking business either as a clerk or director of the bank from hour to hour giving all of his thought as he should to the business at hand, and then goes to his meals and eats normally and properly, and in the evening or mornings takes the proper amount of exercise and indulges in wholesome pleasures and happiness, is very likely to be almost totally unconscious of the degree of development that has taken place within him. Why should he feel his Cosmic attunement like something hanging on his arm, or a weight on his back, or a cross that he has to carry? Why should it be of such a nature that he should always be conscious of it, and know it is something he always has with him?

Years ago it was generally said by the medical professions that a good constitution, or a good heart, was the mainstay of life, and it would tend to save the life in any extreme emergency. Men who are fearful of operations, or strains of any kind, were told that they had a good heart; therefore, they need not worry that when the time came the heart would do its duty and maintain life for them. Now should such a person who has a good heart be conscious of it all the time? Or should he feel that because his heart does not jump out before him and beat so strongly that he feels its beating in every part of his body, he hasn't a strong heart, or is lacking in heart strength? Would you say that such a person is arguing rationally when he says that because his heart has not manifested itself to him in any particular way that he doubts its existence, or that it is any more than a normal heart and is of doubtful emergency power?

If we were always as aware of our perfect normal health as we are of the slightest illness or abnormal condition in the body, we might be better able to judge when we are enjoying the benefits and blessings of health. If we were as keenly alive and appreciative of our good fortune and beneficent situations

as we are of the unfortunate ones, we might be better judges of the changes that take place in our lives. When the student on the path is building up an increased degree of attunement with the Cosmic, and is bringing an influx of vital and re-creative energy into his body that is keeping him well and preventing breakdowns and illnesses, he is hardly aware of the magnificent blessing that is being poured upon him and takes his good health for granted, and in fact may not be conscious of the excellent condition and increased vitality that has come to him.

This is due to the fact that we measure our situation in life not by the fortunate and normal things that make up the incidents of the day, week, month, and year, but the unfortunate and unpleasant ones. We look upon the peaceful, tranquil, healthy life as a positive standard of conditions more or less to be expected, and it is only when certain things to which we have become accustomed, or certain things which we anticipate are lacking or absent, that we become aware of any change that is taking place in our lives. In other words, we have adopted negative conditions as a standard or a gauge by which to estimate what is going on in our lives. We know when we are fortunate; we know that an unfortunate change is taking place when things that we have wanted or things which we possess are lacking. We know that our health is not proper when we find we are ill; we find that we are going backward in our place in life when the lack or absence of things increases. When desirable conditions are on the increase we take these more or less complacently, and assume that they are merely normal, and not extraordinary and above and beyond the normal.

Many students on the path who have not been keenly alive to the changes that have taken place within the body through their psychic development and Cosmic attunement have been forced to realize the situation through emergencies that have been rather serious. One student interested in aviation had a very serious catastrophe in which many bones were broken, and many muscles and tissues were cut, torn, and



injured. The physician in the hospital concluded at once that both of his legs would have to be amputated just above the knee. He was in too weak a condition to protest, but one of our representatives did protest, asking that the Cosmic be given a chance to help him. The physician insisted that only a miracle could cause the tissues and bones and other parts to grow together and heal without infection and blood poisoning. The plea of our representative was listened to, however, and the physician agreed to delay a time and watch carefully what changes took place. His limbs were placed in plaster casts for a few days and then examined and the blood tested. Apparently, everything was going better than they anticipated, and the plaster casts were replaced and eventually all the bones and tissues healed after being properly set and adjusted. The physician frankly stated that his blood contained the most remarkable degree of creative energy and wholesome chemical elements that they had ever seen in a man of his age. It was then that this member realized and keenly appreciated what had been taking place within his body for several years.

I know of scores of cases that are similar to this where the Cosmic attunement and increased degree of vital energy through the continued psychic changes that had been taking place saved a life in a crucial test. But there was no way for this student to test what had been taking place within him until a real challenge was presented that automatically and in a perfectly proper way called forth all of the reserve power and creative energy that was there.

There are many unusual mental tests where a real challenge existed, such as the young man that was stranded at sea and had no means of communication who concentrated throughout the night that his mother might have a vision of him in a small motor boat floating on the ocean. The mother did receive such a picture and phoned the police, and they turned their search toward the sea instead of inland where they believed he had journeyed and lost his way. No amount of superficial or artificial testing of his ability to mentally transmit a

picture would have ever given him the perfect manifestation that was given to him when a real need occurred. He probably would have smiled at any statement from the master of his class or his teacher or instructor regarding his progress in such psychic matters, and was probably unaware of his ability to do the very thing that he needed most in such an emergency.

There are little ways in which the student may recognize his progress if he will take the time to indulge in self-analysis from an unbiased and unprejudiced point of view, but he must lift his outer self away from the inner self and separate the two in the thought world while he is making such an analysis. He must view himself as from an outside point, if he would see himself properly in such an examination. First he must ask himself whether all of the material things of life, all of the indulgences of the flesh and of the objective mind, or all the pastimes, the small amusements, interesting experiences and amusing incidents that kept him entertained in the years that have passed, are still as appealing to him as they ever were. If he finds that some of these things now seem foolish, a useless expenditure of time, a wasteful expenditure of money, or childlike or sordid, or beneath his dignity, then he may be sure that he has made some progress in cultural development. Then he should examine the nature of his reading in the years that have passed, and note whether the same form of reading attracts his attention today and can hold his attention for minutes or hours. If he finds that there is a change in this regard, and that only more intellectual, more instructive, more peaceful, more constructive reading can interest him, then he may be sure that he has made some progress in the intellectual field.

Then he must look back at the problems of life that used to annoy him and bring fear, doubt, concern, anguish, or perhaps depression into his life. If he finds that today he views these unpleasant things of life with a broader view and sees no reason in any of them to become depressed or fearful, or hesitant, and can cast them aside as inconsequential, feeling sure that he

can turn each of them into the right channel and bring about the desirable results in spite of the conditions that surround them, then he may be sure he has made some progress in the mastery of his understanding of the realness and falseness of life's incidents.

If he finds, through his analysis, that he is attracted to a better class of people today than he used to be, that music of a better class appeals to him now, that pictures and stories of a better and higher class seem to fascinate him more than they ever did, then he can be sure that he is getting more in harmony with Cosmic law and Cosmic beauty. If he finds that his own attitude is more cheerful, hopeful, expectant, than it has been in years gone by, then he may count himself as really making fine progress toward the goal of his ambitions, as well as fine progress in the mastery of life.

