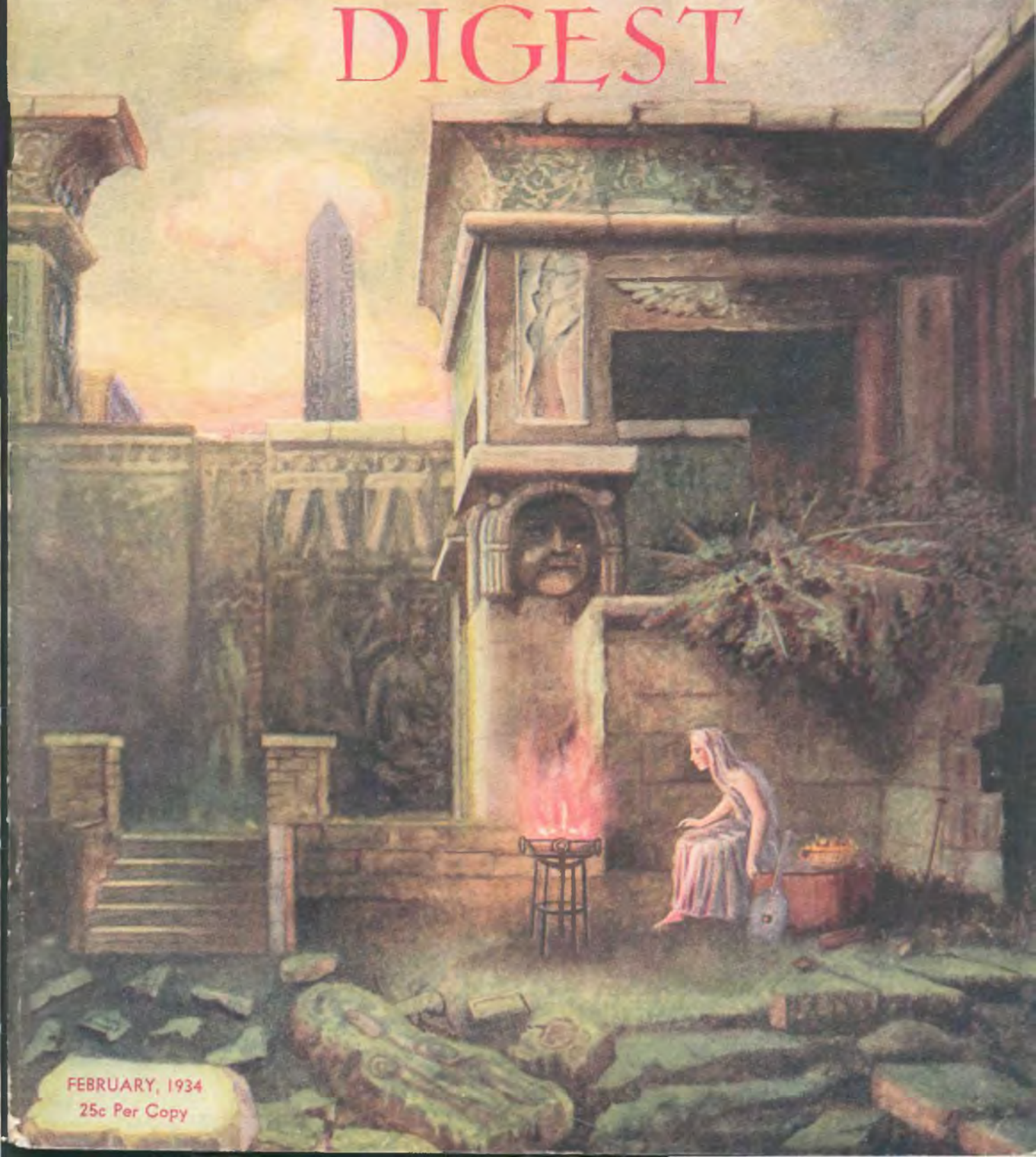
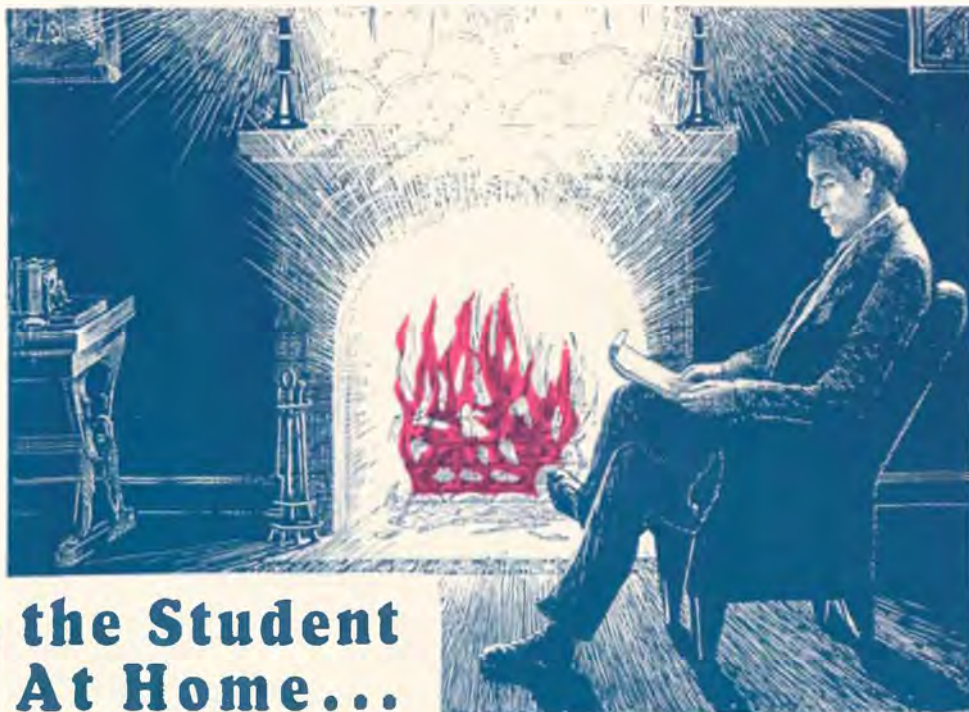


# THE ROSICRUCIAN DIGEST



FEBRUARY, 1934  
25c Per Copy





**For the Student  
At Home...**

## **THIS MONTH'S SUGGESTION**

### *Rosicrucian Phonograph Records*

Recorded by The Imperator of AMORC



Full Ten-inch, Double  
Sided, Standard  
Record

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(2 Sides)

**Two Records \$2.25**  
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Nothing exists with a more magical power than the human voice. The persuasiveness of oratorical eloquence can lash into fury the human emotions. It can convert a serene and ordered society into a hate-maddened and bestial mob. But the sonorous quality of a human voice can also appease the troubled mind of another, or inspire and bring peace and joy to a grieved soul. There is no greater vibratory influence to which man is subject than the human voice. For these reasons the Imperator has personally recorded the vowel sounds used in the Rosicrucian studies. Through the medium of these records the Imperator comes to your sanctum and instructs you in the proper pronunciation of these vowels and use of these all-important principles. He verbally conducts your Cathedral Contact Period. You will hear him open and close your sanctum convocation. In the privacy of your sanctum the Imperator becomes YOUR ORAL INSTRUCTOR. Within its confines there will be engendered the same vibratory effect as produced by the Imperator when he intones these vowels in the Supreme Temple. Each record is the latest type of recording, therefore, having excellent tone quality. Avail yourself of this additional personal human contact.

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**ROSICRUCIAN SUPPLY BUREAU**  
SAN JOSE, CALIFORNIA, U. S. A.

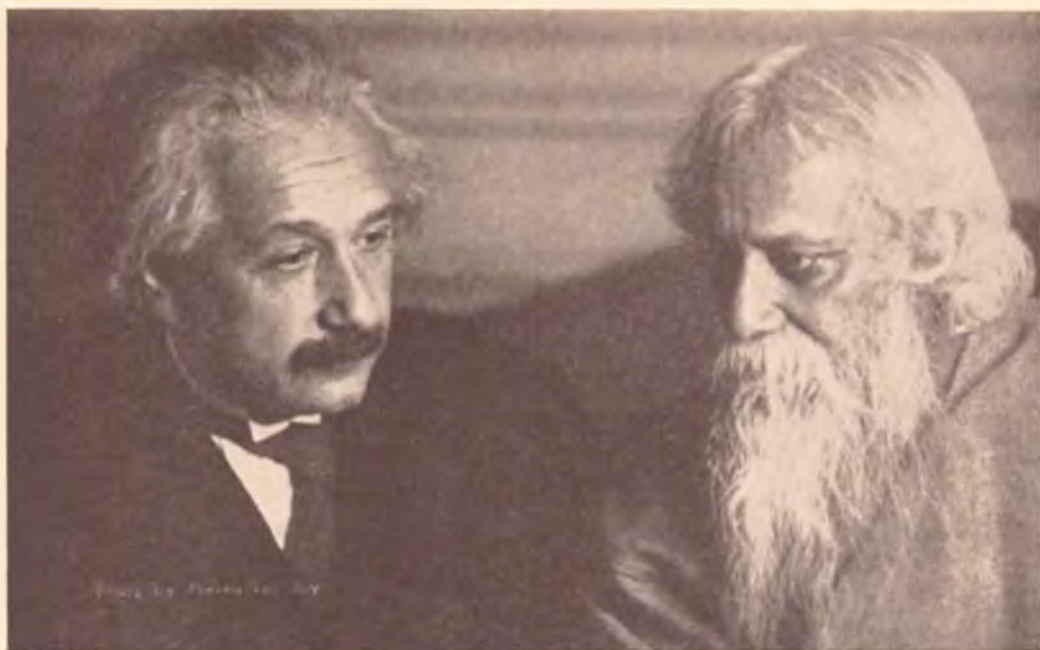




### SIR ISAAC NEWTON

Here we see Sir Isaac Newton experimenting with a ray of light in his darkened private chambers. He made a triangular glass prism to test the colour phenomena of the spectrum. He permitted the sunlight to enter through a small hole in the window shutters and thence through the prism.

*(Courtesy of The Rosicrucian Digest)*



## Dare You Follow These Men?

**B**EFORE the onslaught of genius, the false barriers of knowledge fall. The orthodox speed of light is questioned, the vast voids of space are analyzed. The traditional theory of the boundary of the universe is attacked. The mind of the great Einstein moves forward. In the realm of philosophy, Tagore, Indian mystic, also casts aside the shackles of "mere beliefs." He seeks original causes; what principle is served by a universe; are souls particles of Divine Consciousness, and do they retain memory of existence? To keep pace with the minds of these men requires a touch of Infinite wisdom. But you can be imbued with their spirit of search and inquiry. You, too, can **cast aside monotonous existence and limited beliefs**, and discover a greater life you little dreamed of.

### LIFE BEHIND THE VEIL

Are you perfectly satisfied to live behind a veil of unanswered questions? Such questions as why you are here, and whether man must suffer, and whether your mind has truly a secret power, can be answered. The Rosicrucian Brotherhood, **NOT A RELIGIOUS ORGANIZATION**, but a body of thinkers, students, men and women like yourself, has dared to pull aside the veil and has found the answers to such questions. They can reveal to you a life of startling **opportunity and happiness**, if you dare to make the first step by writing to them today.



### WRITE FOR THIS GIFT BOOK

The Rosicrucians will send you a **FREE** sealed book that tells how, in the exclusive privacy of your own home you may receive from them this extremely beneficial and fascinating knowledge. Remember, the Rosicrucians are a human movement, devoted to disseminating light to those of mankind who dare to step forward. Use the gift coupon opposite.

