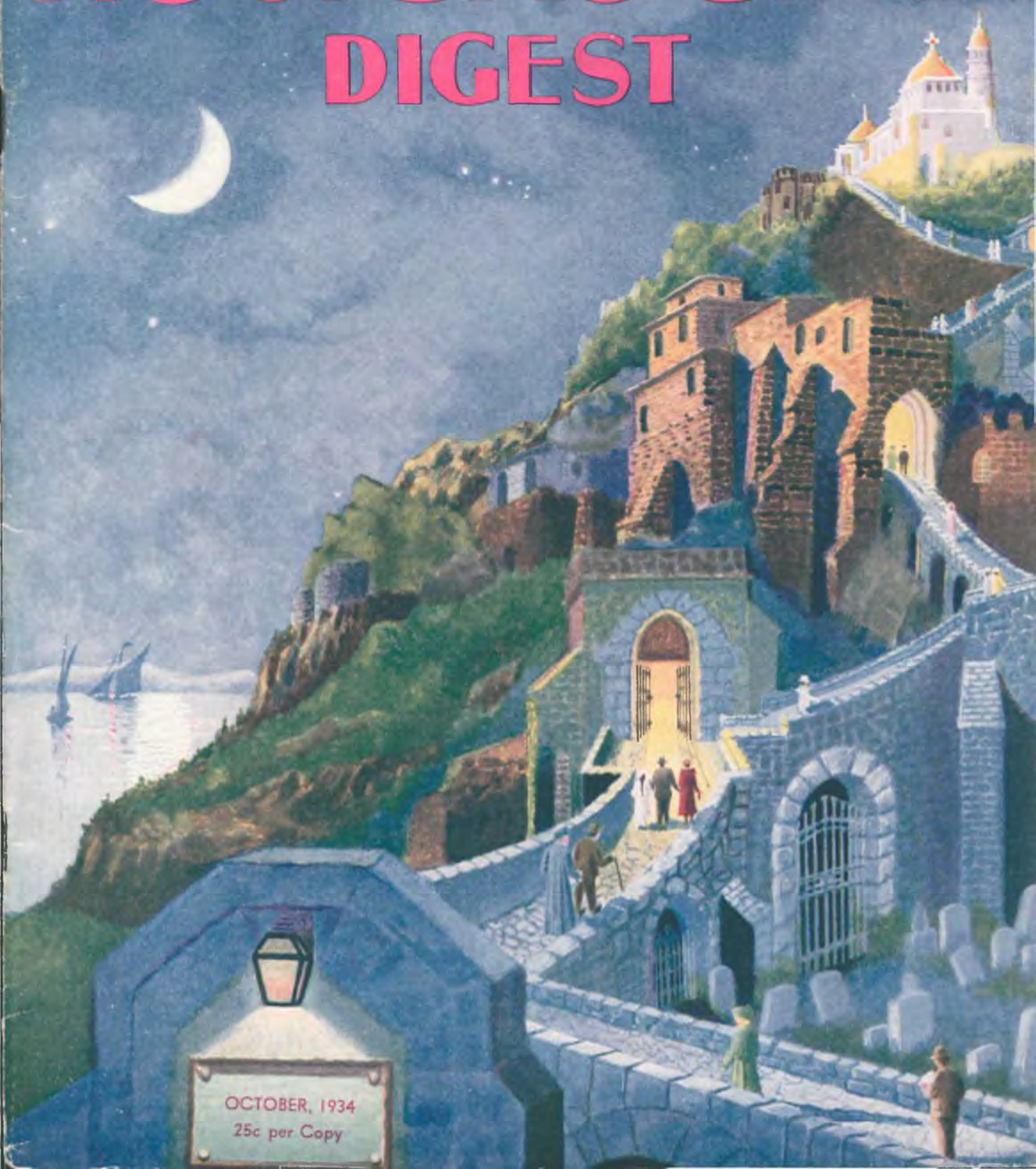
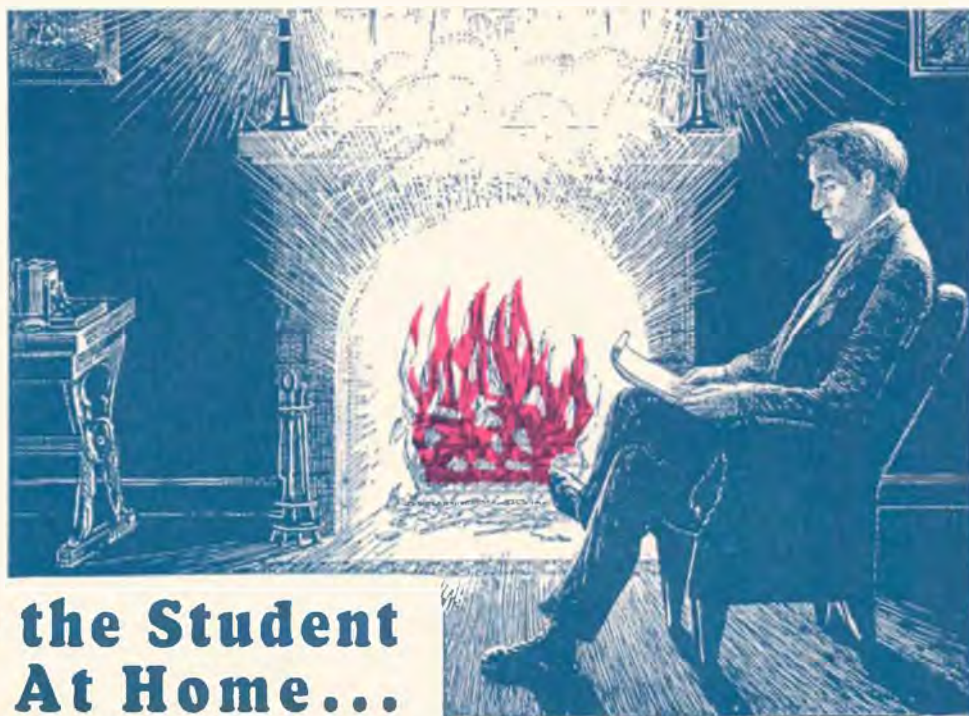


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*Courtesy of Rosicrucian Digest.*



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# ROSICRUCIAN DIGEST

COVERS THE WORLD

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


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**PARE**

  
**EINSTEIN**

  
**ARISTOTLE**

  
**ST. MARTIN**

  
**NEWTON**

  
**BACON**

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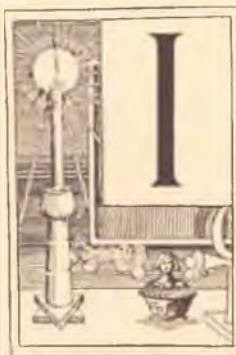
**THE ROSICRUCIAN ORDER—AMORC**

**ROSICRUCIAN PARK**
**SAN JOSE, CALIFORNIA**



# The THOUGHT OF THE MONTH LIVING IN THE CLOUDS

By THE EMPEROR



It is very often said by those who cannot comprehend competently the true aim and purpose of mystical and spiritual study that such persons thus inclined are given to "living in the clouds." It is generally meant to be a derogatory comment, or at

least an intimation of fanatical tendencies. It always implies an attitude that is not universally normal, and more or less impractical in these modern times.

In truth, the student of spiritual values, and the seeker after that form of arcane knowledge which reveals the higher principles of life, is not one who is given to abstract thinking and impractical living. He may at times dwell in the clouds in his spiritual thoughts, and he may very often lift his consciousness to a higher realm or a plane greatly beyond the material things of this life. But such an individual realizes keenly the fact that man is here on earth for some very definite purpose, and that since his consciousness was projected from a Divine spiritual source to be enclosed in a physical form here in the material world, there is some very definite mission in life for him, and this mission can be fulfilled only by meeting its conditions and carrying out the worldly duties and obligations.

The real mystic is not one who bases his explorations into the spiritual world upon the false premise of a negation of

worldly conditions and material interests. The mystic is ever a seeker for mastership, and this mastership includes a conquering of the worldly problems, as well as a masterful comprehension of spiritual truths. He realizes, therefore, that the spiritual unfoldment and the higher glories of life are to be attained by rising step by step from this earthly plane to the planes that may lie before him, and that this attainment must be brought about through the mastering of the natural obstacles or limitations surrounding it.

It is only the idle dreamer and the one unfamiliar with the fundamental truths who believes that he may lift himself arbitrarily and wilfully out of and beyond the specific environment here on earth in which God and the Cosmic principles have placed him. The mystic does not look upon the incidents of his birth as incidents of chance, but rather of law, order, and system. He does not consider that all earthly experiences are secondary, but rather primary. He does not attempt to deceive himself with the philosophy that the ultimate end of life is the annihilation of worldly experiences or worldly efforts. Since some Divine Law or principle has ordained his incarnation here on earth, and since there is some very definite purpose to be carried out by this incarnation, he ever seeks to find the why and the wherefore of earthly existence, and the specific work which has been allotted to him or planned for him as the medium of his personal evolution.