A review of one's health alone, or one's financial condition alone will not constitute a proper examination. Such an examination is very apt to be undertaken at a time when there is doubt in the mind as to whether any progress has been made. It is not likely that any such examination would be made when all the evidence around one was convincing in its assurance that progress has been made. Therefore, when examinations are usually made there is some cause for doubt, and this cause may be poor health, a depression in financial conditions, a lack of employment, unpleasant surroundings, or some one thing of a temporary or passing nature. To take such incidents then as a standard or gauge of the progress that has been made, and to assume that because these unpleasant things are still possible that no progress has been made is to deceive yourself.

I can never forget one of the passages in Jacob Boehme's life. He was only a poor cobbler, but a good one, and his mind constantly dwelt on mystical philosophy while he worked on the shoes in his little village. As his mental and spiritual view-point of life rose higher and higher he felt the urge to speak of these things to those who came to his shop, and gradually many assembled there at different times in the evenings, and many came during the

day, to listen to him. His discussions became so frequent, so profound, and so illuminating that more came to hear him talk and express his ideas than to patronize his business. Then he said to himself that he was growing poor, and each month saw less business and more talk, and the old scoundrel of a tempter that is ready to whisper into the ear of every human being and discourage him tried to impress Jacob with the fact that if he continued to soar in heavenly realms with his spiritual illumination and great philosophy he might just as well expect to go to the poorhouse and be a failure in life.

Fortunately for all of us, Jacob did not measure his progress in life by his financial income, or he would have destroyed his manuscripts which he has left for all of us, and would have brought an end to his mental explorations in the spiritual world and devoted himself more thoroughly to his cobbling business.

By what standard are you measuring your progress in life? What does life itself mean to you? If you were upon a sinking ship out in the ocean, or in a burning building on land and all escape from seeming destruction appeared impossible, would you not do what millions have done under similar circumstances and offer all that you possess, all of your worldly goods, and blessings, in exchange for life itself? Would you not willingly say to any person who could rescue you that you would give even the clothes on your back, all your jewels, all your money and material things, in exchange for an escape from your dilemma? If that is what life means to you and it is so good, so great, and so grand that even at this very moment you would be willing to sacrifice every material thing you have in order to preserve your life, then surely you must expect that that life is going to become of great value to you in the future. If in consideration for your life you would be willing to start life over again without the slightest material possession, then you should consider yourself fortunate now in the possession of any material thing and look upon the life you have, the freedom you have, and the privileges you have as the greatest things that the



universe can give you. From this point of view it is immaterial how much progress you make financially, or how much progress you make socially, politically, or in any other sense so long as you are making progress in the only way that progress can be counted; namely, in a keen, vital consciousness of having life within your body.

Would you say that you had made great progress in your studies and in your development along the path if tomorrow you were to become a millionaire by the gift of great sums of money through the kindness of someone or the transition of a relative? Hardly would this be true because we have millionaires in this country and elsewhere who have never stepped upon the path of development, and have no idea of what such development and progress means. In fact, they do not have in their entire body the development you may have in one hand. Would you say if you were in perfect health without a single ache or ailment that you had made marvelous progress on the path? That could hardly be true either for this country is filled with healthy beings who have no more interest in self development, psychic progress, self-mastership, and similar subjects than has an infant in its crib. Many of them would not even know what it is that you are interested in.

Would you say that a freedom from worries, cares, anxieties, responsibilities, debts, obligations, duties, time clocks, labor, etc., would indicate that you had made great progress? Then I want to tell you that in many of the big city parks throughout the year you can find men lying upon the benches or under the trees asleep, or you can find them along automobile highways drowsing by the hour without any cares, responsibilities, obligations, debts, anxieties, labor, or anything else, and they do not know where they are going and care less. Each day is the same to them, and they live the hobo life with complete happiness and have no more understanding of what you and I mean by progress on the path than has the tree under which they sleep.

Your progress cannot be measured by any such standards. There is a time and a place for each challenge and each test, and there will be a time and a place for each demonstration and manifestation of the development that is going on within you. Your first duty and obligation to yourself is to continue with your desires and efforts toward progress. Your duty is clearly defined. Having once started upon the path, neither must you doubt nor question how and where the progress is being made or advancement is being attained so long as you have your face turned toward the symbol of light, life, and love; and so long as your journey faithfully toward the distant horizon, which invisible as it may be you know is the goal of your desires, you can be sure that you are making progress, and that you are advancing. The ship on the sea at night, and even in the day, sees nothing of the distant horizon toward which it is plowing its way steadily, unrelentingly, and with such a determination that not all of the passengers nor desires of friends could persuade the captain to alter the course. Yet he sees not the goal or port toward which he is moving, but rests calmly in the knowledge that so long as he points his face and the wheel of his ship toward the invisible port and plows his way toward it, he is making the progress that he should make, and that when the time comes for him to prove that his efforts have been fruitful there will be ample proof, and ample manifestation.

You are the captain of your ship, and you should not expect that untoward incidents, unpleasant things, negative situations, abnormal manifestations are the gauge or guide of your progress. Let faith sustain you and determination move you with hope as the light to guide you, and you will find that an uncertain though eventual degree of progress is made at the close of your life that has been perhaps the preventative of many ills and trials and the cure of many serious conditions of which you have not been aware because they have never occurred.



PAGES from the PAST

BENEDICTUS FIGULUS

Each month there will appear excerpts from the writings of famous teachers and thinkers of the past. This will give our readers an opportunity of knowing of these lives through the presentation of writings which typify their thoughts. Occasionally such writers will be presented through the translation or interpretation of other eminent authors or thinkers of the past.

This month we introduce to you Benedictus Figulus. Benedictus Figulus was an alchemist, poet, theologian, philosopher, and physician. Like many of the mystics and philosophers of the past, especially during the middle ages, he was interested in alchemy, alchemy in a physical sense; that is, the transmutation of baser metals into rare metals, and also the transmutation of the baser elements of one's nature into the higher and more noble virtues. It is believed that the name Benedictus Figulus is a nom de plume. Many names have been suggested as being his, but nothing definite of an historical nature has ever been brought forward to prove that any of these other names were his. He was an ardent disciple of Theophrastus Paracelsus, as were many of the mystics and philosophers of his time, and especially those who were interested in material alchemy. One cannot call Benedictus Figulus a purely original writer. He seems more to be an editor, commentator, and translator, rather than a creative writer. Most of his works consists of an ingathering of a friend's manuscripts. His most popular work, and most interesting one, "A Golden and Blessed Casket of Nature's Marvels," is one of this type. Though he produced many books his writings are very scarce. It has been definitely established by historians that he was a member of the Brotherhood of the Rosy Cross; in other words, of the Rosicrucians. Some even say that he had to do with that famous manuscript the "Fama Fraternitatis." It has also been contended by others that though he was a member of the Rosicrucians he was merely a humble Neophyte and had not attained the prominence or the recognition which would permit him to prepare any pronouncement for public distribution, or to have greatly contributed to their writings or works. It is with pleasure that we give below excerpts from the most interesting of his books, "A Golden and Blessed Casket of Nature's Marvels."