**FRIAR S. P. C.**  
**THE ROSICRUCIANS**  
 SAN JOSE, CALIFORNIA, U. S. A.

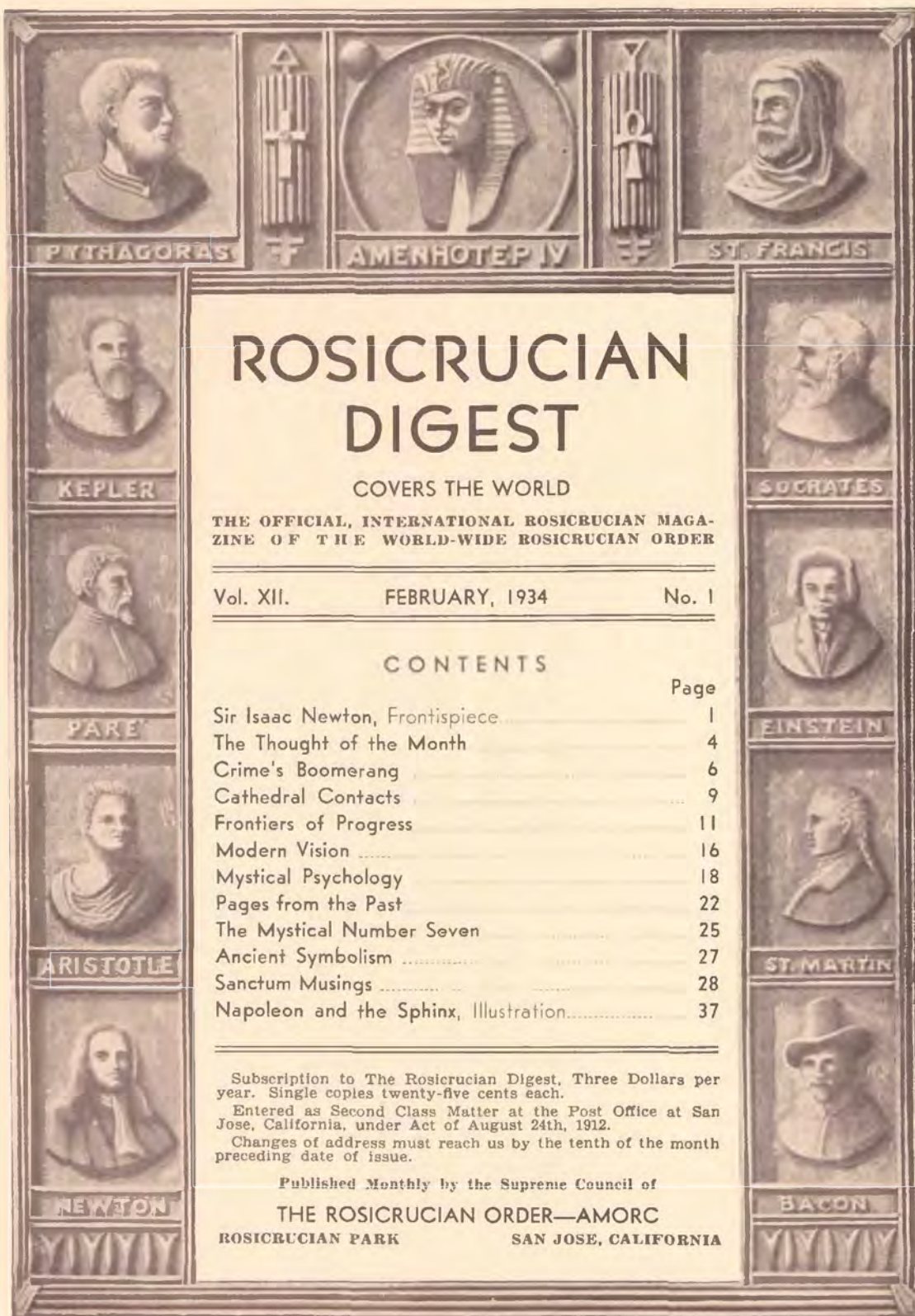
**FRIAR S. P. C.**  
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Please send me the free, sealed book. I am interested in knowing how I may obtain the masterful Rosicrucian teachings.

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# ROSICRUCIAN DIGEST

COVERS THE WORLD

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

Vol. XII.

FEBRUARY, 1934

No. 1

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ROSICRUCIAN PARK

SAN JOSE, CALIFORNIA



# The THOUGHT OF THE MONTH THE NEW COSMIC CYCLE

By THE EMPEROR



NLY in certain parts of the world is January 1 considered the beginning of a new year. There are many places in the world where the spring equinox on or about March 22 is considered the beginning of a new year. Cosmically speaking,

however, we are in this month of January, 1934, on the very horizon of a new day and a new cycle which may easily be called the beginning of a new year.

It is not necessary for those so inclined to make all of their good resolutions right at this time for there will be many occasions and many opportunities throughout the coming twelve months to make lasting resolutions in all sincerity. Each week and each month of the coming year is going to impress the sensitive consciousness with the fact that mighty important changes are taking place. Only the man or woman who is a laggard and quite satisfied to be out of step with progress and out of harmony with all universal things will hesitate in purging himself of many undesirable qualities and aligning himself with the new conditions and the many opportunities. Such sensitive persons will be impressed from time to time with the necessity of making a firm resolution

and sticking rigidly to it and a resolution made under such circumstances and conditions is very apt to be more effective and more beneficial than those that are made with such cold formality and shallow ritualism on the first day of the year.

Each of our years or cycles of time is ruled by one of the great planets according to the ancient traditions, and the cycle beginning this winter is ruled by Venus. The last year was ruled by the Sun. During the Sun cycle all conditions tended toward bringing to the front eminent rulers, potentates, dictators, and powerful personalities equivalent to royal kings. It was a cycle in every sense of the word. It naturally resulted in an unrest and a contest among these great rulers and the history of 1933 shows twelve months of just such conditions. Even the United States developed and presented to the world a new form of rulership and dictatorship which had not been its lot for many years, if really ever before.

The coming year under the rulership of Venus is supposed to be one of goodness, sweetness, and beneficence to the people. It should be a time when the arts, literature, science, study, research, good will, health and happiness are the thoughts uppermost in the minds of the people. Those who will get in harmony with such Cosmic plans and vibrations will find themselves more happy and contented during this year than they have been for a long time. Those who



prefer to typify the spirit of the planet Mars and who will discuss and talk of warfare and other destructive factors will naturally be out of harmony with the Cosmic influence during a Venus year and the natural result will be a great loss of time and fortune on the part of such young people.

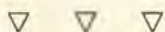
To get the utmost out of life one must adapt himself to the rhythm of the great parade of progress and that parade is being led by the music of the spheres and directed by the Cosmic laws. Those who are out of harmony or out of attunement with such laws will find themselves outcasts — unhappy, unsuccessful, and unprofitably employed.

Each man and woman has a mind and

will power that is capable of adjusting the mental attitude and spirit of the individual and those who fall into harmony with the spirit of the coming year will be the most happy and the most satisfied when next January comes again.

Of course, changes will take place for neither an individual nor a nation of individuals can lift their eyes from the sordid things of life to the higher and more beautiful without changing the view-point and without clarifying the vision. The changes will not be long in coming nor long in the making but they will call for the careful cooperation of every civilized member of the world's social staffs.

• READ THE ROSICRUCIAN FORUM •



### WE MUST HAVE THE BITTER TO ENJOY THE SWEET

It is the law of contrasts, of opposites, that makes life interesting, active, and enjoyable. It is light that gives us an appreciation of darkness; it is pain and a troubled spirit that causes us to seek positive bodily pleasures; it is also the sacrifices in life that make the periods of enjoyment so gratifying, and make the ultimate awards of effort worth while.

At this time the Grand Lodge Staff is making preparations for the 1934 Rosicrucian Convention to be held in San Jose during the week of *July 8 to 14*. It will be a week, for those who attend, of the fulfillment of cherished ideals; the opportunity of meeting hundreds of Rosicrucians—men and women in all walks of life—to hear their views on the principles so dear to every Rosicrucian; to meet officers and members from the remote corners of the world; to hear profound talks and instructions by competent officers and teachers of the Order. It may require a sacrifice for you to attend, but the sacrifice will be well worth it. The gratification, the new enthusiasm, the inspiration that you will receive, will more than offset the difficulties of preparing for and actually coming to the Convention.

After all, we live for an end, and that end must be the obtaining of the most from life, and the most from life is not merely the physical requirements, but also the mental and spiritual things. Things worth while require an expenditure of effort and time—even money—but the things you really desire, you would not do without because of sacrifice. So *prepare now*, to come to this Session.

San Jose is located in the heart of the Santa Clara Valley, one of the scenic spots of California. Combine your vacation with a period of illumination and instruction. Never before has transportation been so reasonable. Do not deny yourself the pleasure and happiness of this Convention. This Convention promises, even at this early date, to be larger, more instructive, and more interesting than any preceding, because of the introduction of many new innovations.







## *Crime's Boomerang*

### AN OPPORTUNITY FOR YOU

By THE EMPEROR



HAVE a personal message that I wish to bring to the attention of all of our members and particularly to those living in the United States or its dependencies. Ever since the Rosicrucians first came to the shores of the United States and cast

their lot in with the others who came here for the purpose of creating a new world and building a new and better nation of peoples, the Rosicrucians individually and collectively have participated in the establishment and conduct of certain movements and societies that were designed for the unfoldment of the individual and for the evolution of the highest cultural and material, spiritual, mental benefits of all life in this new land. Good citizenship is not only a prerequisite to the advancement of a Rosicrucian in the attainment of its ideals but a constructive participation in the great work of eliminating all of the destructive features of civilization is a moral obligation on the part of every Rosicrucian.

One of the most terrible of the destructive forces eating its way into the very heart of American civilization today is the advancement of crime. I refer to crime in all of its insidious features

without reservation. With the genuine toleration and broad-mindedness that distinguishes the spirit of America, we as a nation of people have been too lenient in our attitude toward those actions, those practices, those habits, and customs which permit crimes or encourage crime and in many ways foster and create crime. We have allowed children in their games of play on the streets and even in the schools to indulge in certain unethical habits and customs which inculcate a disregard for fairness, justice, and due respect for the rights of others. We overlook the fact that these seemingly innocent violations of Cosmic and natural law can easily develop into criminal instincts or the toleration of criminal practices. Many innocent and childish habits gradually stupify the youth's consciousness toward unethical and unfair practices and tend to break down the moral stamina. Such children are easily tempted a little later in life to indulge in things which are distinctly criminal or would be led away from the straight and narrow path with such insidious propaganda as the criminal element seems to have established in America for the very purpose of fostering and increasing crime.

If it is true in a medical, or shall we say physiological, sense that the use of mild drugs in medicines administered to babies and young children gradually establishes the habit and desire for stronger drugs later in life, and if it is true that this danger was so great in the

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country that national prohibition against the use of such drugs in patent medicines and other remedies had to be established, it is certainly more true that many forms of crime so popular in America today are the result of our nation-wide indifference toward the primary elements which inculcate these tendencies in our youth.

We speak too often of innocent pastimes that are not criminal but which if enlarged upon become not only illegal according to many state and national laws but distinctly criminal. We think that the use of dice or other forms of chance in games are harmless because they are practiced by the youth of our land in a casual way, and yet the use of dice has become a dangerous practice in this country and thousands of communities have young men in them who are addicted to the habit of gambling in a large and dangerous way, resorting often to criminal practices in order to maintain and support their desire for gambling simply through the early use of dice and other forms of chance. Petty thieving leads to grand larceny, petty deceit leads to crimes of various forms; improperly organized and unguarded foundations of groups or campaigns indulging in secret practices and insidious habits lead to the formation of junior gangs, and these in turn lead to the larger forms of gang groups which compose the very foundation of organized crime in America.

The records in every state penal institution show that in the past twenty years the average age of the criminal confined there has been lower and lowering at an alarming rate. Whereas years ago the average age of the confined criminal was between thirty and forty, today it is between twenty-one and thirty.

We in America have a tendency to believe crime and the activities of criminals are of no interest to us until it enters our own yard and our own homes. We shut our eyes and ears to all conditions around us and assume the false attitude that it is none of our business what occurs next door or across the street. We never know, however, when it is going to strike close at home.

The recent very unfortunate lynching that occurred in this city of San Jose,

right in this peaceful valley, was the result of organized criminal practices striking closely at home among those who had viewed these practices at a long distance and had felt safe in their protection against crime by their own indifference to it. Too many resting secure and happy in this part of California where peace and contentment have reigned for so many years, felt that the growing criminal practices throughout the country would never come to their own homes or to their own grounds. But it did come and the resentment gradually culminated in unthinking and unreasoning attitudes of mind, resulting in the deplorable action that was taken by those who in all other affairs act reasonably and with due consideration for law and order.

"Crime must go" is the new slogan of the nation and this campaign against crime is now being rapidly organized throughout the United States and its dependencies by the United States Flag Association, whose President-General is Franklin D. Roosevelt, and whose active President is Colonel James A. Moss, formerly of the United States Army, and he is assisted by many former officials of the government and by a large committee of prominent men and women. The United States Flag Association was incorporated under federal law in April of 1924, but it has recently formed a crime prevention division of its organization known as the Council of '76. The National Chairman of this Council is Patrick J. Hurley, former Secretary of War, and I am happy to state to our members that Colonel Moss and the Hon. Patrick J. Hurley have seen fit to select the Imperator of the Rosicrucian Order as State Chairman of the Council of '76 for the State of California.

But inasmuch as a number of our members were delegates and representatives at the National convention of this nation-wide Council held in Washington in November, and inasmuch as I have pledged the cooperation of all the Rosicrucian members living in the United States, I now wish to urge each and everyone of our members to participate in this nation-wide activity of crime prevention. Each state and each city and district will be organized with local





Councils composed of active participants who are ready to give their moral and intellectual support to the furtherance of this campaign and to carry out the slogan that "Crime must go."

Councils will also be formed among children in schools, Sunday schools, and elsewhere, and I want to urge our members to watch the newspapers for any announcement regarding this campaign or formation of local Councils and ask them to immediately apply by mail or otherwise to any officer that is appointed locally to represent the Council of '76 in this campaign and offer themselves as members to the Council and as workers in the campaign. If there is a Junior Order of the Rosicrucians in your district, you should see that this Junior Order supports the anti-crime movement and that the members of the Junior Lodge become members of the Junior Council of '76. As such they will be given an attractive emblem to wear and may have a banner for display in their lodge room showing their allegiance to this great campaign and to good citizenship and will be given valuable instruction in many ways in addition to the instruction regarding crime and good citizenship that we shall see is introduced into the work and teachings of the Junior Lodges.

Remember, this is a campaign of education to prevent crime and not an organization for the purpose of spying upon criminals nor attempting to prosecute suspected criminals. The campaign includes also the working through proper processes toward having certain laws changed in each state regarding the court procedures which heretofore have tended to delay the prosecution of criminals or to extend to them great leniency or provide them with ways and means of escaping punishment. If you are interested in this phase of crime prevention certainly you should join with the Council in its great work.

But at least you should become a member of this new nation-wide constructive organization and wear its emblem and show through your moral support that you and the millions of other good citizens are going to assist in the great work against crime in the United States and prevent a large portion of it which is preventable through the united cooperation of its citizens.