The true mystic believes that man evolves from the primitive and fundamental activities of earthly existence to the higher and more perfect conditions



of spiritual unfoldment. He recognizes in the trials and tribulations of earthly life the contest between good and evil, light and darkness, and the challenge to his own fortitude. He becomes convinced that the law of the survival of the fittest is not solely the mechanism of earthly life, but a principle of the evolution of the inner self and the personality. As the ancient philosophical mystics believed in the smoothing of the cubic stone and the rounding off of its edges in order that it might be a more perfect stone, so the mystic believes that the grosser elements of his worldly nature and the rougher edges of his personality must be eliminated in order that the pure gold of his consciousness and ego may rise to the sublime heights which he keeps in mind as the goal of his existence. But he does not allow his vision to dwell exclusively upon an ethereal and intangible portal nor does he allow all of his thinking and acting to be influenced by any fanatical dream or hope of a Nirvana in which he may live as a being suspended above and beyond all worldly duties and obligations. He is as keenly interested in the laws and principles of the atomic and molecular construction of matter as he is in the spiritual integrity of the Divine source of life. He is just as practical in his application of nature's worldly laws as in the application of the spiritual principles. His dreams are equally divided between the physical accomplishments here on earth and the spiritual attainments of the future. He keeps his feet solidly upon the earth, and upon the rock of this material existence, while permitting his consciousness at times to soar into great-

er heights of this life beyond. Nor does he anticipate and hope for any indefinite period in the future when all productiveness at his hands and all creation of his material consciousness will be brought to an end, and his usefulness in the great scheme of things here on earth will be terminated by an ethereal, spiritual existence of no value to God or man. He anticipates, rather, that his attainment here on earth will lead him into a spiritual school of more profound unfoldment wherein he will be prepared for another opportunity to make greater victories here on earth and to accomplish even a more extensive campaign of unfoldment and contribution to man's development, and that this will be repeated from time to time until all men and all beings here on earth will have reached that degree of perfection when material existence may no longer be necessary. But while he hopes for that inevitable result for all beings, he rejoices in the opportunity of living among men, of being a friend to men, and of working out the great cycles of evolution which God has decreed. His ambition is to serve and to labor in the vineyard rather than to rest in the eventide and to find eternal peace without accomplishments or responsibilities. This is what constitutes the true nature of the mystic, and of the seeker of illumination and wisdom and spiritual light. Such should be the ideal of every Rosicrucian for such is the teaching and purpose of the Brotherhood, and such has been the spirit which animated all of its founders and leaders throughout the centuries who have brought power, happiness, contentment, and inner joy to its leaders and followers of all times.

## ● READ THE ROSICRUCIAN FORUM ●

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# *This Physical World*

AND OUR RELATION TO IT

By PROF. A. CARTLAND BAILEY

*(Editor's Note: Frater A. Cartland Bailey, a member of the newly organized faculty of the Rose-Croix University, and an eminent physicist, delivered the following address to the recent Rosicrucian Convention. It is worthy your careful study and not a mere casual reading.)*



HERE we are assembled fresh from our various environments and duties of the kitchen and shop, laboratory and studio, business and professional office, the farm house, trade and profession; from the hubbub, hurry and worry of our smoke-screened industrial cities; from the hustling bustle of the business world; from the wide open sun-kissed areas of the farming regions; from the panicky financial world; from the cancerous political world; from the self-sacrificing medical and educational worlds; from a snapping, gossiping, back-biting, intolerant, irreligious world; from the mess in which this world is evolving and OUT of which it IS evolving. By some common urge, pull, or interest, we have gathered here at our peaceful Mecca, united in our efforts to master a first-hand knowledge, a technique of its use, and to acquire a wisdom to use that knowledge and technique in the interest of the humanity among whom we live and to whom we return from this inspirational spot.

Although the subject, "This Physical World", is one with which we are all more or less familiar and one upon which we are all competent to speak, it is my privilege to present a view-point from the world of modern physical science. If it is on the program as Rosicrucian Physics, I will touch upon the physics part and leave other more competent speakers to deal with the Rosicrucian part.

Regardless of our classification as Neophytes, Postulants, Disciples, Adepts or Masters, we are Fratres one and all, "cribbed, cabined, and confined," as Madame Blavatsky expressed it, and very much limited in our activities in this physical world diving suit. To those of us who are less free than others is the consolation that like the chick in its cribbed, cabined and confined quarters, within the limitations of its egg shell, we may kick and pick our way out to the freedom of the nest and the shelter and protection of guarding wings. For one thing we can be most thankful. All of us here have kicked and picked our way through confining walls into this expansive AMORC nest, and here we may grow, sheltered and protected in a way to best give strength to our legs and head for the struggles in store in the life ahead. If flights are to be taken into realms yet undreamed of, then wings must sprout and grow strong

*The  
Rosicrucian  
Digest  
October  
1934*

*Three hundred twenty-six*



by carefully planned and graded test flights.

It is not out of place that we pause occasionally to think about this physical world which is our school and experimental laboratory. It is well to consider it from the standpoint of all the classified experimental knowledge available. This is of two-fold benefit. It gives us the view-point of modern knowledge that we may talk intelligently in modern terminology, and it puts into our hands the key which unlocks the unknown ahead. We proceed from known to unknown and there is no other way.

Actual experiment, such as Roger Bacon argued for so strongly and well, in the days when it had been the custom to sit and speculate, gives a first-hand knowledge of the working of natural law—and *all* law is natural. Whatever is, is natural. There can be no supernatural. There may be superphysical law and superphysical substance, but *natural* and *supernatural* are two names for whatever IS.

We need more of experiment and of experimental data. We need tabulated data. We need repetition after repetition of experimental work. We need an analysis of it all, and we need conclusions which are indisputable, because they are forged in the teeth of stubborn facts and in the teeth of the world of Nature AS IT IS in actuality. "To be or not to be" is not of so much interest to the experimentalist and Baconian scientist as is the present active voice of that verb. We are interested in what IS and IS NOT, in HOW and WHY. These are the interests of the modern philosophically minded Baconian scientist. (I am using the term Baconian scientist here to distinguish between the scientist who merely classifies and investigates WHAT, and the philosophically minded scientist who tries to correlate WHAT, HOW, and WHY.)

Today the philosophically minded scientist occupies the high seat that the philosophically minded poet occupied in the days of Bacon and Shakespeare. This type of experimentalist comes to wisdom and knowledge from personal experience. He KNOWS where others merely *speculate*. As the author of "The Great Work" points out, one person believes or disbelieves, from reading or

hearsay, what others KNOW from personal knowledge or ASSUME from reviews of experimental data. That same author wisely points out that the work of this day—in addition to the experimentation, investigation, exploration, and accumulation of data, is a necessity for a synthesization of the accumulated knowledge into undebatable conclusions, and this should be done in metaphysical as well as in physical realms.

We are either Gnostics or Agnostics. We either KNOW or we do NOT KNOW. ALL KNOWLEDGE, physical or psychic, comes from personal experience, experience tried and tested over and over again. We should not be men and women of beliefs and speculations and theories merely. We should be men and women of CONVICTIONS, men and women who can speak with authority and with the authority of actual, first-hand, *personal* KNOWLEDGE. Mere reading about the world and about natural law in books or lectures and about experiments will never give this convincing evidence. We cannot learn vicariously. We may believe or disbelieve or speculate, but it takes more than blind faith, belief and speculation to establish convincing evidence and personal, first-hand *knowledge* of fact. As Rosicrucians, we must have this first-hand personal knowledge. This constitutes the difference between mere membership in AMORC and growing as a Rosicrucian.

As we evolve from ignorance to Cosmic Consciousness; from the inexperience of savagery to the experience of the Illuminati; from helpless infants and "slaves of our ganglia," as Dr. Edward Clark says, to masters of Destiny, we come to speculate and believe less and less, and grow in experimental, first-hand experience, undebatable knowledge and wisdom. This is the PATH. KNOWLEDGE, the Technique of its use, and the Wisdom to use it for evolutionary rather than contra-evolutionary purposes, is the difference between the man-of-the-street and the Master on the Mount. The twelve labors of Hercules are the labors of us all as we struggle through the twelve zodiacal signs from infancy to human perfection, from ignorance to perfect knowledge.





This Physical World offers us a toe-hold for our upward climb. It gives us a schooling place to which we may periodically return and learn to choose that which is the thing we most need. It gives us experiences into which we can get our teeth, experience to work upon and work over into other more desirable experiences. Here we can experiment to our heart's delight with natural law in a more or less safe world. Here we may pry loose secrets from Isis about the fundamental structure of the universe and ourselves and the *modus operandi* without dealing out death and destruction too freely. The Lord knows we learn slowly, and certainly we have already dealt some severe blows with dangerous weapons. Yet, in the face of all of this, some have the audacity to argue that all knowledge should be freely given to all, irrespective of their Bull Durham Ferocity and devilish destructive instincts.

When we have learned the simple, evolutionary applications of natural law in the physical world, then perhaps we may be entrusted with the more powerful and dangerous applications of the "Natural Law in the Spiritual World," as that grand old soul, Henry Drummond, puts it.