OW, there are two bodies in man, one formed from the elements, and the other from the stars. Through death the elementary body, with its spirit, is brought to the grave, and the ethereal body and spirit are consumed in their firmament. But the

spirit of the Image goes to Him in whose image it is. Thus each one dies in that of which he is, and is buried in the same. Thus, also, does death divide from each other the three spirits of man. Therefore, the wise man is he

who lives in the wisdom given him by God; lives in the image of the Lord, the same ruling over his planetary and elementary body. But, brethren, man should walk, as regards his earthly body, according to the law of Nature, as did the old heathen Sages; and, for the rest, in the Will of God and the Holy Spirit, and not set the mortal body with its wisdom above the Immortal Image (as almost all the world now does, with its fancied spurious wisdom). Neither should he reject the Eternal Image for the animal body in his fancied wisdom, wherefore the Lord Jesus has not said in vain His Gospel concerning the tax penny: "Render unto God the things that are God's." What did He mean to convey by that? Why, this, that the body, according to



the natural life, belongs to Caesar, and shall be subject to him as to its earthly head upon earth. But the soul belongs to God, and the same shall be given again to God, and shall make answer for its work. That is, he shall return Him His Image according to the Spiritual life, as to his Heavenly Lord, from whom body and soul each separately come. Therefore he shall walk in His laws according to the Will of God, that he may return to God His Image, and the eternal fiery breath of life entrusted him, as it were, shall be given into Abraham's bosom, and not be cast out from before His Face eternally into outermost darkness on account of godless, devilish life and conversation. Such was Christ's meaning and object. Now he who lives according to the Image of the Lord, overcomes the stars, and should with reason be considered a wise man, although by a blind and senseless world he may be held as a fool."

* * *

"The first is the great, full-meaning Book of Nature, written not with ink or stylus, but by the finger of God, wherein, lying open before our eyes, are inscribed and registered Heaven, Earth, and all creatures therein, through the sacred impress of the Three in One—which volume is called Macrocosmus.

The second is the Small Book, which with all its leaves and pieces is taken from the larger work, and this is Man himself, for whose sake all that God has ever created is there; the same also is called Microcosmus. And man alone is the instrument of Natural Light, to fulfill and shew by arts and wisdom what God has ordered in the firmament. Also He has further ordered that man have a twofold magnet—viz., one composed of three elements (his body), and hence also he attracts them to himself—another of the stars, by which he attracts from the stars the Microcosmic tense. Therefore, the Reason of man has a magnet which attracts into itself the mind and thoughts of the Stars. From these, I say, yet another arises in the true believers, Magi, Cabalists, and this third magnet is hidden in the image of God, in man's soul. The same penetrates, through faith, to Him from whom it came, and

seeks eternal wisdom from the Holy Ghost, promised by Christ to it. It must be well remembered that there are two souls in man, the Eternal and the Natural, that is, two lives. One is subject to death, the other resists death. Thus also there are two souls, the Eternal and the Natural,—the Natural soul is in the starry body, and the starry body in the fleshy one, and these two together form one man but two bodies.

There are also two heavens in man, the one is LUNA CEREBRUM, the Cagastrian heaven. But in the heart of man is the true Iliastic, Necrocosmic heaven. Yes, the heart of man itself is the true heaven of Immortal being, out of which the Soul has never yet come, which New Olympus and Heaven Christ Jesus has chosen for a dwelling in all true believers. The third Book is the Holy Bible, the Holy Writ of the Old and New Testaments, which explains to us the two preceding Books. The Divine Chronicles, inspired by the Holy Ghost, shew how the Great World was created for the Small World (Man), who in the great world is fed, nourished, and preserved by God the Father. The same, after the Fall was by God's Son delivered from everlasting punishment, who also has been born again through water and the Spirit, is fed with the Heavenly Manna and Immortal Food of the New Creature, and is guided by the Holy Ghost to the knowledge of all Truth.

Generous Masters and Friends, from these three Books we can, by the Grace of God and the Holy Spirit, learn that which will profit us in body and soul for Time and Eternity, and avoid all heathenish deceitful books, of which the world is full."

* * *

"To come at once to the point, I will begin by saying that the nearer man was to the Creation of the World the greater was his desire for a knowledge of Him who had created him, with Heaven and Earth, and all that therein is.

The desire was so strong that it left him no peace until he had found what he sought. At that time there was neither Theology, nor Astronomy, nor Medicine. Man knew no more than he

had heard from his father Adam, how he had been created by God and placed in Paradise, had sinned therein, and had been expelled therefrom, into the trouble and misery of this world.

How, then, should man know his Creator? In Heaven God was far removed from mortal eyes. Man could not behold Him in flesh and yet live. What should he do to find his Creator? Whilst meditating thus he observed—doubtless by Divine inspiration—that the Master can be recognized by His Masterpiece, in the great world and the little world (which is man) made out of the great world—or rather taken from and separated from it. Thus, man acknowledged the Master in His works in that great world therein he saw a small grain grow into a great tree. He reflected further that the world must once have been different from what it now is, and that the seed grain which grows into a tree must once have been something else than a grain. He could not understand these things with his human reason, but continued to seek, and invented many arts, among them the "Art of Water." For he beheld how everything was, by fire, destroyed and reduced to what it had been, i. e., to earth. He, therefore, thought of separating things by means of water, not to destroy them, but to see whether hidden properties might be revealed to him by this separation. Thus, after much pains, he at length discovered the ART OF SEPARATION. Then he wished to know how everything in the great world was put together, and so divided that world into three parts—Animals, Vegetables, and Minerals, i. e., one part he gave to the animals; the second to things growing out of the earth; the third to things growing under the earth. Then he began diligently to investigate one class after another. Man he assumed to be the noblest and most intelligent creature of God. By farther

using his Art of Separation, and by comparing one thing with another, he found that the primary matter of man and the primary matter of the great world are one and the same thing.