You owe it to your family and to those dependent upon you, young or old, as well as to yourself, to see that this costly hand of murder, theft, extortion, and inconceivable forms of torture both mental and physical do not reach out in the darkness of the night or even in the sunshine of the day and close its gripping fingers around some member of your family or in your circle of friends. In no other countries of the world are such conditions tolerated as we have had to contend with in the United States in recent years and we alone, representing the good citizenship of the United States, are responsible for such a diseased condition existing in our midst.

Clergymen, school teachers, professors, attorneys, business men and women who have time and interest in important affairs—all are invited to give their support at once to this campaign. If you want to take more than a casual interest in the work, write a letter to the executive secretary, William F. Seals, care of United States Flag Association, 923 15th Street Northwest, Washington D. C., and tell him you are a Rosicrucian and that you want to assist in the crime prevention work of the Council of '76 in your district. Sooner or later he will inform you how and where to make contact with the Council's representative for your district and it will be the finest and most patriotic, as well as a truly Rosicrucian act on your part, to give your cooperation and moral support to this wonderful work.

You will find in the book recently issued by us entitled, "1934 and War," that our organization anticipated the coming of this great war on crime because it is written in the Cosmic records and is Cosmically decreed and this is your opportunity to give your support to something that the Cosmic has planned for the United States. Those living in Canada or Mexico may not become regular members of this Association, but they can lend their support morally at least by talking about it and helping spread propaganda among their acquaintances living in the United States. Let us all work together and carry forward the great banner of our respective countries wherever we may live and rid civilization of one of the worst blemishes that has ever come upon its progressive spirit.





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 Friar S. P. C., care of AMORC Temple, San Jose, California, enclosing three cents in postage stamps. (*Please state whether member or not—this is important.*)



WE HAVE received many interesting letters during the past month from persons connected with hospitals, sanatoriums, and other public institutions stating that although they are not members of the Order they have observed with what diligence and what effectiveness thousands of persons are following the Cathedral of the Soul periods and deriving great benefit.

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We have had one interesting letter from the superintendent of a sanatorium in an eastern state, stating that eleven patients in one section of that sanatorium kept the Cathedral Periods with extreme fidelity, and with unquestionable benefits, and that while not one of them is a member of the Rosicrucian Order, and not one of them is likely to become a member for many months to come, they are deriving untold benefits from their devotion to the high spiritual ideals of the Cathedral during the long dreary hours that precede the signal for retirement. When the inmates are left almost alone in their cells or small rooms, they have found consolation, strength, encouragement, hope, and many direct





benefits through spending these silent hours in contact with the Cathedral. As one man stated, "The walls of my cell seem to fade away, and I am in the great open spaces with the hills and valleys around me and the great heavenly Divine Cathedral above and in front of me, and there are no bars or restrictions, no limitations or other things that hold me back from rising up or going out into space and approaching the Cathedral door and entering it in the same equal stage of life as all the other Godly souls of the universe."

If you are a stranger to the Cathedral of the Soul, you should learn what it will do for you by actual demonstration. As stated at the beginning of this department you are invited to write for a copy of the book called "Liber 777" dealing with the Cathedral of the Soul, and telling of its benefits, and of the periods during the day and night when you may enter that Cathedral. There is no cost or obligation connected with these benefits, and there is no interference with your religious or business activities, and no matter what you may believe or where you are, or who you are, you are as welcome to enjoy the benefits and privileges of the Cathedral of the Soul as any one of God's children, or even those children of God who do not know him and who may not even yet recognize him.

#### *Foreign Contacts*

For the benefit of those who live in foreign countries another special contact

will be made on Wednesday evening, February 28, at 12:30 noon, Pacific Standard time, which is equivalent to 8:30 p.m., Greenwich time or English and French time, or a little later in the evening for countries in the eastern part of Europe. At this special Cathedral Period on February 28 the Imperator will lead the contact, and reach out through the Cathedral to assist all those who are anxious to experience the sublime revelation of communion through the Cathedral.

#### *Special Ceremonial Contact*

On February 14 we will celebrate the fifth anniversary of the special initiation that was held by members of the North American jurisdiction in the Temple of Luxor, Egypt, on that date in the year 1929. All members who were participants in that Egyptian initiation, and all who have become honorary members of the lodge of Amenhotep of Egypt are asked to unite in a contact with the Cathedral of the Soul at 5:30 p.m. Pacific Standard time, for ten minutes, during which time the Imperator will make special contacts with these members and join with them in their attunement with the Cathedral. This will be equivalent to 8:30 Eastern Standard time, 7:30 Central Standard time, and 6:30 Mountain time throughout the North American continent.

### ● READ THE ROSICRUCIAN FORUM ●

#### WE THANK YOU

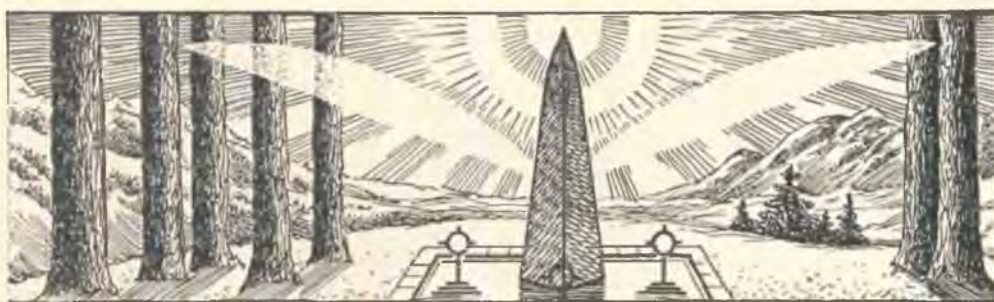
The members of the Supreme Grand Council and the officers of the Grand Lodge staff take this opportunity of expressing their appreciation and thanks to the members of the Rosicrucian Order of the North American Jurisdiction, who sent to them, personally, beautiful Christmas cards and folders with words of inspiration.

It is impossible, because of the great number that were received, to acknowledge them, individually, and we are sure that you will accept this expression of appreciation as though it were written to you, personally. It is indeed gratifying to know that at Christmas time with all that that period symbolizes, the officers of the staff were in the minds and hearts of the membership.

*Supreme Grand Council and the Grand Lodge Staff.*

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1934**





## Frontiers of Progress

WITH NEW FIELDS FOR THE PIONEER

By FRATER A. LEON BATCHELOR, F. R. C.



THE BARRIERS obstructing progress go down, and forward goes the mind of man with new knowledge, new instruments and weapons with which to overcome the wilderness of ignorance!

All progress and advancement of civilization depends on the pioneer, diligently and faithfully working on the frontiers, penetrating into unknown regions, paving the way for humanity to follow. But the real, actual progress is only made when the great wave of humanity begins to perceive the value of the fields explored by the pioneer, and gradually moves in to take possession of them, thus permitting the explorer to move on into new fields. Each one is dependent upon the other.

Such rapid strides have been made in science that it is almost beyond the comprehension of the masses; consequently, the real pioneers in this field are so far ahead of humanity as a mass that it can safely be said that they are 'living ahead of their time.' According to an article that appeared in "Nature's Path," September, 1933, an army of over two thousand learned and experienced medical men in England is planning to overthrow a barrier which has been holding medical science confined in

the past, and is honestly going to attempt to move on into a frontier, paving the way for humanity to follow. These two thousand or more learned men are not making any move prompted by the impulse of the moment nor influenced by any foolish emotion; they are making a step carefully thought out and planned quietly for ten years, basing their move on sound reasoning and on hundreds of tests and experiments which verify and prove beyond a shadow of a doubt the wisdom of this move.

"Medicine has been side-tracked," says this army of doctors; and the basis of their new movement is the belief that the germ theory is incorrect and that the world is now ready for the newer theory of medicine, which will endeavor to eliminate disease by eliminating its cause. They believe that medicine has been side-tracked in the past by the theory that germs are the specific cause of disease, and that each disease has its specific germ. That is, if we accept their statement as correct, it says, "The germ theory, which English medicine adopted from the Continent, postulates that every disease is caused by a definite micro-organism which is specific for the disease, and is introduced to the body from outside sources." Their new theories are explained by one of the leaders of the movement, who says, "I maintain that in no single instance has it been conclusively proved that any micro-organism is the specific cause of the disease."





Think of it! After these many years in which medical science has continued to tell us that specific germs cause specific diseases, we are going to learn that such is not the case. We have been misled through the advancement of science and medicine because we have only known a portion of the truth and not the whole truth. This germ theory, however, will not be discarded without leaving in its wake many contributions to the advancement of civilization. It has taught us sanitation, and extreme measures in sterilizing everything we use. It has impressed upon the consciousness of the masses the ideas of cleanliness so strongly that this lesson, alone, will survive any change in the theory of medicine and will contribute to the general good health of all throughout all time. However, we must not stand in the way of progress, but must lend an ear to the teachings of new medical science, which is beginning to lead more and more toward a biochemical theory which maintains that a faulty living, unhygienic surroundings, wrong mental and emotional states, impair the vital functions of the body, causing a disturbance of the chemical actions and reactions, and this disturbance leads to disease.

This army of learned men, contributing its utmost, trying to get away from the old theory of running medicine for profit, and to get down to the principle of practicing medicine for good results, is endeavoring to interest the British government in a movement to reorganize agriculture in such a way that farmers will be taught how to balance the minerals in the land, and thus intensify the minerals absorbed in the crops. And these new crops, properly grown, properly harvested, correctly treated, will contribute more toward the elimination of disease as they find their way to the dining-room table, than any form of treatment that can be administered after the disease has once started. Why? Simply because they will supply the needed and essential elements which are absolutely necessary in the proper functioning of the human body.

With deep respect to all physicians who have contributed to the good of humanity, we remove our hats and give

a brotherly salute to this army of two thousand doctors who most certainly are pioneering the move of medical science in the right direction.

It has long been the contention of the Rosicrucians that health depends on proper thinking as well as proper eating and through all the ages since the inception of the Order, every member has been taught to keep his body healthy if he would have a clear mind. Health does not depend wholly on the mind, nor does it depend wholly on physical and material things, but on a safe, sane understanding of each.

We hear repeatedly of the power of 'mind over matter,' and with some it has become a stock phrase, babbled without thought, which clearly indicates that there is no true understanding of the real meaning of the phrase. It cannot be taken literally, and was not so intended by the one who created the statement. But that is a different story.

Mind, at the very most, can only influence matter; it can direct some functions of matter, but never has and never will absolutely control it. As a rule, when we speak of mind over matter, we are thinking of man's human consciousness directing the matter of which his own body is composed. But how many stop to think what influence matter—meaning the human body—has over the mind which is resident within it? I venture to say there has been little thought upon this phase of it. But anyone who states that there is no influence of matter on mind clearly shows that he has given the subject absolutely no thought whatsoever.

When any group or community of cells is affected and out of harmony with the other twenty-six million trillion cells in the human body, then the balance of the twenty-six trillion cells is going to be affected to a greater or lesser degree.

No man can think correctly if his stomach is not functioning properly, or if he is suffering excruciating pains from rheumatism or neuritis. No man can contribute his best to his business if a sluggish liver is impairing his sight. No man can stand before his fellowmen and deliver a speech upon the beauties of Nature if his face is inflamed and swollen from an abscessed tooth. And



most certainly, no artist, no scientist, no physician, could joyfully carry on his work if his body were racked with pain, or his head heavy from high blood pressure. You must admit that man's thoughts are constantly being influenced and his ability greatly impaired because of inharmonious conditions in the physical body; and the more we study this subject, the more we will become convinced that matter, of which the human body is composed, does affect the mind. Moving a step further, we see that once this effect upon the mind has taken place, it, in turn, will affect the body, and the mind begins to run wild, to magnify, to imagine. A pain is a danger signal, indicating that something is wrong. Pains cannot be cured because a pain does not 'cause itself'. If you relieve a pain without eliminating the cause, you are doing no more than the man on the road, who removes the red flag and drives on until he wrecks himself in the pit.

Some pains, however, are greatly magnified in the mind. We have been told of the case of a man who spent many hours a day at his desk, and because of some pains in his chest, he began to think he was suffering from tuberculosis. Each day he found that the pains were still there, and was sure of it. He convinced himself. He changed his diet, and even the diet of his entire family, that he might have certain foods because he felt that he was partially an invalid. This went on for many months, and finally, thinking that he might soon pass away, he decided to see if he could purchase some life insurance that his family might be taken care of. Coming before the examining physician of the insurance company, he was thumped and bumped, tested and accepted—to his great surprise. When, in a cautious way, he made inquiry concerning the pains in his chest, the physician very emphatically told him the only trouble was "writer's cramp," lack of exercise of the muscles. They were beginning to atrophy, and the cramps and pains were simply indications of a battle for life, a battle for survival. You can imagine how soon this man stopped all his diets and took an entirely new lease on life. In this instance, mind had a great deal to do with causing him to suffer, mentally,

just as much as if he had really had tuberculosis for a period of many months. And it was the mind being relieved and learning that it was not tuberculosis which immediately permitted him to begin to enjoy life and all its beauties. Yes, mind influences matter, but also matter influences mind.