This physical world to ordinary human sense organs is obviously a world of solids, liquids and gases. That is the world that you left outside when you came in here today. That is the world that has been investigated by every department of Science. For a review of that world go to the excellent modern books of profound scientific thinkers. That world, I hope, will never be the same to you again after you go through the door marked "exit" through which you entered. This is a Changing World, but I would like to produce a change in your view-point tonight that will produce to your mind a world more changed than would naturally happen in one short half-hour.

To this end I might discuss, if I were able, this physical world from the view-point of the alchemist and the Five Elements of Alchemy. I will not, as no one but an alchemist could do that and no one but an alchemist could understand him if he did. Alchemists use words to hide ideas. Most of us use words as a smoke screen to hide ignorance of what

actually IS. Their words are a screen to hide powerful truths.

To treat this world merely as an aggregation of atoms and molecules and colloids, though tremendously enlightening, would only be to review fairly recent history of inorganic, organic, colloid and bio-chemistry. The books are full of that for him who wishes to read. For the purpose of changing our point of view of this physical world which we left outside tonight, I know of no better weapon than the weapon of the physicist, the energy-crammed, atomic system. These energy systems are systems of electrically charged points in terrific motion and accompanied by powerful interlocking magnetic fields. Electrons, negatrons, positrons, neutrons, protons, atomic centers, nuclear charges and their motions and generated magnetic fields are the pieces of ammunition we shall use to disrupt this physical world as we have known it.

So skipping over the more obvious forms of matter which any man not blind can see, we will come down to the building blocks of the atomic energy systems themselves. Molecular Physics was once rather an advanced course in physics but Electron Physics now occupies that place. Even now that is giving way in our Universities to a more modern work in Nuclear Physics. With the field of electrons quite satisfactorily surveyed our more advanced universities are establishing seminars and research work on the very complicated and intricate nucleus of the atom itself. Mechanics, molecular and Atomic physics are still in the curriculum and as true as ever. Science advances from the old to the new boundaries. We have advanced from block and tackle to the electrometer; from vibrating strings to oscillating electrons; from falling apples and motion of bodies under the influence of gravity to the velocities of electrons and their change in mass with change of velocity; from playing with prisms and lenses and refraction and diffraction phenomena to serious consideration of the relationship between ether, electrons and matter; between electron jumps and light quanta; between atomic electromagnetic fields and cohesion, gravitation, impenetrability, osmosis, surface tension, capillarity, vapor pressure, radio activity, magnetism and life itself.

Three hundred twenty-eight



There is at least one book on the market by Drerbeck on "The Electron Theory of Life." In other words, the whole field of electromagnetic radiations from the longest wireless waves to the shortest Cosmic radiations; the whole field of physical phenomena; the whole field of chemistry; the whole field of biology, and I think we are perfectly safe in saying the whole field of psychology and psychic phenomena and soul growth, is most intimately and inseparably tied up with the structure of the atoms that compose our body, our food, our books, our homes, furniture and environment and every speck of visible and tangible evidence that we ARE and that a world exists.

Let us take a good-sized solar system,—our own, which is the only one that exists so far as our knowledge goes, and shrink it up till it is about as small as it is now big. Then we will have perhaps a rather poor model of a respectable atomic system. Although the sun is about a million times the volume of the earth, that does not necessarily mean that the nucleus of the atom is as large compared to the electrons. In Hydrogen it is not. Although the planets vary in size from asteroids a few miles or less in diameter, to voluminous Saturn and Jupiter of some 70,000 miles diameter, the electrons in the various orbits are all of the same size it appears. And although there is only one planet in each orbit, in the electron orbits they may vary from two in the innermost orbit to eight in each of the four fourth shell orbits. Hydrogen, simplest atom that seems to be possible, has a diameter from center to K ring of about two (2.17) ten millionths of a millimeter. This is about 50,000 times the diameter of the single charged positive nucleus.

We really have no time to go into figures here. Suffice it to say that the nuclei of atoms of the 90 odd elements vary from Hydrogen of mass 1 to Uranium of mass 238. Electron orbits vary from one in hydrogen to twenty-one in the case of the heavier radio active elements. The number of electrons per orbit vary from one to eight, the upper limit from all evidence. The particular point which I want to make is just this: The atomic system is composed of minute electric charges rotating in the var-

ious orbits at various distances from a massive center and these points no closer together in proportion to size than the planets in our solar system. That space within the limits of the outer orbit is about as closely packed with matter "as a cathedral would be with a fly buzzing around in it," to use Sir Oliver Lodge's words.

These atoms are mostly empty voids, we see, so far as electric charges are concerned. Further than this, atoms never contact each other. They can't. It isn't their nature. The distances between them is immense compared to their size. The molecules which you breathe in with every breath, millions of billions of them in every cubic inch, 120 millions of billions in round numbers, actually occupy about a millionth of that space. In fact, there is so much empty space in a 150 pound man that if it were possible to compress all of the electric charges into contact so that atomic centers contact each other, the total volume would be about that of the head of a pin. Even if you weigh 300 pounds, what is an extra pinhead full of atomic nuclei? A message from "toe to head," or vice versa, is really a wireless communication any way you take it, even if it should be found to be propagated along a carrier current about the nerve fibres.

Although this space within the particular shell of charges, or electromagnetic field that I call this suit of clothes, is occupied by billions of atomic systems in various combinations and configurations, it is something more than just electric charges and magnetic fields and space. Electric charges in one case make up an atom of Oxygen and in another Carbon, and in another Radium. Combinations of certain of these charged systems make in one case microbes, in another ants, and in another man, with whatever characteristics belong to each of these types of fields. Whatever differences there are between chemical elements is electric and magnetic. Whatever differences there are between mineral forms, I presume, must be found in the resultant electromagnetic fields. Whatever differences there are between biologic forms, they are electromagnetic, undoubtedly. They are, of course, biotic, but probably biotic differences are fundamentally electromagnetic, as are the





radio active differences and magnetic differences among the elements. Whatever differences there may be between intelligent, self-conscious forms of life, in addition to the differences common to the lower forms, is said to be psychic, whatever that actually is. Differences in power of thought and will and concentration are linked up with electromagnetic forms called hormones and other glandular secretions.

Why is it that a carbon nucleus with six positive charges and six electrons in outside orbits, and a nitrogen nucleus with seven positive charges and seven outside electrons, and Oxygen with eight positive charges in the nucleus and eight negatively charged electrons outside, are the particular basic elements that enter into organic forms of plant and animal life, defies explanation? Just why the ferro magnetic elements should occur with 26, 27 and 28 electrons in outside orbits and why radio-activity is in the neighborhood of 88 to 92 outside electrons is also a mystery. And these mysteries of magnetism, radio-activity, life, and thought, defy thoughtful analysis.

A bit ago it was stated that magnetic fields accompany moving electric charges. No electrician needs any explanation, but for the benefit of those who are not familiar with the eternal interlocking of magnetism and moving charge, we will demonstrate with an instrument that is very sensitive to moving electrons. To its terminals we will attach the ends of a coil of copper wire and then bring a magnet up to the coil or into the helix. We notice there is a flow of electrons through the coil and galvanometer. When we remove the magnet the electrons flow in the opposite direction, as is evidenced by the motion of the galvanometer needle in the opposite direction.

In this other coil of wire we have an electric current moving in one direction. To prove that a magnetic field is set up at right angles to the direction of the electron motion, we may bring a magnetic needle up to the coil. We see that it no longer points north and south, but along the axis of the coil. A magnetic field always accompanies a moving charge. The electrons of the atomic systems are in constant rotation in their or-

bits. In Hydrogen the electron of the K orbit moves with a speed of 1300 miles per second. In Uranium, in this orbit, it moves with two-thirds of infinite speed, the speed of light or about 120,000 miles a second. Whenever an electron changes its rate of motion there is a corresponding opposite change in the magnetic field. The field always changes to oppose the change in the rate of motion of the electron.

Now can we get the picture of this physical world made up of ether and its modifications into electric charges and these in motion accompanied by magnetic fields? These atoms and molecules, themselves separated by great distances and in continual rapid movement back and forth within the limits of the space allotted to them within the solid substance, are hither and yon in the free open spaces of the liquids and gases. The cause of the motion of these atoms is the tremendous motions of the electrons within the various orbits. So the atoms go whirling, colliding, dancing, pulsing, oscillating back and forth, scintillating with tremendous energies. When these atoms are sufficiently close together we have solid substance. If they are not so close we have liquids, and at still greater distances apart we have gases. When they are so far apart as to be not more than 20,000,000 per cubic centimeter or 120,000,000 per cubic inch, we have an excellent vacuum.

All the mass of this physical world is a mass of electric charge or strain in the ether. Impenetrability of this physical world is the resistance one charge offers to another, or the resistance that interlocking electro-magnetic fields offer to another field. All color is due to psychic interpretation of a certain limited group of wave lengths or frequencies of vibration incident upon the retina of the eye. These modifications of the ether have less color than a soap bubble. We cannot think of plus and minus electric charges as having color. The colors with which you were impressed as you came down the electric and magnetic field called "street" do not belong to the trees, flowers, grass, buildings, silks and satins, dyes and rouges. It is only that these atomic systems are so spaced with reference to the wave lengths of incident energy from the sun that some absorb certain frequencies and reflect

*Three hundred thirty*



others. Grass absorbs all but a certain group of wave lengths which it reflects. The eye senses that and we call it green. Flowers absorb other frequencies and reflect those which the eye interprets as red or yellow. This receiving instrument, the eye, has a very high sensitivity to frequencies or variation in frequencies within the limits of its reception, which is less than one octave or between 450,-000,000,000,000 and 750,000,000,000,-000 vibrations per second. Within those limits it can distinguish 2,000,000 colors, shades, tints and hues.