But this primary matter of the world and of man is a Crystalline Water, of which Holy Writ says: "Before God created Heaven and Earth, the Spirit of the Lord brooded over the Waters." Thus water became a primary matter of both. But where remains the Spirit of the Lord, which brooded over the waters, after the two worlds, i. e., heaven, and earth, and man had been created from the same? I reply, in the primary matter of man and of the world. God, who is Perfection, has wished to dwell in man. But here the following questions might be put: how did man know—since the primary matter of man and of the world is a crystalline water—how could man know whether the Spirit of the Lord had remained in this primary matter of the world, or of man? I reply, he knew it by the Art of Water, for Water was his teacher. This teacher shewed him how the world dies, how the Spirit departs from it, how the body is without Spirit, the Spirit without body. He saw how the Spirit returns to the body, and the body revives. He saw by the decay of the world that it did not become again what it had been before. Hence it became plain to him that God dwells not in that which passes away, but in that which is Eternal.

Thus far I have recorded (1) how God Almighty in the beginning created two things, the Great and the Small World; (2) How man was taken from the Great World and became a separate world; (3) How he discovered the Art of Water and learned what was the primary matter of both Greater and Lesser World; (4) The qualities of each; (5) How the world is temporal—man eternal."

ROSICRUCIAN TEMPLE SESSIONS

Every Tuesday night, there is conducted in the Grand Lodge Temple, special services for meditation and for the practice of mystical exercises. These special sessions Tuesday evenings are for MEMBERS ONLY; whether you live in the vicinity of San Jose or whether you are travelling through, attend the Tuesday night mystical sessions in the Grand Lodge Temple.

More detail about these periods of contact may be found in the 'Cathedral Contacts' Department of this magazine.





Intellectual Etiquette

THE BALANCE OF VALUES, MORAL AND SPIRITUAL

By E. H. CASSIDY, F.R.C.



It is undoubtedly true that any one who calls himself a mystic must expect to meet with incredulity, and often ridicule, from the general public. This state of affairs is usually explained by drawing attention to the inevitable gulf between the world of the mystic and the everyday world of "the man in the street". In part this explanation is true, but it must be admitted that the mystic himself is partly to blame for the lack of respect which he meets, particularly from the better educated element of the community.

The mystic, in his loyalty to spiritual reality, denies the beliefs of scientific investigators or qualifies his acceptance of their fundamental postulations. In his eager quest for the things of the spirit he laughs to scorn the man who relies on books for his inspiration. In some degree this reaction to the more materialistic philosophies of the world is perhaps inevitable, but it brings in its train some undesirable results which should be carefully guarded against.

Because of his faith in meditation and Cosmic attunement, the mystic is prone to belittle, consciously or unconsciously, the value and importance of what is usually referred to as education and scholarship. By ignoring these two popular deities he may not hamper his development as a mystic, but he greatly reduces his chances of winning respect either for himself or his doctrines.

It is all very well to say that ignorance of grammar does not affect one's knowledge of the eternal verities, but

grammar is one of the codes of conduct adopted by men to make society endurable. A man who neglects to conform to the accepted ideas as to what is proper in personal appearance or table etiquette may have many good qualities of character, but he will have a much more difficult task in proving his worth than the man who takes the trouble to satisfy public preferences in the unessentials of conduct. The usages of speech are in the same category. They may be quite unrelated to universal law but they have a present worth which it is foolish to ignore.

To show a lack of scholarship is really even more serious than to make free with customs of language, though it may be apparent to fewer observers. The scholar, in the best sense, is not merely a man who knows a great many facts, but one who is possessed of a mind trained to attack a problem without bias, to proceed objectively, and to detect flaws in his own or in others' logic. This is a very high ideal, worthy the serious consideration of the mystic as well as those devoted to more purely intellectual approaches to truth. The methods of true scholarship are essential to sound thinking and permanent intellectual advance. Adherence to the generally accepted conventions of scholarship is equally necessary in winning the respect of those trained to logical and unbiased thinking.

It is futile to attempt an escape from these irksome bonds by saying that mystical inspiration is not subject to the laws of logic or the whims of man-made customs and conventions. It may be perfectly true that illumination through Cosmic attunement is above all three-dimensional logic, but the description or discussion of mystical philosophies or discoveries is not.

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SANCTUM MUSINGS

WHAT MAY WE EXPECT?

(Editor's Preface)—This month's subject of the *Sanctum Musings* may seem to our readers, both members and non-members, somewhat fantastic and highly imaginative—perhaps not probable, yet there is much in the article for reflection, and the article requires careful reading and studying before one should formulate his opinions either in favor of the author's conception or in disapproval of it. We hope that these quite different articles which appear in this department each month are pleasing our readers. Again I must remind you of the fact that the viewpoints expressed in this department by their very appearance in this magazine do not indicate our endorsement or accord with them. They are, we reiterate, intended for the provocation of thought.



ONE in the solitude of a summer evening leisurely scans the dark canopy overhead, punctured it seems by needles of light and large circular apertures which admit pools of luminous mellow rays, one wonders what

man thousands of years previous might have contemplated when so occupied. We know of civilizations, Egyptian, Babylonian, Greek and Roman, who had among their populace minds the equivalent and beyond ours. They left in word and deed monuments to their intellect and indication of the depth of their introversion. The same planets shone upon them in their musings of the advents of the future man as on us. There is indeed a sense of human unity in the thought that even though the surroundings of our habitat may differ from past civilizations, the universe around

us, we of today and those of the past, share alike. What will time bring forth in the thousands of years hence? What may we expect of the civilization of tomorrow which the same canopy will shelter, and the same planets illuminate? It is not necessary that man be oracular and possess the power of divination to vision a future race, society and civilization. It is cogent to say that we can draw a sketchy future of the tomorrow of man with the materials we have at hand.

We have certain fundamental factors, such as afforded by the present state of civilization, and logical conclusions may be drawn from them. The first thing to take under consideration is: what assurances are there that the human race will endure indefinitely? We find if we are not prejudiced in our thinking that not only are we lacking in assurance of the permanence of human kind, but we lack anything of a tangible nature to give us confidence in the belief that one century from now might not see the end of man. Nature, whether we are prone to admit it or not, is quite hostile to man. She appar-



ently provides those things which man may make use of for sustenance. She also, however, flourishes in forms of life and produces conditions which show no concern for man and readily destroy him. In other words, if man contends that the physical world is instigated for man's existence, it certainly is inconsistent in its campaign for man's welfare. The physical world appears to show an air of indifference to man, though it affords both those things which will further or exterminate him. The choice of existence or annihilation lies with him, and the physical world extends no inducements to man to select either. He, however, through his religious creeds and self-soothing philosophies, prophesies an unlimited existence for himself. These self-generated prophecies which he uses as a self-hypnosis to prevent himself from being conscious of the realities of the race's future do not alter the *prima facie* facts.