In an article which appeared in "The American Journal of Clinical Medicine," March, 1921, by Dr. A. B. Jamison, we were told emphatically that most of man's troubles lie within his own power to correct. Dr. Jamison firmly believes, as do ninety per cent of the thinking physicians of the world, that most of man's troubles are caused from improper elimination. It is true that we eat everything that is advertised for our health, and just because the billboard says that a certain product contributes vitamins essential to good health, we think that all that is necessary for us to do is to consume large quantities of this and that in order that we may have perfect health. But after we have eaten this food which the advertisement says makes good health, what becomes of it? Have we properly masticated it? Does it lie in the stomach a sour, fermenting mass? If so, its chemistry is ruined, in most cases, and the vitamins that we expected to obtain from it are destroyed. Does it pass on into the intestines carrying with it poisons which are absorbed in the blood stream? If so, how can you or I or anyone expect to absorb the elements that the food is supposed to give if we allow this condition to continue and grow worse? Toxic poisons circulating in the blood stream soon affect every cell of the body; and as these cells are affected, the mind will be influenced. Therefore, begin to cleanse the mind by first cleansing the body; and continue to cleanse the body by continually cleansing the mind.

Everyone's food requirements are different; so one should not think that just because his neighbor fared well on a milk diet, he can do the same. Each one should study his own system, his own needs, his own requirements. One works at a desk; another works in the field. One is inclined to be stout; the other slender. One gets plenty of exercise; the other gets practically none. The consumption of essential elements





will be different in these two cases. But irrespective of what food you eat, what work you do, what exercise you may have, and what your requirements are, the elimination of debris and waste must be in proportion to body consumption or toxic conditions will poison that body and will hasten its breakdown, the mind will become impaired, and the thoughts distorted.

Professor Bancroft, of Cornell University, in a press bulletin of the American Chemical Society, referred to Claude Bernard and stated that for sixty years the scientific world laughed at Claude Bernard's theory of body chemistry, but now states that "we know that Claude Bernard was right." After sixty long years, scientists finally learned enough of colloid chemistry to understand and appreciate the importance of Claude Bernard's theory that the brain was affected by the chemistry of the human body. It has also been determined that insane people's brains are either 'puckered' or 'mushy,' and that ninety-three per cent in a preliminary test showed that there were two types or general classifications of insanity—one of the puckered-brain type and one of the mushy-brain type. Further experimentation has proved that by changing body chemistry the cells of the brain can be influenced; the puckering process can be reversed so that the brain will become more relaxed, and the mushy type can be strengthened somewhat. And to the degree that this change is brought about, the insane person returns nearer and nearer to normal. Such admissions on the part of learned men and pioneers most certainly substantiate the contentions of the two thousand or more doctors in Great Britain, that a good, healthy, strong race depends upon the chemistry of the soil in which the crops are raised, and the chemistry of the foods which go into man's body. And the sooner we, as a civilization, stop trying to find health in some magic hocus-pocus wave of a wand, or by swallowing gallons of some obnoxious mixture, and learn to build health into the body rather than pour it in, the sooner we will become healthier in mind and body. On the other hand, there is the extremist who expects to make his stomach a refuse container, throwing

anything into it that meets his fancy, and then on bended knee asks a Divine and just God to give him perfect health. It cannot be done. As long as man willfully abuses his physical body, he cannot expect a just God to set aside all Cosmic laws of action and reaction and give him perfect health. Such a person clearly shows that he does not understand the laws of the God to whom he is praying.

"Poison in the Blood May Stir Anger," is the headlines of a recent newspaper article written by Thomas R. Henry; but in reading further in the article it clearly shows that anger also stirs up and produces poison in the blood. An extreme fit of anger, which is apparently an entirely mental process, will so contaminate the blood that when a few drops of that blood are injected into mice for experimental purposes, noticeable changes in respiration were created, and it was clearly indicated that the mice were affected. But isn't it true that if one's body chemistry is normal, there is less possibility of his mind flying off at a tangent, thus creating more poisons in the body? We must ever bear in mind that health in the body produces health in the mind. Health in thinking produces health in the body, and this circle continues only for the benefit of the individual. Then it also must follow that inharmonious conditions of the chemistry of the body produce conditions which distort the mind, and this distorted thinking aggravates the conditions in the body. And so this vicious circle continues, to the detriment of the individual.

We cannot continue to babble thoughtlessly of the value of 'mind over matter,' without giving some thought to the influence of matter over the mind. If we are to recognize an Infinite power coming to us and expressing through our minds, and if we believe that God exists in all things, then we must also believe that God exists in the soil, in the herbs, in vegetables, fruits, and all products of the soil, which, if properly directed, will produce God-given harmony in the physical body. The age of miracles has not passed, but people's concept of a miracle is not always true.



Not so long ago it was my privilege to sit in the office of the International Research Laboratories, in the Hobart Building, San Francisco, California, and listen to one of the most interesting accounts of the chemistry of the human body that I have ever heard. Mr. Nicholas West, who has been very friendly and helpful to me in giving professional information wherever needed for correspondence, has been conducting over thirty years of research in the field of body chemistry. Twenty-three years have been spent in search and research for a cure for pulmonary tuberculosis, and today Mr. West has perfected in his laboratory a cure for that condition as a reward for his years of research in that field. "To treat pulmonary tuberculosis alone," says Mr. West, "is only aiming at an effect. What I have looked for is the cause, and I have found that it is due to an improper balance of the chemistry of the human body." I also learned that due to his researches in this field, it is also possible to determine what chemical element is lacking when there is a tendency to epilepsy, a condition which has defied the medical profession for years; and when proper steps are taken to supply the essential element, the chemistry of the body is evenly balanced, and when the body returns to normal, epilepsy vanishes. If there is any clear proof of the effect of the chemistry of the body on the human mind in existence one certainly has it when he witnesses an unfortunate person suffering in an epileptic convulsion.

But here again we have the case of a pioneer progressing in fields ten, twenty, or thirty years ahead of the rank and file; and while there are thousands of physicians, biologists, and physiologists who will agree whole-heartedly in their own minds with the findings of this research laboratory, there are comparatively few who will be brave enough to admit it in any form of public statement.

Mr. West states further: "Medicine, like everything else is never static, but moves forward not only from year to year, but from day to day. It is the spirit of research that leads this continued advance—not only clinical research which is taken care of by the medical profession, but chemical research upon which the physician depends to provide

himself with materials which he must use in his efforts to relieve suffering and increase the human span.

"Research," as far as we are concerned, means seeking the truth, from the unknown sources, the new; it is a continued battle and nothing more. Research in chemistry does not mean copying material from text books written in medieval times. While there was much wisdom during those times, the human ills and ailments were different, the people lived differently, they know happiness, contentment, and they also knew something about survival value. Our present day civilization is changed in acts, deeds, and mode of health. Hence, the battleground cannot be the same today as it was a hundred years ago, because we have different things to overcome. To be truly right, we must reject the questionable when it so appears. We must progress daily, not yearly."

A beautiful statement, don't you think, coming from one who does not believe in God as a separate entity, but sees Him only as an all-pervading Energy, Wisdom, and Intelligence, which is expressing in every useful herb and plant known to man.

There are miracles today just as there were two thousand years ago. These miracles are coming to us from the scientific laboratories, but few of us look for them there. We must not deny the existence of God in all things, and we must not deny that this Supreme Force we call God expresses itself to us through material means.

We must maintain proper balance in our conception of life and not try to go off on some tangent which leaves us suspended halfway between heaven and earth with nothing to stand on. *We must learn to maintain a proper idea of the importance of a harmonious balance between the two.*

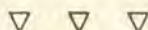
I urge you, as Rosicrucians, to give thought to these things, as have our elder Fratres in the past. A Rosicrucian student, in addition to the energies put forth toward the search for truth and enlightenment for himself, also strives to pass on to his fellowman some new understanding of the truth which





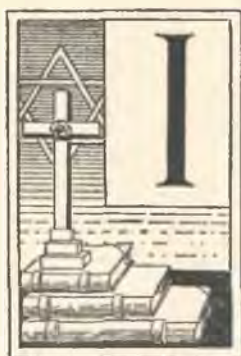
will help others on the path toward a better understanding of life. Scientists in medicine and chemistry within the ranks of our Order have always striven to contribute something to mankind. Let us trust that others in our Order wishing to help will investigate and support the advanced findings of science, irrespec-

tive of race, color, or creed of the individual scientist. Let us search diligently for the truth and be satisfied with nothing else. Let us learn to recognize a Cosmic Mind, a Cosmic wisdom and intelligence in all things, and be tolerant of the expression of God in those working on the *Frontiers of Progress*.



## Modern Vision

By FRATER ARNOLD THOMPSON



IT IS THE truth, whether we are conscious of it or not, that in a physical sense man is born into this world, lives a few years and then passes out. The realities of living from the physical and mental sensibilities are displayed in every act and word.

Also this is a partial dream world. We dream more or less. Why this is so has not yet been revealed unto us. Many great souls of the ages have endeavored to understand the secrets of the earth-realm. From some aspects much has been discovered, but notwithstanding the efforts utilized in writing books and in expeditionary travels, we are still a world of individuals who are not wide awake. The consciousness of mankind was a dim spark in the remote past.

As generations progressed and a mixture of races were evolved; as conquests and many hazardous undertakings have taken place by the brave ones of past eras, the human family has arrived at the setting in which we find ourselves today.

We live such a short period of time that we often unthoughtfully heed life's meaning. Perhaps it is just as well we do, unless deep insight is given to one to raise the standard of better days for Humanity. The majority of people have been inattentive to their existence; taking the bruises or joys of life indif-

ferently; plodding ever onward through the maladministration of the Play.

There is much energy in the world. Enthusiasm is necessary, however, in order for action to accomplish its purpose. But much of the course of life is smothered for lack of the fresh air of opportunity to become a hustler.

"Happiness is the only good; reason is the only torch; justice is the only worship; humanity is the only religion; and love is the only priest."

If happiness is the only good, why can't we have more of it? The main reason is because of the unequal distribution of money. Another impediment is the detrimental set-up of religion in the world of the present time.

Every one, who understands how to use money, the 'medium of exchange,' should be granted a portion. Much money is not exigent to buy happiness in a few ways which would gladden the hearts of civilization. Two thousand dollars is sufficient to give a family of five the amount of enjoyment needed, if a 'standard of values' is adhered to.

Despite all that has been propagated regarding the 'depression,' it is a venture to say that half of the country is yet living in a luxury which demands many times two thousand dollars a year.

Can the time ever be for an equalization of wages? No. But a minimum wage should be established. Discussions on these subjects for years have often caused the blood of many to be tainted with poisons. The poisons have been selfishness on the part of many, although some have fainted by the wayside, due to their efforts given for the advent of a better day for all deprived ones. As



civilization advances, either a saner method for life must come or we shall exit from the stage. It is a wish that a few happy days may be given before the rhythmic breath of many shall have ceased.

"Happiness is the only good. The place to be happy is here. The time to be happy is now. The way to be happy is to make others happy." Let us create a new political regime, if the old political parties do not soon bring happier times. We must have a new, reasonable, justifiable, humanitarian, lovable conception for all people.

"Reason is the only torch." Let us come together and reason! Many theories have been given by men who have been estimated as authority on many subjects. Many of these ideas have been discarded. "The highest scientific truths, the greatest discoveries, are simply shadows." But we must always be willing to learn. Let us reason in an open-minded, understandable, researchful method.

Is there any reason why we shouldn't be happy? No. Is there a reason why we are not happy these days? Yes. Reason is blocked by difference of opinion. Why the difference? Because of selfish goals which are sought. Why seek selfish goals? For the desire of money and power. Why money? To buy power. Why power? For the politician's and others leaders' own selfish objectives, or for the salvation of Humanity? If for the poor Human, then hasten the new day. If not, pity us! Happiness will be afar off; drudgery for many—many.

"Come let us worship!" Our sermon will be on justice. It will not be a long sermon—but O, how enlightening—how humane! See the altar erected at the seat of government! What are those rolls of paper which the Leaders are carrying to the altar? "Oh," says a bystander in the crowd, "didn't you hear that many of the laws concerning old customs are to be burned?" What are the nature of these laws and why are they to be burned? The answer was that there were laws of religion, economics, politics and others which are not constructive for the elevation and the happiness of a new order for the race of the earth; therefore, they must be de-

stroyed for justice has demanded it. It was asked which law was the most detrimental to humanity throughout the centuries. The answer was 'religion's laws.' The foundation for all laws in the beginning of consciousness was religion, but as the years have rolled by, commercialization of it has torn it from its moorings. Therefore it must be destroyed and in its place will be adopted the New Religion, which is 'Humanity.'

"Humanity is the only religion." Through the help of radio it is surmised that in the near future a broadcast will be given to the world that "love is the only priest," and that 'love of humanity' will be the only religion.

But what about God? Well, we know that a great force controls our destiny. 'God' is only a word signifying that 'Great Nature.'

We are finite mortals. Our contacts are the call of the vibratory forces which endow our nature. The call of thousands of years is in our blood. We are indeterminate beings—eating, drinking, sleeping—seeking for a happiness, which would be good for our existence. In our reflections on the greatness of our mechanism; on the vastness of the world around me; on the marvel of the vegetable, the mineral, and the animal kingdoms; then, we become awed and are more conscious of our sojourn here, which should awaken us to the meaning of 'Truth.'

What is truth? It is a happy medium hovering between two arguments. Analyze the argumentative questions and select the main points of view. Place these on the scales of reason and attempt to balance them. They will not balance until the weight of justice has been added, which tells of the needs of suffering people. Then, although "truth may almost seem crushed to earth, it will rise again."

'Modern Vision,' foresees that unless money is more equally divided; unless we stop this parleying of many politicians; unless we do more thinking and less talk—talk—talk, which usually gets you to no place, the population of civilized nations is doomed to a revolution. How wise it would be to adjust ourselves to a new standard of living which is possible, if we will adopt 'Humanity' as our religion.