There is just as much color here in space beside me as there is in your silk or pique prints, or a dish of flowers. There is none in either case. The flowers offer to the frequencies of vibration of the ether a certain atomic spacing which absorbs some frequencies, transmits others on through, and reflects still others. The eye has come to call 750,-000,000 million vibrations a second, violet, and less than that number by some other name. Marvelous, it is, indeed, that the accommodation of this instrument is such that it can tell from just what point any particular wave length is reflected to it, and can tell about how much of each frequency there is.

You came in here "all dolled up" in groupings of electric charges reflecting all the wave lengths of the rainbow. Certain electric charges were added to others of the mass that you call your overcoat of flesh. You came in and sat down, a whole pin head full of atomic nuclei, dressed and powdered and painted and scented and rouged, with nothing in the world but modified ether forms to cover that couple of cubic feet of modified, warped, or strained ether space that you call YOU and to which you think you have homestead rights.

When you go out that door, remember the world as you knew it, is no more. Rene Descartes, a French philosopher who lived three incarnations ago, said that a glass containing gold had no more substance in it than when it is empty. That doorway is just as full of substance when open as when closed, still I would take this electromagnetic field through the open doorway rather than through the wall. There is less friction and expenditure of energy, and is more economical.

*Three hundred thirty-one*

Our particular sense organs have given us a particular impression of this world. With different sense organs the world would be different to us. Take, for instance, the sense of sight. Suppose for a moment that you could see in the octave just below or just above the present light octave. None of the colors now visible would be sensed. If you used the octave above violet there would be no shadows. The sun would be seen as through a cloud or heavy fog and all parts of the sky would be equally luminous. Painting would be a very different art.

What is true of sight is equally true of other senses. The world is what it appears to be **SIMPLY BECAUSE** our sense organs are **WHAT THEY ARE**. They tell us nothing at all about what *actually is*. Solids, liquids and gases would all be different to us if our sense organs were different, just as colors would be different if we used ultra-violet vision. If we can change our sense organs or change the sensitivity of them or increase their range of receptivity, then we shall have changed the world from our point of view. What this physical world really is, we cannot say, for we do not know what ether is and don't know how it is modified into electric charges and don't know the nature of the warps or strains in it in the regions of magnetism.

From the point of view of the majority the world is as described in the books. It is this way, perhaps, to all but one in a thousand or one in a million, but that many people are usually wrong on fundamentals. Like too many of our would-be scientific and non-Rosicrucian doctors, we treat everything but fundamental causes. Our sense impressions of what exists in actuality is about as reliable as the stories of jealous, devilish-minded, rattling-tongued, gossiping, scandal mongers of modern society.

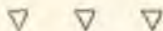
From the point of view of the minority the world has never been described in books. Language would probably fail to be adequate to describe the world **AS IT IS**. Such a description as I have given is a poor attempt at a description from the view-point of modern physics. Whether this description is a borderline description between physics and metaphysics, I can't say. It certainly is





a different conception of this universe than was held when we were twenty-five years younger. Today we are in a physical world, a world of vibrations; a world of ether and ether strains; a world of forces and energies transmitted through space; a world of action at a distance rather than action by contact; a world in which we talk about ether pressure,

ether density, pressure of light waves, interchange of matter and energy, loss of one and gain of the other, a world in which the law of Conservation of Matter is becoming obsolete, but the law of the Conservation of Energy still holds if Matter is merely a form of Energy. This, Sorores and Fratres, is our Physical World as we today know it.



● READ THE ROSICRUCIAN FORUM ●



## 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.



### FLIGHT OF TIME AND CERTAINTY OF DEATH

The hourglass symbolizes time; the scythe, death.

"Watch therefore for ye know neither the day, nor the hour wherein the Son of man cometh." Matthew XXV:13.

"Remember how short my time is: Wherefore hast thou made all men in vain?"

"What man is he that liveth and shall not see death?" LXXXIX:47, 48.

This symbol is another composite symbol. The hourglass, of course, has been symbolic of the passing of time for several centuries. The scythe has been the symbol of the grim reaper of death, taking the toll of life without exception to any man of any class of society. The wings indicate the flight of time. Time moves on inevitably and cannot be checked by money, power or influence of any kind. Therefore, man should prepare for the eventuality of death and give thought as to immortality and the result of transition from this life to another.







## The Fourfold Man

By FRATER WILLIAM H. MCKEGG

*I see the Fourfold Man; the Humanity in deadly sleep,  
And its fallen Emanation, the Spectre and its cruel Shadow.  
I see the Past, Present, and Future existing all at once  
Before me.*

—William Blake.



THE Great Mystery has held man for all time—the mystery of his own being!

This Mystery will probably hold him for ages to come, unless he begins to seek out his own capabilities and powers; then the hidden knowledge will be placed

before him for his private study and personal unfoldment.

Is man merely matter with conscious animation, or a Divine Power manifesting in material form? Man is torn by two decisions—utter unbelief, or blind faith.

The materialist ridicules any transcendental theory and still remains in doubt. The ardent believer declares his belief in all things spiritual, but more often than not gets no definitely personal proof and finds no more tangible facts to uphold his assertion of immortality than has the materialist for his obstinate negation!

The old Ionic philosophers propounded many explanations, most of them ex-

tracted from the mystery schools of ancient Egypt. Socrates, Plato and Pythagoras reached the greatest heights of Truth. Pythagoras sought above matter—which exists in Space and Time—to Spirit, the cause. Most seekers study only Matter, the effect.

The World and Civilization are the same as man. Man seeks to progress. He has gone through ages of struggle and mistakes; of advancement and light. Now we are facing the New Age. Incidentally man, who has valiantly fought for the Truth, is about to face its lustrous beams flashing over the heaven and the earth, breaking into the long awaited Golden Dawn!

As each cell in the human body is a complete universe in itself—the Many going to make the One man—man must, in his own sphere, be a mere cell in the Infinite Macrocosmic Man, in which he lives and moves and has his being. (Acts 17:24-28)

The Divine Man keeps his universe in Law and Order. Man should do likewise, then he would work in harmony with the Cosmos. *Kosmos* is the Greek word for Order.

The two interlaced triangles reveal the workings of the four dimensions. If High can come to Low it is more than





logical to say it is able to manifest again on the plane of its own source. To discover the means of transmutation gives man the secret of his Real Being.

Since vibrations are the cause of things as they are 'seen', many things must appear non-existent to our physical senses. When man attains to spiritual perceptions he can then sense spiritual vibrations of a high intensity which enable him to see the Real from the False. Humanity lives in a world of material vibrations. Education, as taught today, is only for our material senses. Thus a limit is enforced on knowledge.

A prison might have numerous vast rooms. So long as a prisoner is confined to one small cell, he is unable to move in any other part. Once freed, he can move about elsewhere. When we break down our walls of materialism we can enter into a high sphere of existence, whenever we wish, through our spiritual faculties.

In the poetical words of the Rosicrucian Henry Vaughan (1622-1695):  
*If a star were confined into a tomb  
Her captive flames must needs burn  
there;*

*But when the hand that locked her up  
gives room,  
She'll shine through all the sphere!*

St. Hildegarde, the 12th century German mystic, saw her visions 'with the eyes of the spirit' and heard messages with the 'inward ear.'

"I have always seen this light in my spirit and not with external eyes, nor with any thoughts of my heart, nor with help from the senses," she wrote in one of her many manuscripts. "But my outward eyes remain open and the other corporeal senses retain their activity. The light which I see is not located but yet is more brilliant than the sun, nor can I imagine its height, length, or breadth, and I name it the 'cloud of the living light'. And as the sun, moon, and stars are reflected in water, so the writings, sayings, virtues, and works of men shine in it before me. . . My spirit, according to the will of God, soars upward in vision to the highest heaven and to the farthest stretch of the air and spreads itself among different peoples to regions exceeding far from me here, and thence I can behold changing clouds and the mutation of all created things."

*I am the Light of the World!* With the attainment of the Christos—the Christ Spirit—man can prove this mystic statement, and 'shine through all the sphere!' (John 12:44-46).

God comes from a Sanskrit word 'Od'—meaning, 'that which penetrates everywhere.'

"By faith," wrote St. Paul, "we understand that the world has been framed by the word of God, so that what is seen hath not been made out of things which appear."

"Know Thyself!" Socrates said. To attain knowledge of the Cosmos and of Self we must first of all create Law and Order within us. The next step is to stir and foster to greater power and strength the Divine Spark in our breast. It is the First Principle without which the body perishes and dissolves into dust. It is the Essence in which our Fourth Dimensional power operates. So it is evident, as ancient mystics stated, that the so-called 'Fourth' dimension is really the First and comes before the other three—for, without it, they could not exist.