Man, so modern science informs us, has existed five hundred thousand years as man. This time is estimated by the fact that evidences of man in the forms of tools, fire making, and pottery are to be found in the pre-glacial strata, the Tertiary Age. The estimations of the time elapsed since the first descent of the ice is five hundred thousand years. Civilization, the state of organization of man, may be traced definitely for forty thousand years. A portion of this knowledge of civilization is chronological, the rest is arrived at by the study of devices and implements used by man which reveal their evolutionary stages, and which are virtually unbroken in their chain of progress. To the science of archaeology are we indebted for this later knowledge. What we know of as civilization, that is, this forty thousand year period, most of which is extremely hazy, constitutes a period since the last glacial descent to the present time.

In other words, since that retreat of the ice until now is approximated as forty thousand years, and during this interval science, contends civilization, was born. It must not be thought of as having come into existence at a definite time, but as having gradually reached a stage where it may be recognized as

civilization. It is part of geological curriculum to recognize four distinct glacial descents. With each descent of the ice a vast portion of the globe had every form of life eradicated; in fact, three whole continents had their northern half covered with ice. This, as one historian referred to it, was the greatest crisis that the Mammalian Period ever confronted. These gigantic sweeps of the ice adjusted and readjusted the surface of the earth. Not only the geological conditions change, such as the formation of new valleys, rivers, canyons, but climatic conditions were reversed. This has been substantiated by the findings of tropical flora buried deeply beneath the ice of arctic regions. If man, as contended, existed, before the first descent of the ice, and as the hypothesis states that the interval from the first to the second descents were longer than from the last descent to the present, civilization could have existed longer than fifty thousand years ago.

As most of our traces of civilization are found since the last descent of the ice it is reasonable to assume that evidences of civilizations existing during the glacial periods were completely eradicated by the ice. The ever-growing scientific support of the old myths of the sunken continents of Atlantis and Lemuria are establishing the fact that civilization existed before the last descent of the ice. If this be fact, then nature has through the forces of the physical world at times nearly exterminated man. Since, as said before, the ice descended four times, what assurance can man draw from an analysis of nature's acts that it will not occur again? The same causations may result in a like cataclasmic event. If such were to occur there is no assurance to man that not only this civilization like those that may have existed before, but man himself as a species may disappear.

As far as physical science has determined the glacial descents have been the most menacing of all the threats to man on earth. We mean to imply that scientific investigation has not revealed any other natural agency so far in the history of the earth so devastating as the glacier. From this we can infer that the greatest probable danger to

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the earth and mankind from physical cataclasm is glacial descent. May man expect other threats toward his future existence from life itself? Other species of life now existent, reptilian and mammalian, could not possibly ever menace the existence of man. Man has through the ages gradually developed his greatest organ of defense, the brain, until it is vastly superior to the physical attributes of other forms of life. Its magnificent function is the rapid adaptation to changing circumstances. Where lower forms of life need generations for any adjustment of the physical structure to changing exterior conditions man can instantly utilize exterior things to aid himself in meeting new conditions.

The mind of man by the process of reasoning makes him more flexible in adjusting himself to extreme changes. Thus man need not fear from the present forms of life any challenge of his superior status on earth. Human friction among members of the human family will never cease. The clash of temperaments and intellects will ever exist. Perhaps it is fortunate that such deviations in humans do exist or the monotony that would result in sameness of human thought and act would be torturous. It is true that harmony in some phases of human relationship is desirable, but complete equality of intelligence and uniformity of thought would eliminate individuality, and as far as man would be concerned he would be as though without individual consciousness or reasoning. Man would become an automaton driven by a common consciousness, progressing alike and under one mind like a train of cars following the mind and hand of a locomotive engineer.

Needing this variety of human character and thought we may expect many wars for our distant descendants. These wars will never be, as many reason, the annihilation of the human race. It is agreed, however, that each succeeding war will become more horrible, more atrocious in the ingenious application of scientific devices for the destruction of life and property. Such future wars, however, will not last many years at a time. The duration of each war will become less, though the

loss of life and property will not diminish; in fact, will increase perceptibly to a certain point. The increase of civilization will intensify the jealousies, racial and religious hatreds to a certain point in the development of mankind. This intensity will make each nation more resourceful, if that term may be used, in accomplishing its end within a certain time. The objectives of a warring nation will need be attained within a comparatively short period after its declaration of war or it will fail and suffer severe loss. With the methods that will be employed by future people in war the combats could not possibly be prolonged for a great number of years. One combatant would be brought soon to the point of realizing possible complete annihilation if not surrendering or arbitrating. The prizes that will encourage future wars will be more costly, yet much more valuable than those of our present time. Land, for example, will have upon it a much larger value than now, as will certain natural resources. This will be as though nature compensates for those resources which become exhausted by substituting something equally as well.

Yet no matter how great the prize sought for by man he will continue to place a higher valuation on his own life than those things external to himself. Therefore in natural defense he will submit to defeat rather than annihilation, for the prize he seeks without life to enjoy it, whether it be individual or state life, will be useless to him. These wars will be quite essential from social view-point as they will assist in deleting population. History discloses the ravages of the human race which swept at times man from certain areas of the earth's surface. It appears even now that with an ever-increasing population extremely dense in certain sections contagious diseases could spread with such rapidity that little or no success in checking them could be had. This is actually a greater menace today than it ever will be to future man even with a probable increase of population of dense areas. Superstitions fostered in some instances by ignorance and others by illiberal religious views present today the full exercise of reasonable methods to cope with diseases and



physical hygiene. The natural evolution of popular opinion and the spreading of higher education will break down the barriers of superstition by the clear light of reasoning. This will permit the general instruction of society as pertains to health. It will permit the rational instruction of such subjects as Eugenics without the scathing and hindering denunciation of bigots or puritanical hypocrites.

Furthermore, the elaborate system and order of a future civilization linking every community of the world within a duration of a few minutes' time by communication, and a few hours by transportation, will make available the best therapeutic knowledge almost immediately. With such support from science and popular opinion disease will not account for any possible cessation of mankind that may occur in the future. Furthermore, the enlightenment of man will result in the restriction of birth by legislation to prevent overpopulation. From all of this is one to deduce that the human race will continue indefinitely as the supreme species of life and its station as such to never be endangered except by probable cataclysms of the physical world? The answer must be, NO. It is a biological possibility that another species of life may be evolved or created which in time would supplant man. Man's present superior position in the animal kingdom can not be contested, but what can be disputed and made polemic discussion is that he was ordained to be the highest form of life and shall ever retain that status. Without entering into religious and philosophical controversy one can frankly ask, if man has been chosen to be supreme among all living things on earth, then why was he not established in that favorite position from the beginning of his existence? Since heredity, environment, and development of his intellect have been shown to be prime contributors to his present prominence, then nature and man, not special Divine decree, are responsible for his present attainment of today.