## Mystical Psychology

### AND THE DEVELOPMENT OF THE INNER SELF

By FRATER WALTER LITHERLAND



AS MUSIC reaching our ears from a distance, so are most of life's experiences, coming upon us suddenly or slowly, whether we are prepared for them or not. So it is also with Mystical Psychology, it has come down to us from distant times, and

is tinged highly with the experiences and findings of many of great soul experience, who devoted most of their lives to this profound research.

It is practically impossible to discuss "Mystical Psychology" without giving some attention to its recently demised stepson, "Applied Psychology." What a world of thoughts and memories springs to our minds at the mention of "Applied Psychology." We can recall the promises made by those exponents of "Applied Psychology" which they gave forth from lecture platforms in all the large cities of our country. Visions of success and great wealth were evoked in the minds of their hearers. Knowledge was to be given whereby in some vague way the student could become a superman in a few short weeks or months. Our cities were apparently full of otherwise sane and normal people who were simply waiting to be dominated by one of these supermen of short creation.

While there is no doubt but that "Applied Psychology" produced some good, it is equally true that most of the good it produced was counterbalanced by much that was detrimental. "Applied Psychology" received its opportunity during the aftermath of the great World War. Whole nations of people were suffering, homes had been broken on a wholesale scale, hearts were tortured by the loss of loved ones, and a shocked and stunned world was faced with the problem of rehabilitation.

The utter failure of many and various religions to meet the thousand and one new conditions arising from the World War, to answer the many questions, or to give an adequate reason for its happening, turned many of their devotees to the so-called "New Psychology" as an answer to their predicament. We cannot really blame the teachers of "Applied Psychology" for attempting to meet the demand created by these new conditions, but we can at least question their ability and preparedness to do so.

One of the greatest tenets set forth by the teachers of "Applied Psychology" was their understanding of success! It was of course greatly over-emphasized. We just had to be successful or life was an utter failure. Success in this instance meant largely the acquisition of material things. Our success could only be measured by a display of what we possessed. Apparently, unless



we could in some manner acquire a million dollars in the space of a few short years, we really had not arrived! The ultimate condition created was a condition of success madness.

The psychology teachers emphasized continuously, that there was an inner force or power lying within ourselves, which had only to be turned on, or released, as it were, and the whole of creation was at our feet. Salesmanship was the ultimate of professions when it reached the super stage. This included somewhat of thought transference or subconscious suggestion to enable us to get what we want, put over the deal, or in some way advance our individual selves. This subconscious suggestion at the time of the sale was the most important. If the customer wanted only one shirt we had to watch for the big moment when we had to implant in the subconscious mind of the customer the desire to take six shirts. We had to hold the thought and transfer it. The objective mind of the customer gives in and takes the six.

Of course the customer probably really only needed one shirt, having more at home and five of the six would probably have to remain in some drawer to feed the moths. However, this was super-salesmanship.

If someone in an automobile called at a tire store for a single tire the same procedure was to take place. The customer may have four good tires on the wheels of his car, and only one of the spare tires needed to be replaced, nevertheless, he must be sold at least two tires, and having no place on his car to put the extra one, the assumption was no doubt that he would hang it around his neck.

One would hardly dare to begin to buy a pair of eyeglasses for fear of being forced to take two pairs, the extra pair presumably being for those mythical eyes we are all supposed to have at the back of our heads.

Now these particular instances cited may appear somewhat ludicrous, yet in reality they are a fair sample of what we were all supposed to be aiming for a few years ago in order to be successful. We had to be successful or with shame admit our failure. Every mother's son was really destined for the presi-

dent's chair, yet in reality how few can ever hope to be president.

With a few short courses of "Applied Psychology" a person of mediocre ability and little real talent, who had never studied one particular subject constantly for six months, could, by a system of mental gymnastics, acquire some kind of force which would enable him to be successful and dominate others, many of whom had given years of hard labor and sacrifices to become proficient in some particular field. It was ultimately found that it was a poor psychology which did not work both ways. I personally know of two or three people who attended public lectures of three or four of these psychology lecturers, afterwards taking their private courses. Yet I also know that they are still looking for that mysterious something which is supposed to be lying somewhere in their subconscious selves.

If it is true as the psychology teachers assert that there is an inner force lying latent within each one of us, also that this is the real part of us and that by comparison the outer self amounts to very little—and that we can arouse this inner force and put it to work for us to achieve great heights of success—if this is true, which it probably is—does it not logically follow that one should be very careful in whose hands we place the development of this great inner self? Ought we not to look around and choose carefully and deliberately?

If the average American is thinking of studying Voice, Art or Music, he is very careful in his choice of teachers for development and where he gives his hard earned dollars. Should he not exercise just as much care in his choice of whom he shall allow to develop his inner self?

It is here that the Rosicrucian Order stands ready to offer its help and eminent services. It exists and has existed for ages for nothing else but the true development of the inner forces of man. The Rosicrucian Order knows well that if the inner self is correctly developed, the outer self develops correspondingly and will reflect the measure of the development within.

It is here also that we enter the field of "mystical psychology" and the domain of the Soul. Being the mother,





it includes "Applied Psychology" in its true sense and gives much more in addition. The conscious and subconscious minds of the applied psychologist are explained in their full relationship to each other and to the soul. Even the Soul itself and its activities is revealed to the student.

A cursory glance at the dictionary informs us that "psychology," as a phrase, originated as far as can be ascertained in the sixteenth century, that it received great impetus in France in the seventeenth century and become more prominent in the eighteenth century and, as we now know, even more so in the nineteenth century. So our so-called "New Applied Psychology" of recent years was not so very new!

However, the dictionary gives us a little more information which gives us pause for thought. We are told that psychology was originally looked upon as a branch of metaphysics, and that it had to do with the working of the inner mind and of the Soul. Also that it is in some way connected with *pruema* or breath and infers that "psychology" or science of the Soul, and mind, *pruema*, or breath, are intimately related. We are further told that a psychologist could in no wise be considered as being a philosopher!

What a world of enlightenment is contained in the above. How many students of psychology outside of the Rosicrucian Order can trace the relationship of soul, mind and the breath? How many students of psychology outside of the Rosicrucian Order know that soul and mind are intimately related to the blood cell and are even affected by the quality of the blood? How many students outside of the Rosicrucian Order correctly understand the construction of the blood cell itself, let alone the extra knowledge of how to improve the quality of the blood cell? How many students actually know that there is a consciousness and intelligence in every cell of the body; that there is a difference consciousness and intelligence created by groups of cells that form any particular organ, and that this group cell consciousness in turn harmonizes with the consciousness of the body as a whole?

What relationship has this knowledge to do with the development of his inner

forces or soul qualities? It is this and much more that the Rosicrucian Order places in the hands of its tested and worthy students. The relationship of the inner self to the outer self, or of body and soul is thoroughly explained and tested by experience.

The objective and subjective minds or conscious and subconscious are clearly set forth, also the fact that the soul qualities will depend to some extent upon the physical qualities is clearly demonstrated. This is true "Mystical Psychology," the correct and full development of both the inner and outer man, neither at the expense of the other, but each developed to work in harmony. This results in the right kind of success. Success as an end in itself is not anything! It is merely a means to an end. That end is happiness. All people yearn for happiness, and intuitively sense that its achievement or attainment is open to all according to the Divine plan. Happiness, therefore, is the ultimate of success, and is the inner desire which all possess and hope to achieve. It has yet to be proven that the mere success in attaining material things or material wealth, ever produced true happiness. In fact the very reverse is often the case.

Happiness is a condition of being, depending equally as much upon the condition within ourselves as upon the condition of our material existence.

This dual condition requisite for the attainment of happiness is nowhere more fully recognized than in the teachings of the Rosicrucian Order.

The studies are designed to enable the student to attain to that condition by a unique method of inner development which has been found successful in the past and in the present era.

It enables the student to progress to the point where he is master of his own immediate environment and if necessary to leave one which he has outgrown. It enables the student to build up the mental forces giving keenness of perception leading to that most valuable and necessary state, discrimination. It adds to rather than takes anything away, for if the student had a measure of choice before, he later has a greater ability to choose, and in addition a greatly enlarged field!



The intellectual statement that the inner self is the real vital and forceful part of ourselves becomes an actual realization to the true student of Mystical Psychology and it is somewhat significant that the word "mystical" has been peculiarly applied to the Rosicrucian teachings for centuries.

How many believe that there is one particular thing they can do well, one particular field for which they are eminently fitted for if only they knew how to get in touch with it and develop it!

The knowledge or talent rests in the domain of the soul awaiting our attention and Mystical Psychology gives to

us the privilege of entering the domain of the soul and finding our true selves.

It is impossible to be engaged in the pursuit of the one particular thing we are most naturally fitted for without reaching happiness in its application. This is all awaiting us in the mystical teachings of the R. C. Order, enabling us to be more of a master of our fate than a victim of it. With this one can reach to that state whereby he can afford to exercise that most mystical force—Altruism—which in itself is indicative of the highest success. All this and much more is for us in Mystical Psychology.

● READ THE ROSICRUCIAN FORUM ●



### MIDWEST ROSICRUCIAN MYSTICAL RADIO PROGRAM

It is indeed a pleasure to announce that we will broadcast over the largest radio station in the middle west.

Starting on Tuesday, February 6, 8:30 p. m., Central Standard time, there will be a Rosicrucian program broadcast over Radio Station KMOX, St. Louis, Missouri. These programs will continue for several weeks thereafter; namely, on Tuesday of each week. These programs consist of very inspirational music, and a mystical dramatic theme, founded upon the traditional history and background of the Order. We ask you to please have as many of your friends and acquaintances, as possible, listen to these programs. Tell them about it. Let's make these programs as effective as possible. You will be proud of them, I am sure. We are depending upon you to call the attention of persons to them. Remember the beginning date.

### HAVE YOU SEEN THE PICTURE, "BERKELEY SQUARE?"

Occasionally, a motion picture is released that dignifies the entire motion picture industry and profession; in other words, it is a picture that is worthy of being in their album of accomplishments. Instead of appealing to the baser and primitive instincts of man, the most common appeal, "Berkeley Square" is a story that elevates the spectator above his present plane of thinking and living; furthermore, it is one that is quite symbolical and, in many parts, Rosicrucian in spirit.

There is an incident in the picture where the Egyptian Crux Ansata, the looped cross, is presented by one character to another with reference to its ancient symbolical meaning, which, of course, corresponds to the Rosicrucian interpretation.

See this motion picture—inform the manager of the theatre that you are a Rosicrucian and that you appreciate the exhibition of such philosophical and mystical pictures.







## HERODOTUS

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

Herodotus is called the father of history. He is the first eminent historian. He recorded actual facts and incidents rather than the imaginings of man's mind or romancing about the lives and conduct of the gods. He was born at Halicarnassus about 484 B. C. in Asia Minor. The city in which he was born at that time was Persian territory; therefore, he was a Persian subject and continued as a Persian subject until thirty or thirty-five years of age when he started his travels. He visited nearly all the civilized world at that time which fringed the shores of his native country. It is estimated that he traveled a total of about seventeen hundred miles, which today seems extremely insignificant.

His close observation of the habits and customs of the people and countries that he visited, and which he recorded, won the approval of the people at Athens. So great was their admiration for him that he was voted a sum of ten talents (\$12,000). He was severely criticized by ancient writers, being accused of untruthfulness. He was subject to the usual attacks of those who are famous and progressive. Modern writers acquit him of the charge of untruthfulness.

He is even considered today in the light of our modern archaeological research to be an authority on the ancient Persian wars inasmuch as archaeological findings have supported his accounts. Below is given you excerpts from one of his works entitled, "First Hand Observations." One cannot help but admire his descriptive powers. At the same time it permits one to know of the customs and superstitious practices of the masses in Egypt at that time. Amongst all that superstition and ignorance were bound together the few who dared to seek knowledge and cross the threshold of the arcane mystery schools of learning.

## "FIRST HAND OBSERVATIONS"



**The  
Rosicrucian  
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February  
1934**

REGARDING Egypt itself I shall extend my remarks to a great length, because there is no country that possesses so many wonders, nor any that has such a number of works which defy description. Not only is the climate different from that of the rest of the world, and the rivers unlike any other rivers, but the people also, in most of their manners and cus-

oms, exactly reverse the common practice of mankind. The women attend the markets and trade, while the men sit at home at the loom; and here, while the rest of the world works the wool up the warp, the Egyptians work it down; the women likewise carry burdens upon their shoulders, while the men carry them upon their heads. They eat their food out of doors in the streets, but retire for private purposes to their houses, giving as a reason that what is unseemly, but necessary, ought to be done in secret, but what has nothing unseemly about it, should be done openly. A woman cannot serve the priestly office, either for god or goddess, but



men are priests to both; sons need not support their parents unless they choose, but daughters must, whether they choose or no.

In other countries the priests have long hair, in Egypt their heads are shaven; elsewhere it is customary, in mourning, for near relations to cut their hair close; the Egyptians, who wear no hair at any other time, when they lose a relative, let their beards and the hair of their heads grow long. All other men pass their lives separate from animals, the Egyptians have animals always living with them; others make barley and wheat their food, it is a disgrace to do so in Egypt, where the grain they live on is spelt, which some call *zea*. Dough they knead with their feet, but they mix mud, and even take up dirt, with their hands. They are the only people in the world—they at least, and such as have learnt the practice from them—who use circumcision. Their men wear two garments apiece, their women but one. They put on the rings and fasten the ropes to sails inside, others put them outside. When they write or calculate, instead of going, like the Greeks, from left to right, they move their hand from right to left; and they insist, notwithstanding, that it is they who go to the right, and the Greeks who go to the left. They have two quite different kinds of writing, one of which is called sacred, the other common.