In that strangely fascinating occult book, *The Comte de Gabalis*, we come across a passage named *Invocation To The Flame*:

"Manifest thy power and open for me the Temple of Almighty God which is within this fire! Manifest thy light for my regeneration, and let the breadth, height, fullness and crown of solar radiance appear, and may the God within shine forth!"

Many have regained their lost splendor; many—such as our own Rosicrucian students—are working toward it. Mankind lost the Fourth Dimensional state when it lost the Logos, or Word. Man seeks for them once more. The Word opened to him the Fourth dimensional plane. What seems a miracle now was a common fact ages past.

The Master Amatu gave us some years ago a very inspiring message of that ancient age. "The present North Pole," he wrote, "was then well favored in many ways. A high degree of Enlightenment, a high degree of Understanding based on a Conception as high as Height as deep as Depth and as wide as Width. The three dimensions existed

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then, as now, but in addition there was the now 'Lost' *fourth dimension*, and that is Comprehension of what we now call impossibility. Where the three are now known, the four were then known as the three are today, and served the purpose of Depth, Height, Width and Comprehension."

Know Thyself! The secret is not to study the outer man, but the Inner, Divine Man. Within us is the Poetic Genius. He knows all things past, present and future, for eternal memory is in him. From him we get inspiration and imagination.

If matter be all, if form be all, why is man led by Inspiration and by Imagination?

What is Imagination? To the majority it means impossible fancies. Day-dreaming. To imagine means 'to conceive in thought.' Imaginary means 'ideal; visionary.' Imagination, 'a faculty by which we can form a mental image of anything.'

"I believe in intuition and inspiration," Einstein states in *Cosmic Religion*. "Imagination is more important than knowledge. For knowledge is limited, whereas imagination embraces the entire world, stimulating progress, giving birth to evolution. It is, strictly speaking, a real factor in scientific research."

The secret of the Ancients, still a secret to the greater part of mankind, was to find out the point at which spirit enters the density of matter.

"The great task," Eliphas Levi wrote, "was not, properly speaking, the secret of the transmutation of metals, which was an accessory result, but the universal arcanum of life. The search for the central point of transformation where light becomes matter and is condensed into a world which contains in itself the principle of movement and of life."

Objectively, nothing exists. Subjectively, everything exists. Our outer actions are merely results from our inner urges. Good or Evil effects are thus created. What we have done caused what we are doing, which in turn causes what we shall do. Our Free Will patterns our actions in any three periods. The memory of the Inner Man records

everything, though we are unable to realize them objectively. But some times glimpses break through. (Ephesians 3:16-18)

It is only with his inner spiritual sense that man is able to solve the problem of himself and the universal arcanum of life. He thus attains 'second' sight.

In his war book, *Bloody Years*, Francis Yeates-Brown relates a very interesting event which occurred to him. He had been taken a prisoner by the Turks, and was on his way to a town in the centre of Anatolia. At a place called Bozanti, he lay amid a heap of old sacks on a railway station, half-conscious through a severe illness and pain. Suddenly he became very clear minded, and in this state saw an event which did not take place until three months later!

The vision he saw was of hundreds of men, east Indians, prisoners of war. One lay on the very same heap of sackings upon which he himself rested. The wounded Indian was in great pain, his arm having been broken by the butt of a gun used on it by a Turkish soldier.

Several months later, Yeates-Brown heard that a Hindu soldier had died on the sacks from a broken arm, given him in the brutal manner the vision foreshadowed!

Francis Yeates-Brown is an adept in oriental mysticism, which he studied in India. Therefore it was much easier for him to get this strange experience than it would be for an undeveloped person. His consciousness, when he was almost in a half-conscious state, melded with the Universal Consciousness. His Fourth Dimensional faculty worked.

It is often in that semi-conscious attitude of mind that certain pictures are reflected in the 'mirror' of our psychic mind. One single thought near waking, or at any time during the night on going to sleep, will instantly fill our mind with myriad occurrences. It is the viewing of an association of ideas, of this present life and of lives past, not infrequently of coming events.

One morning when waking to objective sense, I beheld in my half-conscious state a purple glow. Before rousing completely to reality, I started to con-





concentrate on the color Purple. Soon the purple glow melded in zig-zag streaks with bronze. Then the two colors, with purple predominating, became a vivid Italian sunset. I saw a fortress castle with a zig-zag flight of stairs rising between two towers on which the sunset light gleamed in bright lights.

A young boy, dressed in the costume of what I sensed to be 13th, or 14th century Italy, fled up the flight of steps, pursued by soldiers. At the tower top he stopped, glanced in horrified despair at the depth below, bathed, as was the valley nearby, in the deep purple of the sunset. Just as the soldiers arrived he hurled himself over to the pavement far underneath.

The Italian youth was lying dead. His doublet and hose were purple. A woman and two children turned the corner. The children were holding purple balloons. The purple balloons slipped from their grasp and floated up into the air. A young man came running to the scene of the tragedy and, seeing the corpse, stood stock still and drew back, terror on his face, and called out the dead youth's name.

I sensed, in a strangely detached manner, that the dead youth had some connection with myself. Crowds gathered, coming from all directions. Some carried bronze ornaments against purple cloths. . . . Later on, I stood within a room of what seemed to be a convent, or a monastery. The room was lit by a small lamp in a purple glass. The windows were also of the same color. Kneeling in the purple light was an elderly woman, weeping bitterly.

Most of this is senseless. Most of it is too 'studied,' too strongly holding to the one idea of 'purple.' Probably parts had no connection with other parts, but only fitted in. But my concentration of the color purple aroused my inner memory, and from that eternal memory flashed some of the myriad events with which the color purple had been associated in my ancestral mind.

In this one incident, purple—which is, by the way, one of my favorite colors—became a key for my use in unlocking one most outstanding event in a past life. Purple was the predominating note in my physical mind just before the

passing of spirit from matter took place, and was thus carried over into eternal memory.

In his brief, but very profound, treatise on the Fourth Dimension, *A Primer Of Higher Space*, Claude Bragdon returns to the Pythagorean style of spiritual science. It is the method few can understand, but the one which comes nearest of all to the Divine Mystery. Bragdon *geometrizes*. With geometrical diagrams and proofs he brings before us the workings of the Fourfold Man.

"It is thus that consciousness becomes self-conscious," he writes. "It multiplies itself. Each unit, in its cube body, attains to a realization of its form and structure through the many tracings that it makes in physical matter (the film world), each transit being an incarnation, a personal life. The events of each life seem, to the personal consciousness, to slip away into nothingness, never to be recovered; but every experience of every film life, all its contacts with other cubes, are indelibly impressed upon the higher body and by the cube-consciousness may be recovered at will, since all inhere in the bounding planes of the cube. For this reason, *when cube-consciousness is attained by the personality the memory of past lives is recovered. All lives may be lived over again as vividly as before: the indwelling consciousness has only to seek out in the boundaries of its cube body the particular point or line of contact with the film world in which the vanished event inheres.*"

This is done by the merging of the Inner Self with the Cosmic Consciousness—what Plotinus called "the flight of the alone to the alone."

Materlinck cryptically remarks in *Le trésor des humbles* that we ought to seek out the cause which makes our soul, our Inner Self, move with more than ordinary emotion, for in doing so we can learn to see and know our real self.

The mystic Kircher resurrected a rose from its ashes before Queen Christina of Sweden, in 1687, proving that though the matter, or form, perishes, the spirit is eternally alive and existing—to be brought again into material manifestation by particularly secret methods, known but to very few.



Most thinking men and women of today are strongly moved by the fact that mankind should be able to see and hear events that have passed into antiquity.

The well known novelist, Gertrude Atherton, alludes to this present trend of thought in her recent autobiography—speaking, of course, from the point of view of a creative artist.

"May it not be possible that a phantasm of all civilization of the past has been translated to some place high in space, their wraith-like inhabitants living, moving, going through all the old gestures, as eternal as space itself? And that, magnetized, they flow through certain minds bent upon recreating them? We know that no sound is lost, that somewhere out in the ether are the echoing voices of the Cro-Magnon and the Neanderthal man, the crashing and rending of the ice ages, the battle cries of Caesar's armies, the impact of the battering ram on the mighty walls of forgotten cities. Why should "history" be a mere matter of the printed page? We have witnessed so many wonders of science in our own brief time, may it not be that a super-Edison will one day make the past visible, and we shall see—and possibly hear—Socrates firing questions at the helpless he has button-holed in the market place, see Napoleon standing with his arms folded, looking down upon Waterloo?"

Indeed, all is possible! When man regains his Fourfold faculties he can then materialize for others the things that are hidden from the present age.

A house kept uncleaned will soon become dark. Its windows will become darkened, so that not a streak of sunlight will be able to penetrate its darkness. The tenant residing in the house alone can alter its condition. By cleaning it *within* the light surrounding it *without* will enter and brighten its interior.

So it is with the human body. If it is dark with ignorance, the light will never illuminate it. By careful study a student can clean his house. He can make bright the mirrors inside, which will clearly and without flaw reflect Cosmic light and events going on beyond his physical senses.