Starting with the early cosmological speculations of the Greek philosopher Thales, 585 B. C., up to the present science of biology, water has been con-

sidered the birthplace of the earliest forms of life. It is in the sea that the simplest forms of life may be found. Though life now in its various forms generates from other life still the cells in their constituency are mostly composed of water. Life eventually crept from the waters and ages after emerging developed into the reptilian monsters that are reconstructed for us by zoologists. In that era when the Brontosaurus, Stegosaurus, and Dinosaur stalked the earth man either did not exist as man, or for some unknown reason his fossilized remains have not been found with them. It is generally conceded that in the reptilian age (Mesozoic) man, as man, was not in existence. The reptiles lost out in the conquest of life on earth due to a combination of reasons generally accepted—first, radical changes in climatic conditions brought about by the glacial descent; second, the development of a new species from cross breeding and natural selection. These new species began the Mammalian period. The mammals were much better equipped physically to endure life, they were not so dependent on extremely high temperatures, and large nearby bodies of water. Nature was extremely lavish in her display of life. The earth which had a climate comparable to our tropics of today was rank with vegetation, life flourished. The mammalia created were ponderous, they obtained enormous proportions. The Tetrabelodon (long-jawed mastodon) and Neohipparion (desert horse), the ancestors of the elephant and horse and many others like them soon vanquished the reptiles. Science asserts that man lived quite early in the Mammalian period. His fossil remains have been found with them. Man has become victorious, has lived to see the end of the Mammalian age approach. During the memory of man many species of mammals have become extinct, and many species are extinct because of man.

The important thing to remember is that man came into existence as a species better equipped by virtue of his brain to combat life about him and vanquish all other things, except perhaps that of the microscopic world. Whether man is a spontaneous creation

as most religions contend, or whether he has ascended from lower forms of life is immaterial. This matter as to the origin of man is not to be treated here. The various theories as to a species adapting itself to varied external conditions and thus producing a new form of life, and the splitting of the species by natural selection of the fittest from generation to generation have been ably discussed by such authorities as A. R. Wallace, Charles Darwin, T. H. Huxley, and Ernest Haeckel.

If man had sprung up by the will of God as contended by many philosophies and religions a complete species, then this same Divine force might arbitrarily give life to another species which in time would displace man. This last hypothesis is as logical as the former. If man is the result of after ages of time the cross breeding of two distinct species eventually forming man, then there is no assurance that this biological occurrence would not re-occur in the future. It is not out of the realm of reason based on the theories of man's creation to suppose that another species of life could develop or come into existence that will challenge man in time to come. Man has maintained his position mainly because the external conditions have not greatly altered since his beginning, as they have for the reptiles and the mammals. Furthermore, man has not had to cope with a species as cunningly intelligent as himself.

In concluding this phase of our discussion we assume from the foregoing that an extended life for the human race is assured. The only apparent menaces as we have seen are an earthly cataclysm, or a new superior species. Further assuming that the rise to prominence of another probable species of life will require the same length of time as man required to reach his present stage, and that the probable cataclysm would be another glacial descent which would occur about as frequently as previous ones,—fifty thousand years would at least elapse.

What will be the man and his product, civilization, fifty thousand years from now? What ultimate attainment may we expect from man in the sphere of *religion, science and government?* We will discuss, not the fantasies of

imagination but the probable consequences of man's efforts of today. Let us begin in the catagorical order given above with religion. Religion will be stripped of her mystery (not mysticism). That which in times past and present has cloaked religion in an awesome air will be shorn from it, and its true value alone will be disclosed. Religion must and will make a rational appeal. Though the essence of religion is not that which is inviting to the intellect but rather to the emotions, still the emotions will be directed by the reason to accept that which is cogent. For that which appears logical will appeal stronger to the psychic in man. It will lend conviction. Much which is now thought to be the specific edict of divinity or the acts of providence will be proven to be the result of natural laws of the earth and universe.

With the growth of science and its further subdivision into specialized fields the functions of nature will become more fully known. Its many manifestations will be recorded as immutable. The results of the operations of these laws will not be thought of as supernatural. Adoration and respect rather will be directed to the initial intelligence which gave them order and action. For example, one who fully appreciates the functioning of an incandescent bulb does not marvel at the light which emanates from it, but rather at the dependability of the laws of the manifestation of the energy which permit the construction of the device in which the energy will always function. The ultimate religions will expound a universal intelligence, impersonal and formless as the Divine source of the universe.

A study of form as expressed in the physical world, whether it be animate or inanimate, organic or inorganic, discloses that form is changeable, form is destructible, it is intermediary and never is final or complete. That which is the real, unchangeable in the universe is that which underlies all form. Since all forms are of the same fundamental essence, then divinity must be like unto the essence of forms. God could not have form, changeable, becoming, never complete; he must be



rather limitless, formless, and foundational. He must be that of which all things are: the essential essence of the universe. Our ancient, sacred literature which in the tomorrow to come will be hoary with age will not be taken literally as today. The preponderance of religious opinion will be obliged to admit by virtue of daily demonstrations that the miraculous occurrences of ancient writings were either allegories or the masterful direction of natural law by the adepts of yore.

To accept in the era to come much which is now thought of as literally true in sacred literature will be to designate oneself as mentally unfortunate. This will not mean the discard of most of the sacred writings, but a new translation and interpretation of their significance to meet an advanced mass mind. Most of the stories of the Christian Bible, for an example, will be construed in the same sense as ancient myths, that of conveying a moral rather than a collection of actual historical incidents. Religious sects such as we know today will not exist. We do not mean to imply that there will be an equality of intelligence or unity of opinion on all religious subjects, but the religion of tomorrow will be founded on knowledge rather than faith.

The God of tomorrow will be perceived, not merely believed in. His ways will be observed, analyzed, and cooperated with. To deny that of Him would be absurd. He will be known to all men alike. Men could not logically conceive of another form of God because in the working of His laws, which men will know of quite commonly, He will be amongst them. For a sect to explain a different conception of God would necessitate the support of Him by revealing His workings in a different order or method. Since there can be but one order or apparent order to the universe which will become well known there can be but one parent of that order, or one God to be perceived alike. There will be classes or degrees of society in the comprehension of this God. There are many men that can read English, still some men when given a book in English on a technical subject may not understand it. They

have not the intellect or education to comprehend that which they can outwardly perceive. The new religion of the future man will be organized in a series of successive steps, the highest shall strive to make more of God known to man. Each of those preceding this final step shall endeavor to comprehend that which has been revealed of Him. Steps not sects will be the new order of religion.