They are religious to excess, far beyond any other race of men, and use the following ceremonies:—They drink out of brazen cups, which they scour every day; there is no exception to this practice. They wear linen garments, which they are specially careful to have always fresh washed. They practice circumcision for the sake of cleanliness, considering it better to be cleanly than comely. The priests shave their whole body every other day, that no lice or other impure things may adhere to them when they are engaged in the service of the gods. Their dress is entirely of linen, and their shoes of the papyrus plant; it is not lawful for them to wear either dress or shoes of any other material. They bathe twice every day in cold water, and twice each night. Besides which they observe, so to speak, thousands of ceremonies. They enjoy

however, not a few advantages. They consume none of their own property, and are at no expense for anything; but every day bread is baked for them of the sacred corn, and a plentiful supply of beef and goose's flesh is assigned to each, and also a portion of wine made from the grape. Fish they are not allowed to eat; and beans,—which none of the Egyptians ever sow, or eat, if they come up of their own accord, either raw or boiled—the priests will not even endure to look on, since they consider it an unclean kind of pulse. Instead of a single priest, each god has the attendance of a college, at the head of which is a chief priest; when one of these dies, his son is appointed in his room.

Male kine are reckoned to belong to Epaphus, and are therefore tested in the following manner:—One of the priests appointed for the purpose searches to see if there is a single black hair on the whole body, since in that case the beast is unclean. He examines him all over, standing on his legs, and again laid upon his back; after which he takes the tongue out of his mouth, to see if it be clean in respect to the prescribed marks; he also inspects the hairs of the tail, to observe if they grow naturally. If the animal is pronounced clean in all these various points, the priest marks him by twisting a piece of papyrus round his horns, and attaching thereto some sealing clay, which he then stamps with his own signet ring. After this the beast is led away; and it is forbidden, under the penalty of death, to sacrifice an animal which has not been marked in this way.

The following is their manner of sacrifice:—They lead the victim, marked with their signet, to the altar where they are about to offer it, and setting the wood alight, pour a libation of wine upon the altar in front of the victim, and at the same time invoke the god. Then they slay the animal, and cutting off his head, proceed to flay the body. Next they take the head, and heaping imprecations on it, if there is a marketplace and a body of Greek traders in the city, they carry it there and sell it instantly; if, however, there are no Greeks among them, they throw the head into the river. The imprecation is to this effect:—They pray that if any evil is impending either over those who sacri-





fice, or over universal Egypt, it may be made to fall upon that head. These practices, the imprecations upon the heads, and the libations of wine, prevail all over Egypt, and extend to victims of all sorts; and hence the Egyptians will never eat the head of any animal.

The disemboweling and burning are however different in different sacrifices. I will mention the mode in use with respect to the goddess whom they regard as the greatest, and honour with the chiefest festival. When they have flayed their steer they pray, and when their prayer is ended they take the paunch of the animal out entire, leaving the intestines and the fat inside the body; they then cut off the legs, the end of the loins, the shoulders, and the neck; and having so done, they fill the body of the steer with clean bread, honey, raisins, figs, frankincense, myrrh, and other aromatics. Thus filled, they burn the body, pouring over it great quantities of oil. Before offering the sacrifice they fast, and while the bodies of the victims are being consumed they beat themselves. Afterwards, when they have concluded this part of the ceremony, they have the other parts of the victim served up to them for a repast.

The male kine, therefore, if clean, and the male calves, are used for sacrifice by the Egyptians universally; but the female they are not allowed to sacrifice, since they are sacred to Isis. The statue

of this goddess has the form of a woman but with horns like a cow, resembling thus the Greek representations of Io; and the Egyptians, one and all, venerate cows much more highly than any other animal. This is the reason why no native of Egypt, whether man or woman, will give a Greek a kiss, or use the knife of a Greek, or his spit, or his cauldron, or taste the flesh of an ox, known to be pure, if it has been cut with a Greek knife. When kine die, the following is the manner of their sepulture:—The female are thrown into the river; the males are buried in the suburbs of the towns, with one or both their horns appearing above the surface of the ground to mark the place. When the bodies are decayed, a boat comes, at an appointed time, from the island called Prosopitis,—which is a portion of the Delta, nine schoenes in circumference,—and calls at the several cities in turn to collect the bones of the oxen. Prosopitis is a district containing several cities; the name of that from which the boats come is Atarbechis. Venus has a temple there of much sanctity. Great numbers of men go forth from this city and proceed to other towns, where they dig up the bones, which they take away with them and bury together in one place. The same practice prevails with respect to the interment of all other cattle—the law so determining; they do not slaughter any of them.

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### SPANISH ROSICRUCIAN LITERATURE

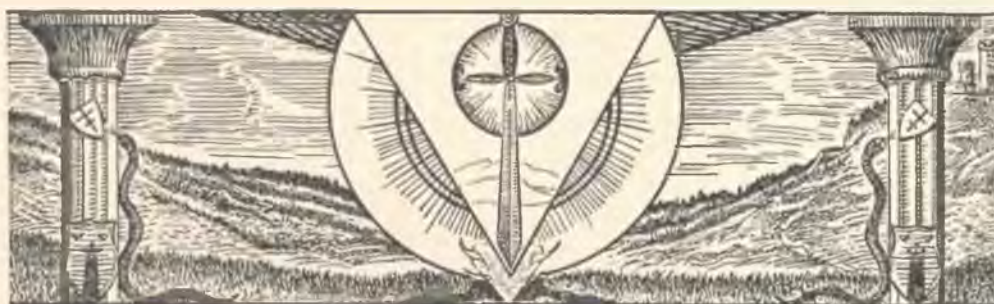
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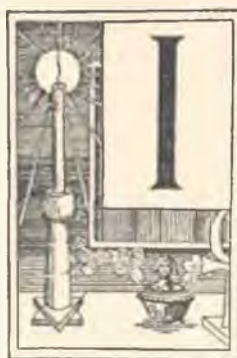
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## The Mystical Number Seven

By FRATER S. J. MARX, F. R. C.



IN THE number SEVEN there have been volumes written as to its numerical value and mystical significance. From the very first chapter in the Bible until we wind up with Revelations, the last book of the New Testament, seven plays

a prominent part. To those interested in occultism, it has been a joy forever to play with and interpret in many aspects. The Kabalists take from the Sepher Yetzirah, translated as the Book of Foundation, the seven paths of foundation; Life, Peace, Wisdom, Wealth, Beauty, Fruitfulness and Dominion.

Thus in Chapter IV of this little book, is described the powers of the seven double letters of the Hebrew Alphabet, B, G, D, K, P, R, Th. These seven letters can be pronounced in two ways, either soft or with a hard accent, and this they compare with the seven foundation stones named above as follows:

Life is contrary to Death;

Peace is contrary to Misfortune;

Wisdom is contrary to Folly;

Wealth is contrary to Poverty;

Beauty is contrary to Ugliness;

Fruitfulness is contrary to Devastation;

Dominion is contrary to Slavery.

It is further claimed in this Sepher Yetzirah, that from these seven double letters were formed the following:

Height, Depth, East, West, North and South, and the Holy place in the center which sustains them all.

The seven planets in the Universe: Saturn, Jupiter, Mars, Sun, Venus, Mercury, Moon.

The seven days in the week.

The seven gateways in Man,—two eyes, two ears, two nostrils and the mouth.

The Letter "B" reigns over Wisdom, Sunday, the right eye.

The Letter "G" governs Wealth, The Moon, Monday and the left eye.

The Letter "D" governs Fruitfulness, Tuesday and the right ear, Mars.

The Letter "K" governs LIFE, Mercury, Wednesday and the left ear.

The Letter "P" reigns over Dominion, Jupiter, Thursday, right nostril.

The Letter "R" reigns over Peace, Venus, Friday and the left nostril.

The Letter "TH" reigns over Beauty, Saturn, and the mouth.

There was designed by means of those seven letters, seven earths, seven heavens, seven continents, seven seas, seven rivers, seven deserts, seven days, seven weeks, seven years, seven fallow-years, seven jubilees and the Holy Palace; hence under all the heavens did God love the heptad.

In this last paragraph there have been many commentaries issued dealing with





the esoteric reasons for this paragraph. The seven weeks are generally conceded to allude to the seven weeks between Passover and the Feast of Pentacost. The Holy Palace refers to Jerusalem or Zion, where man can communicate with God. And so on each word in this Book of Formation is interpreted to suit the ideas of the various schools of occultism.

The occultists go on further in their enumeration of the importance of the number seven. As in what they call the Sphere of Intellect there are seven angels before the Throne of God—Gabriel, Michael, Haniel, Raphael, Camael, Zadkial and Zaphiel.

The Heavenly Sphere includes the five planets and the Sun and Moon.

In the Elementary Sphere there are the seven planetary metals, the seven planetary stones, the seven planetary animals, the seven planetary birds, and the seven planetary fish.

The birds are the Lapwing, The Eagle, the Vulture, the Swan, the Dove, the Stork, the Owl.

The fish are the Cuttle-fish, the Dolphin, the Pike, the Whale, the Thimallus, the Mullet, the Sea-cat.

The animals are the Mole, the Hare, the Wolf, the Lion, the Goat, the Ape and the Cat.

The metals are Lead, Tin, Iron, Gold, Copper, Quicksilver and Silver.

The stones are Onyx, Sapphire, Diamond, Carbuncle, Emerald, Agate and Crystal.

My researches through mythology, history, religion, philosophy, occultism and poetry brings to light many strange beliefs in this number seven.

Shakespeare made this number famous by his "The Seven Ages of Man." But before this appeared there was an Old Poem, "This world is but a Vante" (vanity), which compares man's life to the seven hours of the Roman Catholic Church, viz.: Matins, Prime, Tierce, Sext, Nones, Vespers and Compline; Thus—1. Morning: The infant is like the morning at first born, spotless and innocent. 2. Mid morrow: This is the period of childhood. 3. Undern (9 a.m.): The boy is put to school. 4. Mid-day: He is knighted and fights his first battle. 5. High Noon (i.e., none, or 9th hour, 3 p.m.): He is crowned a king and fulfills all his pleasure. 6. Midover-

noon (i.e., the middle of the period between high noon and evensong). The man begins to droop and cares little for the pleasures of youth. 7. Evensong: The man walks with a staff, and death seeks him. (This poem was published about 1430.)

Madame Blavatsky in her Secret Doctrine quotes many, many pages on the symbology of the number seven, and how this number is related intimately with the Cosmos, and compares them to other religions. Thus I quote in her analysis of Gerald Massey's on the seven creators: This is contained in her third volume of the Secret Doctrine:

"The Elohim are seven in number, who her as nature powers, gods or constellations, or planetary powers,—as the Pitris and Patriarchs, Manus and Fathers of earlier times. The Gnostics, however, and the Jewish Kabala preserve an account of the Elohim of Genesis by which we are able to identify them with other forms of the seven primordial powers. . . . Their names are Ildabaoth, Jehovah, (or Jao), Sabaoth, Adonai, Eloeus, Oreus, and Astanpheus. —In the Phoenician mythology the Elohim are the seven sons of Sydik (Melchisedek) identical with the seven Kabiri, who in Egypt are the seven sons of Ptah, and the seven spirits of Ra, in the Book of the Dead—The Elohim, they are the Egyptian, Akkadian, Hebrew and Phoenician form of the Seven Powers, who are Seven in Egypt, Seven in Akkad, Babylon, Persia, India, Britain and Seven among the Gnostics and Kabalists."

In Job Chapter 1, verse 6 and all through the Book of Revelation, we likewise meet with this idea of seven creative Beings. Thus: the seven Spirits of God . . . the seven angels which stood before God . . . the seven spirits which are before his throne . . . the seven Spirits of God sent forth unto all the earth—the angels of the seven churches, etc., etc.

Since in so many things SEVEN is the symbol which refers to these creative Hierarchies, you will find in all philosophies and religions much speculation on its powers and mysticism. Even in music and art seven plays an important part, as witness the seven tones of the



scale, do, re, mi, fa, so, la si; and the seven colors of the spectrum, violet, indigo, blue, green, yellow, orange and red. In psychology much is dwelt on the seven psychic centers of man. Pythagoras held seven sacred because it was composed of the triad (3) and the tetrad

(4). So we can go on in endless procession enumerating on this mystical number and its significance.

In a future paper I shall endeavor to dwell on the symbology of the various things listed in this article, and go into their origins and significance.



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## ANCIENT SYMBOLISM



Man, when conscious of an eternal truth, has ever symbolized it so that the human consciousness could forever have realization of it. Nations, languages, and customs have changed, but these ancient designs continue to illuminate mankind with their mystic light. For those who are seeking light, each month we will reproduce a symbol with its ancient meaning.

### THE CROSS ON THE ROCK



There are various interpretations of the symbol of the cross mounted upon a rock. The most common theological interpretation is based on the following in Matthew XVI:18: "Upon this rock I will build my church; and the gates of Hell shall not prevail against it." The rock represents the stability of Divine principles being therefore eternal and enduring. The cross alludes, in the theological interpretation, to the Christian church and its righteous doctrines and teachings founded upon the rock of infinite truth. The mystical interpretation defines the rock as the permanency of truth and infinite knowledge, enduring time, and unchanged by the vicissitudes of man. Upon the rock may be mounted the symbol of any faith, teaching, or principle, if, in reality, it is built upon the stability of infinite truth.

of man. Upon the rock may be mounted the symbol of any faith, teaching, or principle, if, in reality, it is built upon the stability of infinite truth.