Three hundred thirty-seven

Perhaps no poet or artist has ever attained such genius in being able to reveal to us visions of our 'lost' fourth state as William Blake, who was a poet and an artist and a Rosicrucian mystic.

Humanity to Blake is the divine inner powers, asleep within us. The Spectre is our physical, human body, a slave to its Shadow, our earthly existence. "*The Visions of Eternity, by reason of narrowed perceptions, are become weak Visions of Time and Space, fixed into furrows of Death.*" To awaken our Humanity is to awaken that Poetical Genius to which Blake so often alludes: that Genius which enables us to regain our Fourfold faculty—to relight the lamp on our forehead, so that the darkness of physical sight can be dispersed, and the mirror's surface cleansed; that it may reflect the Cosmic mutations, since it is the Mirror of the Mind which reveals to us the thoughts of the Divine Man.

Within the next few years, with the great awakening of the Art of the New Age, artists of the American nation will in many cases reveal this 'lost' faculty. For only by our inner sight can we see into the present form of nature; to events of the most ancient past; to events yet to occur. Rosicrucian philosophy has aided its students to awaken their dormant psychic sense to the inspiration of the Divine Man.

We create within ourselves a visionary existence and realize our imaginary illusion as coming to us from without. Plato said that Imagination was the Memory of the Soul's ride through the universe as it descended to be born into matter; and that everything man does, or creates, from inspiration is only the result of arousing Memory of that Cosmic descent of the Soul, in which everything in the past, present and future is pictured and known. *All can be seen at once by the Fourfold man!*

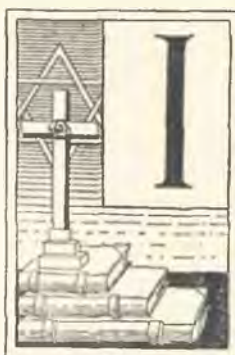
The divinest jewel of wisdom man possesses is this proud and noble fact—that as man he can materialize his Inner Self, his hopes and inspirations. Our life on earth is of great value, and should be beautiful and rare; for in physical form we can, through study and wisdom, experience the whole meaning of the universe!







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 the 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.)*



**I**n a little town of Belgium there was once a great cathedral which seemed to the people living near it to be one of the most magnificent structures that the hands of man have ever created in the attempt to idealize the worship of God, and to provide a spiritual

sanctum and Holy of Holies for the devout.

In comparison with the other great cathedrals of Europe this cathedral in Belgium was small, indeed, but standing as it did in a peaceful valley far from the

great centers of civilization, and distant from the larger cities and larger villages, it was indeed an inspiring product of man's attempt to lift the consciousness upward into the heavenly spaces. Those who worshipped there, and even those who never entered its sacred portal, looked upon all of its stones and all of its carvings and its rising spires as sacred things. They seemed to think that the very vibrations and emanations of the stone created within the walls a holiness and condition of spirituality which penetrated and enveloped those who entered its sanctum and ensconced them with a spiritual quality that brought them closer to God. They thought that the very mystical and intriguing beams of colored sunlight that shone through the stained glass windows and enveloped the wor-

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shippers in cloaks of variegated tints contributed to the sanctity of the place and the upliftment of those within. They believed that the great altar with its golden cross, its marble railing, its sacred font, its candlestands, and great choir, was a Divine thing that gave a touch of spiritual power to all who came close to them. They came to look upon this cathedral as the only spot in their community where God actually dwelled and the Heavenly Hosts communed with the supplicants.

And then came the great World War. Hordes of tramping feet and the artillery along with the smoke and fiery bombshells and the invasion of the unthinking and sacrilegious warriors brought wreck and ruin to the magnificent idol of religion. The spires were torn to the earth, the walls were battered, and made to crumble to the ground, the stained glass windows were shattered to unrecognizable pieces. The altar was torn down, and the golden cross seized and taken to a safe hiding place. The choir stalls were used disrespectfully, and the great sunlight of the heavens shone brightly within the formerly enclosed sanctum, eliminating all of its spiritual tones and revealing the horrible wreckage of the former beautiful structure.

After months passed by the invading hordes were gone, and where once stood the beautiful cathedral there was now but a mass of useless, worthless stone and wood. The storms had poured their rain upon the wreckage, the fowl of the air had made their nests in portions of it, and even the wild grass and weeds had begun to grow in the crevices between the mass of tangled remnants of the cathedral. There was nothing sacred or spiritual about the place, and the people of the community knelt out in the fields in prayer thanking God only for the fact that their lives had been saved, and that the little village was again in their possession. They deplored the fact that there was no place to worship and that for months to come their holiness must be developed only in the private sanctums of their homes. Then began the great task of clearing the wreckage away in order that a new cathedral might be built some day in place of the old one. Willing hands from every family and from the distant communities

came and toiled all day or in spare hours. The stones from the wreckage were taken far away to be recut and possibly used again. The work of clearing the holy ground was long and tedious, and a year or more passed before men were able to stand upon the actual ground beneath the building and observe only the foundation walls upon which the cathedral stood.

Realizing that it might be many years before a new structure could be raised upon the old foundation, a temporary altar was erected upon the soil, where once the marble altar stood, and in the open space before it, which one time constituted the nave of the cathedral, wooden benches were placed in order that the worshippers might sit before the altar and participate in an open-air ceremony conducted by the venerable priests of the cathedral.

And there suddenly came to the consciousness of these open-air worshippers that although the magnificent walls with their carvings and murals were no longer there, and although the stained glass windows no longer shed their beams of tinted light upon them, and although there was no longer any portal through which they entered in order to be excluded from the outside world, still here in the bright sunlight of the morning, or in the moonlight of the evening with nothing to exclude them from the outside world, with nothing to enclose and protect their spiritual vibrations, and with no great spires pointing heavenward as a petition to God to reach down to them, still they were able to find God in their prayers, to attune with God in their worship, and to receive His Holy benedictions. To these worshippers then came the realization that it is not the place or the conditions around it, nor the material form of the holy sanctum that makes a place of worship, but instead it is the spiritual nature within man, and the uplifted consciousness of the soul that reaches God, and brings God into the heart of man.

Our Cathedral of the Soul is not a material structure. It does not rest upon a stone foundation, nor upon the ground of this earth. It has no material walls, no spires of concrete, steel or stone; it has no isles, no marble or tiled nave, no





painted and decorated alcoves, and no worldly altar of spiritual emblems.

Our Cathedral is of ethereal construction, or spiritual form, and Cosmic composition. It rests above the clouds in the heavenly spaces beyond man's sight or earthly life, except as he lifts his spiritual consciousness up to it and enters divinely into its wide-open portals. Its music is the music of the spheres; its altar is the footstool of God made of the laws and principles which God established and decreed in the beginning of time. Its decorations are the geometrical designs that God patterned when He created the universe. Its religion is universal, and the sermons are the voice of God reaching man through Divine revelations. In this Great Cathedral high above all of the destructive elements of the earth millions of souls may enter in worship and find peace and illumination, health and happiness. All creeds and all races of man unite in one sublime blending of spiritual existence. Here the poor man and the rich man, the tired, the sick, the lonely, the suffering, and the joyous, the sinful and the good, the hopeful and the despondent, the respected and the outcast alike may unite

under one magnificent benediction of God's universal love and power.

It is to this Cathedral of the Soul that we invite you to come and worship with all other beings in those hours when the necessities of life and its trials and tribulation, and the urges of the soul and heart tempt you to rise above your present environment for the moment and dwell in peace and happiness. It is to this cathedral that we invite you to bring your problems, your petitions, and your prayers. It is to this place that we urge you to look for consolation, inspiration, and a helping hand. Without restrictions or limitations as to time or condition you are welcome any moment or hour of the day to come with us into sublime attunement with God and the Cosmic principles.

If you have not made the acquaintance of this great Cathedral, the spiritual home of the soul of all beings, send for our little pamphlet "Liber 777", whether member or not, and learn of the special periods when you can meet with the minds and souls of others and blend in the great wave of spiritual peace that will come over you and pass through your being, and bring you the blessing and benediction of God.



## The Rosetta Stone

ITS IMPORTANCE TO STUDENTS AND ROSICRUCIANS

By FRATER S. J. MARX



ANY members who have visited the wonderful Rosicrucian museum at San Jose, California, have been much intrigued by a replica of the Rosetta Stone. Many questions have been asked as to its worth outside of its antiquity.

Likewise many members of our Fraternity have questioned why the Rosicrucians, particularly of the present cycle, authorize the expenditure of such vast resources in financing research expeditions, more especially in excavations.

Ever have the Rosicrucians been vitally interested in bringing to light the story of early mankind, so that we may prove by the aid of every known scientific endeavor the knowledge we have in our archives, kept through the centuries by the ancient archivists of the Order.

So that our newer members may understand our purpose, I will give a short story of the use of this important discovery.

In prehistoric times the Egyptians understood one another, but it was long before they had any means of expressing their thoughts in writing.

It may have occurred to them finally that the pictures which they drew for decorative purposes might be used to convey messages, and thus they began to express simple meanings, using pic-

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tures rather than symbols. Sometimes to make doubly sure the meaning of several pictures, they added another which combined the meaning of all into one.