What may we expect of the intellect of the man in the future? As said before, religious interference with the welfare of man in any sphere of his activity will be ended. First the new vision of religionists will not include so great a number of blind faiths giving rise to superstitions. Secondly, the essential necessity for the freedom of the sciences will be generally appreciated. This does not mean that science will be given the reins to experiment at the sacrifice of mankind, but rather those sciences which are proven to be well grounded will not be restricted by bigotry or ignorance as now. The science of Eugenics, for example, will come to the fore. It will be readily appreciated that physical man is as much of an animal as any other species. The same biological principles govern him as they do other species.

Man has proven that he can evolve the other animal species, produce types that after several generations far excel their ancestors in many characteristics. This principle will be applied to man. Those of mankind not worthy of propagation of their kind will not be granted the right to reproduce. Disease of mind and body through inheritance will be reduced to a minimum. There will be a criminal offense for those who have contagious diseases which may be inherited to propagate. The level of inherited intelligence will rise and with it improved social conditions. The greater intellect of future man will be due more to this one factor than any other thing. Associated with greater intellect we always find strong wills. Strong wills are due to emphatic, absolute conclusions. Vacillating wills are the result of weak intellect, the lack of ability to clearly and completely assemble impressions. Strong wills are not an in-

dication, of course, of accurate reasoning. Reason will greatly restrain the emotions. The emotions will seldom be displayed. A thorough knowledge of the seat of the emotions, their cause, and purpose will be had. Therefore, emotions will be suppressed as vent to them will be considered an indication of lack of deep intelligence to appreciate their function and the necessity of their restraint. This general restraint of the emotions will constitute a future danger to society. What we now term the noble virtues will be thought of as instinctive tendencies stimulating the emotions for the purpose of the body. These instincts will be suppressed wherever they interfere with a plan conceived by the intellect of man. Man will consider himself as purposeful, having a definite intellectual purpose, and he will not allow perhaps wrongful interruption of his intellectual affairs by the emotions even if best for his physical well being. This, of course, will encourage suicide. Life will be valued as little except as it is needed for the purpose of society. Atrocities will be common, not the result of a depraved mind, but the result of a new valuation of life and its purpose. We say, atrocities, yet in the era that they will occur in future times they will not be thought of in the light of shameful commitments, but rather merely as dangers to social structure only. Most of these atrocities will occur in the pursuit of knowledge in the fathoming of the universe. As said before, in the endeavor to obtain facts by intellectual and scientific research the emotions will be withheld, thought of as the lower phases of man not to be indulged in.

It is as we today strive to withhold the passions and appetites to allow the virtues to be dominant, so will the emotions be completely suppressed by the intellect of man in the future. We can see from this that the psychic forces in man, the instincts and emotions, the former in reality, the sensations of the soul though quite understood as to their functioning will be used only for the selfish interests of the individual. This is not very encouraging for those who dream, and hope for the day when man will permit the dominance

of the outer intelligence by the psychic intelligence. The psychic forces in man will generally be recognized as of the same universal essence which directs all form, that is, material form. The appreciation of the psychic relationship of man to the universe will be even greater than now, but it will be valued only as having one purpose; that is, the continuance of life in man, by instinctively impelling him to do certain things, even those things which appear contrary to his intellect. Man will feel that this force within him is no different than that in a flower or bird. Man will seek by intellect to go beyond the subject of the intelligence in things to the original cause of all intelligence.

In the realm of science much has been prophesied for future ages. This is so particularly because the results of some of the sciences are more generally perceived and their effect on daily life more noticeable than that of others. For instance, the advancement in certain phases of physics has brought about in electrical engineering the radio, telephone, telegraph, television, and numerous electrical appliances. Yet parallel advances in other phases of physics, chemistry, biology, and surgery are not appreciated because they lack popular appeal even though furthering man's progress as much as the above developments. Therefore, the prophecies of science's future developments have been confined to these popular lines only. For example, any discussion pertaining to this subject usually revolves about the future of aviation because aviation is the most commonly noticeable accomplishment of recent science. The attainments of man in physical science will be the equivalent of his highest conceptions. The only limits to man's attainment in science are the limits of his conceptions. This might seem exaggerated. Due to the fantastic thoughts which the mind may formulate it may seem as though the converting of those thoughts would be impossible. An idea can not be realized until it has taken to itself something that is associated with the forms of the material world. We mean that man, no matter how original his conception, must associate it with the exterior world which he has knowledge



of, or the idea would merely be an urge without form by which it could be appreciated. Thus any mental picture which the mind may hold is related with things of the world, or man would have no form to give to his idea. If the ideas are related; that is, composed of actual things, then the mental picture can be made manifest in reality. Therefore, we reiterate, whatever man can conceive, man can create because his ideas embrace elements that are in existence. The limitations of man's creations are only that of his ability to mentally conceive. After the mental conception it requires the assembly of material forms or elements of nature in accordance with natural laws. Man may conceive that which is destructive and the violation of natural law, but it would be not creative, and would not be possible of execution.

So far man has never destroyed any fundamental of natural law. He may have altered form or broken down form, but in so doing he never actually dissipated any element of nature but merely has reduced it or altered its expression. The future will reveal man as having the ability of changing the elements of matter at will. Transmutation of matter will exist on a greater scale. The definite frequency and polarity of the elements of matter will be tabulated to a mathematical exactness. The change of one element of matter to another will be done chemically by bringing together elements which oppose each other as that process of disintegration will not permit an accurate control. The fundamental energy of which matter is composed, the electronic substance, will be used to transmute forms of matter. A charge of electronic energy of a frequency either just above or below the potential of the element of matter to be changed will be infused into the area in which the element is isolated, and by the law of attraction and repulsion the element will adapt itself to the polarity of the charged area and its specific rate will change, and with it its nature. Man will be duplicating the processes of nature in constructing matter; in fact, man will be directing the processes of matter. It will be definitely established beyond theory

that electrical, magnetic, and vital life forces are all of the same essence. The dissimilarity of their manifestations will not disprove that fact. Just as electrical energy may produce light, sound, motion, and heat, and is the same essence merely different in the scale of vibratory frequency. As we are able to convert many of the above-mentioned manifestations one to the other by merely changing the potential of the energy and its frequency, so man will be able to convert at will and know the exact differences between electrical, magnetic, and life forces.