## SANCTUM MUSINGS

### THE RELATION OF EVENTS TO TIME



IF ALL the chimeras of man's mind, time and space are the most profound and the most justifiable on psychological grounds. It would indeed be surprising if the human mind had not invented time and space or their equivalent when one analyzes the relation of human consciousness to the world of reality—to things. The human reason is both adventurous and courageous. To everything it gives identity and it further provides a reason for their existence, presuming in many instances that they have existence. To this, time and space are no exceptions but rather outstanding examples.

Sameness is monotony. If all things perceived were realized alike, we would lack knowledge of our perceptions. It is the comparison of perceptions, the analysis of their difference, that gives rise to the consciousness of perception. This difference is an appreciated contrast or the realization of a second condition. We may have two objects which are

identical, yet we know they are not one if there exists between them, no matter how minute, a second condition or thing which contrasts with them. If it were not for this law of contrast, the world we perceive would be limited to one reality or object of knowledge. This contrast or state of difference may assume innumerable forms. There are, however, definite characteristics of contrast regardless of the various forms it may assume. Those characteristics are the natural opposites, such as, heavy and light, small and large, soft and hard, wet and dry, hot and cold, fast and slow. We have the comprehension of more than one object only by the perception of an opposite in the nature of others, or by perception of an opposite between objects of a like nature.

One of every pair of opposites is by comparison attributed a static value; that is, it is considered inactive in contrast with its opposite which appears to be active. Thus darkness is considered an absence of light, and all the colors of the spectrum, variations of light, are considered the moving opposite of darkness. In organic matter motion generally is from the small to the large. Thus that living matter which is minute is considered relatively permanent as having



reached a minimum; and ultimate growth, on the other hand, is considered the moving opposite. For an example, we can imagine more readily a species enduring increased size with the ages, but it is difficult for us to comprehend a species diminishing to an infinitesimal speck. We may admit that our arbitrary factors of permanency are not so in fact, yet since it serves our purpose most times to relatively consider them so we usually erroneously retain them.

The difference in nature of two opposites is a matter of motion. The nature of each is not independent of the other, or we would have two fixed factors with naught between them; for example, inertia and high speed. If we perceived just a condition of inertia and another of rapid motion without any variation of motion from inertia to rapidity, then rapid motion would appear to the human consciousness merely a fixed opposite of inertia. In other words, neither would appear to be motion; each would appear static in its nature—inertia and rapidity. But the reason why one opposite is considered active by contrast to another is because there is a condition of variance in motion between them which appears to be progressive. Our common time is the measurement of motion based upon a relatively permanent factor. The difference in motion between the apparent permanent factor and the moving one constitutes the foundation for a table of time. The difference is computed by determining the mathematical cycle of motion from inertia through its zenith and returning to inertia.

Let us visualize, for an example, two balls upon a table—one so slow in motion as to appear to be nearly motionless, and the other rolling rapidly in a circle about the former. If we were to place our eyes on the level with the table at the moment that the rapidly rolling ball had just moved in front of the apparently inert one so that it eclipsed it, both balls would seem inert for the moment. Instantaneously, however, the rapidly rolling ball would pass by and we would watch its departure. Just before it returned to a position between ourselves and the apparently inert ball, we would say that at that point it

had reached its zenith of motion, for after that, even if for a moment, it would be relatively inert. The time that elapsed, therefore, would be the measurement of the cycle of motion of the rapidly rolling ball from its point of relative inertia to its return to that state. Most any name that man desires, he could confer upon that cycle. He could term it a year and proportionately divide and subdivide it into months, or it could be designated a minute or five seconds. The name of the cycle is immaterial. Our table of time has been invented in just such a manner. Certain celestial bodies have appeared to human sight to be fixed, absolutely devoid of motion; at least their motion was beyond human sense perception. They have been, therefore, designated as the fixed stars. Other Cosmic bodies were obviously in motion in contrast to them. The cycles of motion of the bodies perceived to move were charted, that is, their progression from the point of inertia and return became the standard by which man has subsequently measured all motion.

To the present we have been assuming in this article a condition of inertia, or a thing that is inert. This assumption has given time a realism. For time to have actual existence there must necessarily be both motion and actual inertia. Logically, if what was assumed to be inert in fact was in motion, the difference could not be a true standard for the measurement of all motion. Time would be as false as the factor upon which it was based, that is, the inert thing or condition. Is there true Cosmic time? Is there an actual past, present, and future? Is there progression to the universe, a movement from a previous inertia to a final one? The answer to the latter questions lies in the first one—the hypothesis of a Cosmic time. If the hypothesis is composed of rational premises, it must stand until disproven by subsequent knowledge, as must all our conjectures of Cosmic manifestation. If the premises are not rational, then the hypothesis of Cosmic time should not endure any longer as it has for centuries. Fundamentally, the theory of Cosmic time presupposes a universal cycle, that is, that there was a beginning and that there will be an end; that prior to the





beginning was inertia, void, and that the end shall be the same. Thus all that is existence will return to where it began.

Let us think of the Cosmic beginning as a terminal, a pole that is without motion for if there is a beginning, it must logically be fixed. If we are to suppose the universe as moving forward, then the beginning itself could not move forward. If the beginning moved forward there could be no end for the universe would never have left its beginning, and the universe would be eternal. However, the general theory of Cosmic time does not entertain eternal existence. It speaks of a past, present and ultimate future, and at this point we are discussing the generally accepted theory. If a thing be past, it seems rational to suppose it is fixed in contrast to that which passed it. If it is in motion, it is never passed unless it and that which is said to pass it have a common end to their motion which they are both approaching. If there be no end they are approaching, then that which is said to pass something will soon follow it, just as two mice running inside of a metal sphere. The Cosmic beginning being fixed, and if there is, as it is generally asserted, a forward movement to the universe, it would seem rational to assume at this point that there must be an end. If there is no end or period at which motion or the universe would cease, then it cannot be directional or forward in its motion. The conclusion must be at this point in the discourse, therefore, as generally asserted, that everything moves forward, that is, being drawn or propelled toward an end. We may not desire to acknowledge an end to Cosmic motion or to all that is, but if, on the other hand, we wish to accept the theory of a progressive universe and Cosmic time, that is, past, present and future, we must assume this end. If the theory of an end is unsound, so then are the premises upon which it is founded. We have, therefore, for the sake of the analysis of this theory two terminals—a beginning and an end, and neither of them are in motion. The universe motion, all reality, all that is possible of perception, and also that which is not yet perceived, is that which is moving forward. It is that which has left the beginning and is approaching the end.

So far, we have brought forward three conditions—two fixed terminals and a unit of motion. This motion does not extend from one terminal to another or from one pole to another, but exists somewhere between them. For if motion extended completely from one pole to another, it would be impossible to deduce where it began or where it ended. According to the same premise, motion must sever its connection with its beginning, for if it did not, the beginning could not be distinguished from the motion. It would seem as though the beginning itself had extended itself. Furthermore, under such circumstances there would be but two conditions of Cosmic time, present and future. There would be no past as we would never have departed from the beginning. To further weigh the theory of Cosmic time we must abandon the idea that motion retains its connection with the beginning, but rather moves independently forward toward an end.

The question arises, assuming that motion as an independent unit moves from a beginning toward an end, what means would be necessary to measure the period of time that would elapse? The universe would be a unit of motion like a croquet ball in motion between two goal stakes. The beginning and end would need be static conditions or states, beyond the universe, beyond motion. Yet, if we are to be dogmatic and state there was a beginning and there is an end, then they must have an actual existence. For if they have no existence, then all there is, is a universe of motion, and as said before, it could not be progressive but would consist of merely a series of changes. So for a continuation of our analysis, we must assign beginning and end an actual existence. Between either of these fixed poles, that is, beginning and end and motion, there would need be void, a state entirely minus motion or inertia. Time would be determined by the approximation of motion to either of the poles of inertia; i.e., beginning or end. The relative size of the voids before and after motion would indicate whether in Cosmic time the universe had one-half or one-third completed its existence. Returning to our analogy, if we devised some table of measurement of the period of move-



ment of the croquet ball between its two goals, when it had reached a point half way between them, we could then determine the period that would elapse before it reached the end goal. The complete unit of time would be the course that motion, represented by the croquet ball, traversed between the two goal stakes. Considering the distance between both stakes as a unit of one hundred per cent, motion would be the indicator of what per cent of the whole course that had been traversed. Actual time would be the duration of the period from a fixed pole to motion.

Presuming, as we have to the present, that time is actual, to know the complete period of Cosmic time we would, as explained, need perceive the position of motion or the universe between its two poles, beginning and end. If the beginning alone were known, that is, definitely established, and the end, though not definitely established, conceived as having existence, then the past and present alone could be realized and the difference between them measured with finality; and the period of the future would be infinite. One could perceive the advance of motion in its course from inertia, but if the end were not definitely established, motion's relation to it would be unknown.

This brings us to a brief comment on Cosmic space, that is, the condition devoid of motion and matter, as it is generally thought to be, and which then would have actual limitation, for where motion or matter began space would be said to end. Cosmic space, according to this concept, would be the distance or area between a fixed point and motion, or between two fixed points. Thus Cosmic space would be the area between the beginning and motion and motion and the end, considering the universe in its entirety as motion. Space is merely the area of difference between two conditions, if we accept the common supposition that space itself has no existence. In other words, space is held to be a state of non-being between states of being. Then how, you might ask, can space exist in a universe of motion? This proves one of the fallacies of the present conception of space. In relation to time, space is relative inertia. It is the condition that appears without change. If it appeared in motion, it would be

measured in the same manner as is time. Time is the measurement of a period of change, that is, the period from relative inertia to motion, or the reverse.

Our fundamental premise for deducing a true Cosmic time—past, present and future—has been the supposition of the fixed poles of a Cosmic beginning and ultimate end. If we allay our theological faiths and many philosophical and scientific conjectures momentarily, we must conclude that there is no physical proof of a Cosmic beginning or end. Because it may be difficult for the human mind to embrace the idea of an existence that had no beginning and is self-generated, and therefore, has no end, is no excuse for inventing them. We cannot cast aside a conception because it is not compatible with human experience. We are, therefore, if fair with ourselves, obliged to reject the theory we have been considering of either an actual beginning or end to the universe. If we do this, we subtract from the triune state of time two of its fantastic elements, leaving motion as the remainder.

All that we actually, sensually perceive is motion. It is conceded by science and every well-grounded school of physical philosophy and of metaphysics generally that all reality is motion, realized by the human consciousness as sensation and later given identity or form by the reason. It is further recognized that the variations of the order of motion engender sensations in the human mind and account for the multiplicity of forms realized. Thus, basically, all reality now perceived has always existed. By this we are not to conclude that all the forms we are cognizant of have always existed. The variations of form, we reiterate, is accounted for by change in motion, but the cause of the changes has not been or will not always be eternal. It is perhaps one of the greatest philosophical fallacies to believe that all now recognized as law and order has always had existence. What we designate as order and natural law should be divided into two classes—major and minor law. Major law is so designated because it is discernible in every manifestation of nature. It is operative in everything. To exemplify, there is the law of duality and the law





of attraction and repulsion. Major law is not teleological. It is not purposeful, therefore, its result is mechanically and unintentionally the same, if not subject to interference. The previous manifestations of major law at times oppose it, and this opposition, though not preventing additional manifestations, does vary them. Thus a major law originally may have had some manifestation of a certain nature, but because of interference by its own creation, its second result would be different. There would be then two results and to the human consciousness they would appear different, yet be fundamentally the same. Every time there would be opposition to the major law, there would be varying results. These oppositions are the minor laws. Some may be eternal in the sense that they are always perceived, then again others may change their nature. The minor laws generally cannot be permanent. Therefore, in declaring that all reality now perceived has always been, it is meant that all major law underlying the varying forms of sense perception have had continuous existence.

With the absence of the fixed poles, beginning and end, we must declare that there cannot be progression to motion or the universe, as we previously considered, but instead mere change. This motion is not directional in the sense that it is moving from point to point such as traversing a course between two poles. If the major laws now perceived in all things have been perceived since there has been consciousness and will be perceived as long as there is consciousness and reason to permit cognizance of them, then motion has not moved toward an end from any beginning. Perception as a method of discerning motion has always been the same. Motion then exists alike in what we call the past, present and future. Furthermore, the only tangible element of time, as said heretofore, is motion. If motion always is and basically is the same whenever perceived, then *it is always of the present*. The statement at this point can be made that past and future are illusions. We shall see whether this is definitely so with further analysis.

Let us consider events. What is an event? It is a combination of conditions producing a number of sensual impres-

sions which result in their becoming an object of knowledge, that is, something we say we know. An event may or may not be different from a preceding one in sensual impressions. Further, it may never have occurred previously. Its composite form may have been caused by the intervention of some manifestation of a major law generally termed natural phenomena, or by the act of man which would also be an intervention of major law. For example, when man produces a machine which creates some form, whatever its nature, and which may not have ever previously been perceived, this reason of man, a manifestation of Cosmic law, has wrought a minor law of mechanics. The entire process, the machine and its law of mechanics and its product, becomes an event. An event, logically, is a condition of minor law, of change. It is easily seen that it could not exist apart from them.