These added pictures have been called determinatives, and the pictures used to convey meanings in this way are known as hieroglyphics. There was something very attractive and decorative about this method of writing by thus picturing out stories, and it was used exclusively in tombs and temples.

It became too elaborate, however, for daily use, and gradually only the MAIN OUTLINES of the original pictures were used to represent the idea or word. This system of writing was more practical for constant everyday needs than the more ornamental hieroglyphics. It is known as hieratic writing.

Finally, late in the history of Egypt, these hieratics were very much abbreviated, mere dots and lines being substituted. This cursory system is known as demotic writing. It was adopted by the people generally, and might perhaps be compared to modern shorthand. To make the whole more complicated still, all three methods were used for different purposes contemporaneously.

Hundreds of years passed; the language of the ancient Egyptians was forgotten and so, indeed, were the people themselves.

In modern times the learning of ancient people was revived and their writings eagerly read. Quite naturally, students wished to know something of the earliest civilizations, particularly of the civilization of the Nile Valley. Here they were confronted by what seemed baffling, indeed. Three forms of writing used contemporaneously, even interchangeably, defied all efforts to decipher them. Attempts were made to explain certain inscriptions, but these explanations were found later to have been far astray. In 1799, one of Napo-

leon's soldiers, while excavating in the mouth of Rosetta, came upon a stone which bore a royal decree written in three ways:

- 1—In hieroglyphics
- 2—In demotic
- 3—In Greek

This supplied the key at last, and scholars set themselves to the task of deciphering ancient Egyptian writings. Other inscriptions written in two or more languages were found and verified the conclusions reached earlier in the translation of the Rosetta Stone.

In recent years a large number of inscriptions from tombs and temples have been read and many rolls of papyrus have been translated. This has enabled historians to read back, step by step, into far away ages, and to carry the thread of Egyptian civilizations to its beginnings. Maspero, Edward Meyer, Breasted, Petrie, and other painstaking students of Egyptology have given their lives to the task of unravelling the past, both by deciphering inscriptions and unearthing forgotten cities. From the tireless efforts of men like these, tombs hidden for centuries have been recovered, temples and colonnades laid bare of drifting sands, inscriptions transcribed and translated, and volumes of scholarly material written for the special student, while at the same time the general reader may find much of interest concerning the life of a remarkable people whose works have borne testimony through the ages.

It is a work of this sort that has revealed to modern civilization the mighty efforts of ancient civilizations, and gradually will be unveiled the true story of these giants of remote ages, which will amaze the scholar of the profound knowledge in the possession of the peoples of the ancients, and confirm the undying knowledge in the possession of our Order.

## ACTIVITIES AT THE GRAND LODGE

Every Tuesday evening in the Egyptian Temple of the Supreme Grand Lodge there is held an unusual ceremony and convocation for the benefit of all Rosicrucian members of any degree that wish to attend. It consists of a period of meditation, the intonation of vowels and other unusually inspiring activities. Every member of the Order of any degree from anywhere throughout the world, who may be in this section of California, is invited to attend these Tuesday night convocations.

*Three hundred forty-one*







## Our Responsibility as Rosicrucians

AN ADDRESS GIVEN AT THE ROSICRUCIAN CONVENTION

By ETHEL B. WARD, F. R. C.



OW many of us truly realize our great responsibility as Rosicrucians? Most of us come into the Order seeking personal development and knowledge of the mystical and Divine laws of the Universe; and most of us are sincerely anxious to help our

fellowman in his struggle to find his way in the great adventure called "Life."

In the very beginning of the studies—in the Neophyte work—we learn that we are not separate individuals, working separately and solely for individual salvation.

We learn of the oneness of the soul; that what we have been thinking of as an individual soul, for whose salvation and development we are responsible, is an unseparated segment of the great universal soul.

It dawns upon some of us very early in this work that no matter what the experience of the soul segment manifesting through an individual physical temple is, it has its effect or influence on every other soul segment.

Then, as we proceed, we learn of the creation of matter and just what steps and what forms matter takes in its manifestation.

Then we learn of the creative power of thought, and how to bring into being the things and conditions we wish to have in life. We learn that if we follow certain instructions and put into practice certain laws and principles, we may confidently expect our desires to be granted, provided those desires are not strictly selfish.

Now, we wonder how many have connected that idea of unselfishness with the oneness of the soul. Do you understand how it would be an absolute impossibility for Cosmic or Divine Law to assist in bringing about a selfish desire, whereas if we are trying to use these laws in bringing into being a thing or condition which will be of benefit to others, as well as ourselves, we have every reason to expect Cosmic blessing?

This thought of Oneness — attunement with every other soul segment—will bear much contemplation. We will find a great deal of understanding and inner illumination through meditating upon this idea. Once we realize that we are not living separate lives, sufficient unto ourselves or accountable only to ourselves, we will also realize how great is our responsibility as Rosicrucians.

Three hundred forty-two



One of the very first things a Rosicrucian should do, is to watch his thoughts, to see that they are unselfish and of a constructive nature. Those who have reached the advanced degrees will know what I mean when I say that *thoughts* are as powerful as dynamite. They are creative. Those who have not reached the higher degrees, who are not yet ready to receive one of the greatest secrets known to Rosicrucians pertaining to the Cosmic law back of material manifestation, have, nevertheless, been given even in the early Neophyte Degrees information regarding the creative power of thought which they may use right now.

We need only to look back over the past few years to see how the world as a whole has reacted to a condition created first in the thoughts of a minority—Fear, Selfishness, and Greed, being at the bottom of those thoughts.

Rosicrucians are not Reformers. We should not undertake to prohibit anyone from doing those things or indulging in certain other things which an individual may have found detrimental to himself. On the other hand, we should not lose sight of the fact that the way we live our lives, the way we conduct ourselves, not only reacts upon our inner selves and soul development but also reacts upon every other soul segment.

Watch a community into which a so-called individual may come, having an enterprising, public-spirited nature and desiring to improve conditions in that community, not for a selfish purpose, but from an altruistic, unselfish desire to help his fellowman toward a larger, better outlook on life. You will see perhaps how slowly, first two or three, then a dozen or more persons of a progressive, thinking type, will rally around that individual. Things will start moving—that small minority acts as the leaven which soon results in a community movement. That community in turn has its influence on neighboring communities.

We have seen how Fear reacts on so-called individuals in the case of epidemics, not so much because of contagion, but in spite of every precaution against contagion, through a thought condition created by a minority which also acts as leaven and is apt to affect

every other soul segment in the community.

This law works both ways, remember, as all laws do; therefore, it is our duty as Rosicrucians, a minority at present, to conduct our lives in a manner that will be as closely in accord as possible with the highest dictates of our inner selves.

You may ask how and what can we do to change unpleasant conditions or bring into our lives the ideal conditions we so desire. Yes, many ask that question, even those in the higher degrees. They have missed the point in the instructions which plainly states the law and puts the very tools into your hands.

Suppose, for instance, it is a better position you wish which will bring you a larger salary and enable you and your family to live better, to have more comforts, etc. This is not a strictly selfish desire, since, if it is granted, all of your friends as well as your family will enjoy your good fortune. The merchants will benefit through your prosperity, and in many ways the entire community will reap the benefits of your improved conditions.

Now, what is the first step to take? Listen! The first thing in the morning as soon as possible after you awaken, sit quietly in your sanctum, or if you have no material sanctum, enter the Sanctum of your Heart and give thanks to God for the blessing of restful sleep and the protection that was yours through the night, as well as all other blessings. Then ask for guidance and direction into the steps you should take which will lead you into a better position with the accompanying better salary.

Then proceed to visualize yourself in the position you desire, receiving a salary commensurate with that position. Paint your thought picture step by step. Make it so vivid and so real to you that you fairly feel yourself in that position; then stop. Forget about the picture for the time, being confident that if your desire is in accord with Cosmic Law your efforts will meet with the blessing of the Cosmic. Then GO TO WORK to attract your ideal to yourself.

If your concentration has been right, if you have visualized correctly, just as sure as you are living you have created





that ideal position and condition; but now you must start to work to open up channels through which that position, that increased salary, may come to you, be attracted to you.

If you are working for an employer, start working for your employer's best interest. Search for ways and means whereby you can render more service than you are paid for. Make yourself so necessary and valuable to your employer that when you go to him and suggest that he give you an opportunity to serve in a better position, or give you an increase in salary, he will be receptive and practically "sold" on the idea.

Oh, yes. You have to work to open up the channels through which to attract the thing or condition that you have created mentally, AND you must ASK. You cannot sit down and wait for the ideal you have visualized to be dropped into your lap. The Master Jesus said, "Ask and ye shall receive"; but He, also, taught the creative power of thought. It was Job who said, "That which I have dreaded has come upon me."

Now, you may do all these things, following each step in accordance with the laws and principles you have learned, and yet the manifestation is *delayed*. Please notice that I said "delayed," not "refused."

If, after you have left no stone unturned in your effort to bring into your

life the ideal you have visualized, its manifestation seems unduly delayed, then you should start checking back over your past life to see if you can't find where, by your own actions or thoughts, you have created and brought to yourself the very conditions which prevail.