At the early stages of this process man will attempt to harness the atomic energy by breaking down the elements of matter, not merely to change elements of matter, but the attempt to use the energy. He will succeed in doing so but with great cost, and little practical value. Eventually that method will be discarded and the more logical one of accumulating the energy in its pristine state and directing its manifestation will be adopted. Thus the various phases of this energy now more generally referred to as the Cosmic ray will be produced at the will of man. Man will be able to create life; by creating it we mean directing the fundamental universal essence so that it will enter that phase of its manifestation known as life. As early as 1829, Wohler in his experiments discovered that life need not come from life, but life may be generated from inorganic compounds. Kossels experimented in the attempt to chemically produce the sperm of animals. The future man will know the chemical compounds necessary for conditions susceptible to life, and he will know the potential and frequency of the universal essence that actually produces life. He thus will generate life. The law and order permitting the manifestation of life and its development he dare not vitally disturb or he will dissipate life that he brought into existence. Thus the growth from the simple to the more complex forms of life man will little be able to alter except to direct its function. This direction of the development of life by man will consist mostly of a retarding or

stimulating of its functioning. This will produce, of course, distorted species of life which in turn will become entirely new, self-producing species.

One of the most unusual accomplishments of man will be the projection of matter from one place to another by electrical energy. As today, sound impulses may be conveyed by superimposing them on high frequency waves, and reconvertng them again into sound, so will matter be changed into impulses that may be projected electrically and then be reconstructed in a distant place. Absolute control of the formation of matter and knowledge of each of the element's actual potential will permit the direction and assembly of matter at a distant place at will. In the sphere of astronomy the greatest accomplishment will come through the invention of a new substitute for the present gigantic, costly, cumbersome telescope with its dependence on light waves. With a growing realization that light waves emanating from planets and distant nebulae may be refracted and distorted, dependence upon telescopes for the approximation of distances and objects discerned will become less. The size of telescopes in attempting to overcome the obstacle of space between the earth and other Cosmic bodies will reach a limit of practicability. It reminds one of the early days of the motor car with its numerous cylinders. In present years the number of cylinders has not greatly increased, but the more efficient use of a limited number has been developed. With the abolition of telescopes for stellar observations will come the process of Cosmic photography by electrical rays similar to our present-day x-ray. The x-ray is absolutely not refracted; it penetrates in a straight line opaque bodies. After being emitted they are attracted to a charged field opposite, and the object to be photographed is placed between the point of emission and attraction. The rays are interrupted in penetrating the object and this interruption is registered on a highly sensitive photographic plate. The projection of such rays toward a planet when powerful enough to overcome the earth's mag-

netic field would penetrate space without refraction. The return of the rays would be by virtue of the earth's attraction and the lessening of the force of the rays. The impressions of the returned rays would be registered on sensitive photographic plates. This would produce photographs which would accomplish greater results than any possible telescope.

Stellar journeys will not only be probable, but possible. This has always been the most discussed of all the future possibilities of science because of its appeal to the imagination. This will come as a result of much preliminary accomplishments by science in the accumulation and control of electronic energy. Stellar journeys by way of rockets will be experimented with, and it eventually will be discovered that the combustionable principle will be too hazardous for the stratosphere. Machinery motivated by electronic energy would at all times function aright in the earth's atmosphere or above. The source of power would be uniform and infinite in supply. Landing for exploration on some of the planets would be quite possible. The rate of speed to and from the planets will be almost incredible. Yet the weight of the required apparatus and machinery for propelling the projectile will be comparatively insignificant.

As to life, in all probability life will be found on other planets. We know that that phase of the universal essence called life requires conditions susceptible for it, or it could not manifest. Some of the planets will be lifeless; those that do possess life will undoubtedly have species entirely different to those of the earth due to the fact that the adaptation of life to external conditions on the planet which are different than that of the earth will bring these unusual types into existence. In addition there will be found to be existing on other planets phases of the universal energy never known to the earth, thus not known to have existed. These phases of the essence will manifest there because of conditions on the planet that will be favorable to them. For example, as natives in the Amazon River region cannot know of snow because its manifestation could



not occur in the climatic conditions of that region.

Our next topic in the categorical discussion is the future government. The various forms of government are in the crucible of today, out of which will emerge the logical, final government of man. Nationalism will eventually give way. Political barriers will crumble. The necessities of economic life will compel them to be abolished. With the expansion of population and the resulting unity of ideals and living habits national fences will be torn asunder. Continued restriction by political barriers would eventually mean the isolation of a people and their extinction. Nationalism today is tottering for the same reasons, yet conditions have not become severe enough to result in the decision of but *one people of one earth*. This does not mean that there will ever be an equality of the people of the world in ability or intellect, or that all can have or should have legislative, judicial or administrative powers alike. Such a system has failed and will fail because it attempts to equalize man which cannot be done. Society will be divided into stations of human development, as it were. There will be those of each race who will be placed in the lower strata and others in the highest. Such status of an individual will be determined by his intellect and education. The form of the world government will be republican. There will be a Senate, composed of representatives of each of the statuses of society existing throughout the world, who will legislate the laws. These representatives will first qualify for nomination by severe examination and test mentally. The people of these statuses will elect a given number who have passed the examination and test in their status to represent them. There will be a supreme body above the Senate who will pass on the laws of the Senate and have the power of veto. This supreme body shall be composed of those who have passed the highest examinations and tests after serving a term in the senate as representatives of their status of society. The Senate shall vote upon these qualified ones at the close of its final sessions. And

at a given period the elected ones will become the supreme body for the next period. The supreme body will consist of just one representative of each status of society. He has first served in the Senate and then has won the final distinction by further test and examination, and then been chosen by his colleagues. The Senate will appoint departments to study the conditions of each status of society.

An individual who displays unusual ability will be permitted after special examination and analysis of his qualifications to change his status in society. This status in society will not be a caste system but a system of occupation-employment obliging one to confine himself to that which he is mentally and physically equipped to do.

Intermarriage would, of course, be permissible, but application for the pursuit of that different than required of the status one was in would be granted only after proof of ability. We see that nations would not have to exist. The people throughout the world would gravitate to their own intellectual levels and the levels of society would gradually become higher. There would be organized a world police force of quite some number, yet not compared to the combined armed forces of the present times. This world police force would serve the same as municipal and state police do today, that of enforcing existing laws and order. Crime would be dealt with strictly as a disease. Crime would be corrected by surgical methods. The effected areas of the brain which distorted impressions and emotions would be remedied. Crime would be rare because of the development of intellect and treatment of those criminally diseased. Propagation of the criminally minded would be at a minimum.

Thus we have sketched, briefly, tomorrow's human achievements quite probable, though highly fantastic and imaginery. A great deal of this, however, can be deduced from the trend of the times. Yet though this may be quite probable it is as the historian, James Harvey Robinson said, "—human adventure, the outcome of which no man can foresee."

Three hundred ninety-six



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