There is not a succession of events. This may at first be difficult to comprehend. We are deceived by the process of consciousness to think of events as following each other because we are periodically conscious of one and then another. If, however, events are circumscribed by a realm of motion, that is, if they can have no existence apart from motion, then they are continuous. Every sensual impulse, that is, all impulses of motion received by the sense organs, are realized in the consciousness as being of the present. Those sensations of which we are cognizant as being the result of sense perception are always said to be of the present. In fact, we see, hear, taste, smell and feel of the present. As an analogy, we may experience a combination of sensations of reality to which we attribute the form and identity of a rose. We may perceive this form, this rose, a number of times; yet upon each occurrence it is considered an experience of the present. All other experiences of the rose by comparison are placed in the category of the past. This causes the conception that there is a sequence to events. Even an experience which is recollected and is vivid is considered of the past in comparison to those perceptions which are the direct experience of the senses. The noticeable point is that a recollected experience may be as vivid as an empirical one. Yet during a awakened consciousness it is always



easily distinguished from the latter. On the other hand, dreams, as is commonly known, can be as realistic an experience as one of the awakened state, and they are not accompanied by the realization that they are dreams. The factor for determining the difference between a recollected and empirical experience is the reason. The reason subjects the sensations to analysis, and we are generally conscious in an awakened state of the sense organs contributing to our perception. In the recollection of an experience there is that absence of consciousness of any one of the senses contributing impulses. The recollected experience seems to be without motion. By inference, of course, we can conclude as to the sense that particularly contributed the impulses. But the sensations of a recollected experience cannot be easily separated. They remain as a complete unit.

Therefore, memory experiences are passive in contrast to an active experience of the senses. Because of their passivity they seem fixed and establish a point from which all active experiences seem to advance. Active experiences are said to be, therefore, of the *present*, and the passive ones of the *past*. What then accounts for the conception of future events? The future, we shall see, gives us another arbitrary fixed point, toward which consciousness seems to move. That which is not realized, of which we are not conscious, is said to be of the future. It is asserted to be a potentiality. It has no actuality. We measure actuality by our empirical knowledge of it. There are, of course, many things which by inference we assume have existence. But, practically speaking, it is generally held that which is not perceived has no existence, at least to us, until we realize it. The present never approaches the future as neither does the past approach the present. The movement of events is in the present. The present again we see is motion or action between two inert poles, past and future. It is the condition of the present or experiences realized as of the present which seem to depart from the point of the past and advance toward the pole of the future. It is quite logical that we should assume a future, even though it lacks actual existence.

Relatively we, as previously stated, are conscious of two states, differing in nature to perception. Perception is active and of the present. It is motion because consciousness is, as we have seen, the excitation of an energy. In our daily experiences we believe we perceive static or inert things or conditions. They seem so by approximation to others in more rapid motion. We, therefore, form a conception of inertia. In endeavoring to conceive that which cannot be perceived, in endeavoring to realize something beyond the present, we conceive a future, we conceive a condition that is static, fixed, motionless, because it is always of the same, unrealized; and since it is unrealized, it is lacking in perception or motion. The future by such reasoning, though in fact it has no existence, becomes an arbitrary, fixed point toward which our consciousness, our present realization of motion seems to move.

Having denied the existence of a universe possessing the characteristic of inertia, we substitute one pervaded with motion. The motion, therefore, must be constant without intervals of rest. This does not deny variations of motion. Motion functions according to a scale with a minimum and maximum of intensity. There never could be a period of actual rest without the introduction of a state of inertia. If there existed conditions of inertia, there would be no unity to the universe, for where there would be no motion there would be nothing. The centers of motion then would be isolated one from another. What must we say of consciousness? Is not that motion? Is it, however, motion independent of the energy of all matter? The question properly framed is: Is consciousness a motion having an existence apart from the energy of which everything else is composed? We must, of course, readily admit that all life is a phase of universal Cosmic motion. But when life has been produced is the consciousness generated within the living being independent of Cosmic motion except the motion of life? Broadly speaking, as long as consciousness as motion is dependent upon the energy of life which animates the being that is conscious, it is dependent upon the universal or Cosmic motion. Yet, with further analysis we see that this would





permit consciousness, once having gained existence, to parallel Cosmic motion as a universal force. It would permit consciousness to function independently of all Cosmic law inherent in motion with the exception of life upon which it is dependent. However, with the removal of the faculties of sense which contribute to our objective consciousness, this consciousness takes flight. Our most common experience of this is when asleep or drugged. It is proclaimed, of course, that when one loses the use of all sense faculties, there still remains the consciousness of self, memory and imagination. This is true, but it has been proved only in the instances where all or some of the faculties previously existed. The impressions received antecedent to the loss of the faculties engendered ideas—sensations, which were retained in memory and continued to actuate the consciousness from within after the loss of the senses. We wish to contend here that where a human would be born minus all the sense faculties, there could not exist the complex consciousness of a normal being that permits of reason, will, etc. There would be but the simple organic reactions to environment which are found in plants and lower organisms. Consequently, consciousness is not a motion born in higher organisms independent of sensual things, but rather instituted by them. With the first realization of exterior stimula there originates consciousness. The first sensation we may say imparts motion to the mind. A first sensation may come from within as an intercoastal pain, for example. But this just excites simple consciousness or the subjective consciousness by which everything is classified into two general spheres—pleasure and pain. Summarily, the motion of consciousness arises from stimula and is, therefore, not independent of Cosmic motion but dependent upon it. But the motion of consciousness even during a state of alertness, is it constant as we declare all other Cosmic motion to be? It seems not. There appears to be gaps of undetected, unrealized exterior motion which causes us to isolate each realized impression. It is a commonly known psychological fact that we are capable of being conscious of but one thing at a time; though consciousness can vacillate so rapidly that

we seem to have awareness of several things at one time. Yet this group of sensations which may appear as one can be distinguished from another single sensation or group of sensations. We, therefore, relegate sensations either to the past or to the present in our experiences.

Accepting the view that all motion in the universe apart from and surrounding us is constant, then why do we when normal and alert seem to perceive a separateness to reality and events which are the consequent of motion? For analogy: Let us imagine someone pouring water slowly before us from one large vat into another. The water represents, as a further simile, Cosmic motion. Suddenly from a slow flow the water is increased to a rushing flow. Have we then two separate conditions without any relation? Was the water changed from the gentle to the rapid flow without an intermediate condition? Impossible. We may have been merely conscious of the first and last condition, but experience and reason inform us that the flow of the water progressed in speed from the slow to the rapid, but its progression was too sudden for us to be cognizant of the intermediate state. The progression through the intermediate state was too rapid to permit consciousness of it. In other words, there was produced a phase of motion more rapid than the ability of the senses to perceive it, and consequently there was a gap in consciousness. On the other hand, if we were equally conscious of the varying changes of the speed of the flow of the water from the one tumbler into the other, we would not be cognizant of either the condition of slow or fast, but of just the whole gradual process of transition. There would be no appreciation of the gap between slow and fast. The realization would be, as said, of an entire process only. Thus it is with all sensual things. We are not conscious of the constancy and unity of all motion. We perceive one thing and then we perceive another, and we have no awareness of their change one into another except in the casual things where the change can be perceived by the senses.

If all things are of motion, nothing is permanent in form; and as has been said by an eminent Greek philosopher, "All things are constantly becoming some-



thing else." What the human consciousness perceives becomes real to it. That which remains unperceived has to the human consciousness no existence and constitutes a gap in reality—a space. Thus all things humanly perceived appear to have a separateness which does not actually exist. That which constitutes the state of difference is the unperceived phase of Cosmic motion. This void is, therefore, Cosmic motion which is beyond the range of sense perception. Each thing or reality when realized is of the present. Immediately before the thing perceived of the present was the void the interval when naught was realized, and before that again was the state of realization; and from this process impressions are given a sequence by the consciousness which actually they do not have. The sequence is as follows: Realization of reality, then of void, then of reality again, etc. If it were not for the illusion of a void or the hiatus of consciousness, we would have but a realization of just the immediate. There could not be a past as all impressions would be continuous, and therefore, there could not be established an arbitrary beginning.

Fundamentally, everything now discerned will be in existence in the future. This must not be misconstrued to mean that the variations of form now perceived will have future existence, but basically all cycles of Cosmic motion responsible for the forms we realize will continue. They cannot fail to do so, for the destruction of any of them would be interference with the entire order and harmony of the universe. They will be varied by the minor laws previously expounded, and this variation will produce forms not perceived at present, and undoubtedly abolish some now discerned. The future is not determined with accuracy only because the variations of form, the result of the change of the present order, is not known. The future is generally the void immediately subsequent to the present consciousness of reality because we do not comprehend the order of the next change. If we knew the order of change we would have realization of all possible forms, and thus actually be aware of the future as emphatically at least as we are of the present. Where Cosmic motion has brought into manifestation things or

conditions which in turn become minor causes or minor laws generally known as natural phenomena which with regularity produce a modification of the Cosmic motion, we can, if we become aware of these causes or order, predict definite forms.

Briefly, when the minor order or laws of the universe are learned, we can bridge the void following the present state of consciousness, and ascertain what we please to call a future. Assuming the permanency of gravitation, a minor law of the universe, we can predict into the future no matter how distant that an object thrown above the surface of the earth will return to it. The extreme difficulty is that man is not able to determine the exact order that will result in the continuous creation of new forms by slightly varying Cosmic motion. In other words, there is no absolute permanency to the minor laws, and with change it is possible for a form now realized not to be realized a century or ten thousand years hence. The avoidance, however, of intervention with a major cause would assure a definite future result. Man is as much a cause of the future as is nature, for he creates minor order or laws which eventually actualize into new forms which he realizes. Through the process of reasoning, known as imagination, man takes the elements of the reality he perceives, which is, we have seen, of the present, and combines them into ideals which have no reality insofar as his senses are concerned and, therefore, are formless. In endeavoring to attain these ideals, a course of action is pursued which puts man in opposition to the major law or Cosmic motion. His opposition results in a variation of the Cosmic motion which in turn produces a certain order, which order, if not interfered with, ultimately effectuates his ideal. When man realizes his ideal, he has brought into actual existence a law which has produced a result. He has created a future. Once he has established a law, if it can be invoked uniformly it will always produce the same result. Man has not created anything new in the universe but has merely varied Cosmic motion by his actions. It, therefore, is more simple by far for man to establish a future by bringing it into existence himself, that is, by establishing minor law and order





that makes it possible, than to endeavor to foresee all order in nature over which he has no absolute control or fails to comprehend.

But returning to our issue—there is but *the present*. This future, which we have declared can be known through comprehending its foundational order, is but an illusion. Let us first return again to the past. The intervals between events realized or the hiatus of consciousness lend a fictitious order to events. All events preceding that which is realized are separated by the gaps of consciousness which become fixed points or a past from which the active consciousness seems to move forward. If, as we have seen, that which is perceived is always of the present, the interval before its perception, before we are conscious of it, is a void, a state of the unknown; and this state is static. It appears as a fixed pole designated as the future toward which we seem to move with our active consciousness.

When an ideal, we may hold, is subsequently realized, its order established and its manifestation perceived, it is a thing or event of the present. Before

that it is also of the present but as a different sensation—and always of the present. If the order by which events of the present will change into others were known, there would be no unknown interval. We would be conscious of what is called future forms. But actually our consciousness of the order from which things would come, would be consciousness of the present and, therefore, we would have no realization of a future. From this we must deduce that there is but a present and the illusions of past and future are indications of the limits of the human consciousness.

We are presumptuous enough to declare that there is but one fundamental law in the universe, and that fundamental law is motion. All else is the result of the manifestation of that law and which when opposing it, vary it sufficiently to produce the minor laws and the multiplicity of forms which our consciousness creates. There is only one definite, fixed law—motion. All else is a free agent; that is, it eventually, because of its nature, may have its order changed by opposition to the fixed, permanent law.



## TRUTH

### *A One Minute Essay*

What is truth? Truth and knowledge are not synonymous, for what is perceived today and realized as knowledge may subsequently be rejected as false opinion. On the other hand, all knowledge is not opinion, although opinion may be the equivalent of knowledge. An opinion is merely a supposition founded upon antecedent experiences, not directly related to that which is considered, from which inferences are drawn. Knowledge is a conclusion, the result of syllogistical reasoning upon experiences had, which experiences directly pertain to the object of knowledge. Both knowledge and opinion depend on human reason and perception. They cannot exist apart from it. Their accuracy is relative. With the change of reason and perception knowledge and opinion either endure longer or are rejected. As the illusions of the senses and imperfection of reason persist with time, so does that which is now considered knowledge and which eventually will be found false.

That upon which knowledge and opinion are founded is truth, for it has existence apart from either of the former. That which exists in its own right does not intentionally deceive and therefore it is always of its own nature, either to be known rightly or not. All that which is the **cause** of man's perception and that which causes him to form conceptions, is truth, but the perception and conception are not truth unless they be the exact portrayal of their cause. Truth is absolute reality, but the human consciousness is not capable of embracing in its entirety an absolute reality. Truth to man is therefore a relative and arbitrary conception of an absolute reality.





#### NAPOLEON AND THE SPHINX

This picture hardly needs a caption, one's imagination can far more easily provide the explanation. The mighty warrior at the height of his transcendent power with awe and deep reflection looks upon the majesty and solemnity of the Sphinx, the edifice of a once mighty empire rivaling his own.

*(Courtesy of The Rosicrucian Digest)*





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