If it appears that the condition in which you find yourself is of your own creation, and, therefore, rightfully yours, and if you are willing to profit by the lesson, thereby canceling the debt, the ideal situation which you have just as surely created may be hastened in its manifestation. It will come to you sometime, somewhere, somehow.

It must be remembered, however, that not every trial, test, or unpleasant condition which confronts us is a product of our own thoughts. We may suffer through conditions brought about by a community or National Karmic debt, or because of some special work or mission in life which makes a knowledge and understanding of the conditions in which we may find ourselves necessary in the great Cosmic scheme of things.

In any case, the safest thing to do is to start the laws we have been taught to working, realize our responsibility as Rosicrucians, and stand guardian at the Portal of Thought so that we may create only the conditions we would desire and wish to have manifested for our fellowman, as well as ourselves.

## ARE YOU INTERESTED IN THE CULTURAL TRAINING OF CHILDREN?

The minds of young children under the influence of their parents or guardians are like clay in the hands of a sculptor. They can be properly molded and shaped in their thoughts, and in their vision and the result is a beautiful character and personality, or if indifference is shown during those formative years between two and fifteen, distorted views, grotesque ideas may result causing a stilted consciousness, which will later in life bring pain and suffering due to misfortune.

The Child Culture Institute has prepared some very attractive literature on the training of children up to a certain age. It is not only for the training of the child that this institution was organized, but also for the purpose of training the parents as to the proper attitude of mind to adopt.

Even in the days of antiquity during the period of the golden age of Pericles, prenatal influence was a fundamental study and can we not see that it might have been one of the contributing causes of the great culture we look upon as being of ancient Greece? You who are parents would find it profitable to address a communication to the following address and ask for the free literature pertaining to the activities of the Child Culture Institute. Child Culture Institute, College Park, San Jose, California.





## PAGES from the PAST

### COMENIUS

Each month there will appear excerpts from the writings of famous thinkers and teachers of the past. This will give our readers an 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 John Amos Comenius.

Comenius was born in 1592 in Moravia. He was left an orphan early in life. He completed elementary school at Stassnick, and at the age of sixteen entered the Latin school. His higher education was obtained at the universities of Amsterdam and Heidelberg. He was appointed in 1618 head of Moravian school and church at Fulneck. In 1627 after losing his property due to Spanish troops he sought peace and seclusion in Poland. In 1641 he was summoned to England to add his experience to the improvement of the public schools, but civil war prevented him from completing his work. He returned to Poland and in a few years founded a model school. In 1670 he died at the home of Louis de Geer.

He patterned his method of education after nature. He made a close study of the manner in which nature progresses and matures, and how different living things react to their environment and he endeavored to adopt these principles to his public school system and to his plan for a model school.

Rostercians and all students will find his analysis of the method of acquiring knowledge and the way of preparing for study most helpful. Those who find it difficult to study, or who wish to know the best plan for study should especially give attention to this wonderful article of several centuries ago by Comenius.

### THE PRINCIPLES OF FACILITY IN TEACHING AND IN LEARNING



We have already considered the means by which the educationist may attain his goal with certainty, we will now proceed to see how these means can be suited to the minds of the pupils, so that their use may be easy and pleasant.

Following in the footsteps of nature we find that the process of education will be easy.

a. If it begin early, before the mind is corrupted.

b. If the mind be duly prepared to receive it.

c. If it proceed from the general to the particular.

d. And from what is easy to what is more difficult.

e. If the pupil be not overburdened by too many subjects.

f. And if progress be slow in every case.

g. If the intellect be forced to nothing to which the natural bent does not incline it, in accordance with its age and with the right method.

h. If everything be taught through the medium of the senses.

i. And if the use of everything taught be continually kept in view.

j. If everything be taught according to one and the same method.

These, I say, are the principles to be adopted if education is to be easy and pleasant.

Three hundred forty-five





### *First Principle*

Nature begins by a careful selection of materials. For instance, for hatching a bird she selects fresh eggs and those that contain pure matter. If the formation of the chicken have already begun, it is in vain to expect any result.

Imitation.—The architect who wishes to erect a building, needs a clear plot of ground, and, if there be a house already standing there, he must pull it down before he can build the new one.

The artist, too, does his best work on a clean canvas. If it have already been painted on, or be dirty or rough, it must be cleaned or smoothed before he can use it.

For the preservation of precious ointments, empty jars must be procured, or those that are in use must be carefully cleansed of their contents.

The gardener, too, prefers to plant young trees, or, if he takes them too old, cuts off the branches in order that the sap may not be dissipated. For this reason Aristotle placed "privation" among the principles of nature, for he held that it was impossible to impress a new form on any material until the old one had been removed.

Deviation.—It follows from this: (1) That it is best to devote the mind to the pursuit of wisdom while it is still fresh, and before it has acquired the habit of dissipating its strength over a variety of occupations; and that the later the education begins, the harder it will be for it to obtain a hold, because the mind is already occupied by other things. (2) That the result must be bad if a boy be instructed by several teachers at once, since it is scarcely possible for them all to use the same method, and, if they do not, the boy's mind is drawn first in one direction and then in another, and its development is thus hindered. (3) That it shows great lack of judgment if moral instruction be not made the first point when the education of children or of older boys is commenced; since, when they have been taught to control their feelings, they will be the more fit to receive other instruction. Horse-tamers keep a horse under absolute control with an iron bit, and ensure its obedience before they

teach it its paces. Rightly does Seneca say: "First learn virtue, and then wisdom, since without virtue it is difficult to learn wisdom." And Cicero says: "Moral philosophy makes the mind fit to receive the seeds of further knowledge."

Rectification.—Therefore

a. Education should be commenced early.

b. The pupil should not have more than one teacher in each subject.

c. Before anything else is done, the morals should be rendered harmonious by the master's influence.

### *Second Principle*

Nature prepares its material so that it actually strives to attain the form.

Thus the chicken in the egg, when sufficiently formed, seeks to develop itself still further, moves, and bursts the shell or breaks through it with its beak. After escaping from its prison, it takes pleasure in the warmth and nutriment provided by its mother, opens its beak expectantly and swallows its food greedily. It rejoices to find itself under the open sky, exercises its wings, and later on, uses them with enjoyment; in a word, it displays a keen desire to fulfill all its natural functions, though throughout the whole process of development it advances step by step.

Imitation.—The gardener also must bring it about that the plant, properly provided with moisture and with warmth, take pleasure in its vigorous growth.

Deviation.—Therefore, those who drive boys to their studies, do them great harm. For what result can they expect? If a man have no appetite, but yet takes food when urged to do so, the result can only be sickness and vomiting, or at least indigestion and indisposition. On the other hand, if a man be hungry, he is eager to take food, digests it readily, and easily converts it into flesh and blood. Thus Isocrates says: "He who is anxious to learn will also be learned." And Quintilian says: "The acquisition of knowledge depends on the will to learn, and this cannot be forced."

*Three hundred forty-six*



Rectification.—Therefore

a. The desire to know and to learn should be excited in boys in every possible manner.

b. The method of instruction should lighten the drudgery of learning, that there may be nothing to hinder the scholars or deter them from making progress with their studies.

The desire to learn is kindled in boys by parents, by masters, by the school, by the subjects of instructions, by the methods of teaching, and by the authority of the state.

By parents, if they praise learning and the learned in the presence of their children, or if they encourage them to be industrious by promising them nice books and clothes, or some other pretty things; if they commend the teachers (especially him to whom they entrust their sons) as much for their friendly feeling towards the pupils as for their skill in teaching (for love and admiration are the feelings most calculated to stimulate a desire for imitation); finally, if, from time to time, they send the child to him with a small present. In this way they will easily bring it about that the children like their lessons and their teachers, and have confidence in them.

By the teachers, if they are gentle and persuasive, and do not alienate their pupils from them by roughness, but attract them by fatherly sentiments and words; if they commend the studies that they take in hand on account of their excellence, pleasantness, and ease; if they praise the industrious ones from time to time (to the little ones they may give apples, nuts, sugar, etc.); if they call the children to them, privately or in the class, and show them pictures of the things that they must learn, or explain to them optical or geometrical instruments, astronomical globes, and such-like things that are calculated to excite their admiration; or again, if they occasionally give the children some message to carry to their parents. In a word, if they treat their pupils kindly they will easily win their affections, and will bring it about that they prefer going to school to remaining at home.

The school itself should be a pleasant place, and attractive to the eye both within and without. Within, the room should be bright and clean, and its walls should be ornamented by pictures. These should be either portraits of celebrated men, geographical maps, historical plans, or other ornaments. Without, there should be an open place to walk and to play in (for this is absolutely necessary for children, as we shall show later), and there should also be a garden attached, into which the scholars may be allowed to go from time to time and where they may feast their eyes on trees, flowers and plants. If this be done, boys will, in all probability, go to school with as much pleasure as to fairs, where they always hope to see and hear something new.

The subjects of instruction themselves prove attractive to the young, if they are suited to the age of the pupil and are clearly explained; especially if the explanation be relieved by a humorous or at any rate by a less serious tone. For thus the pleasant is combined with the useful.

If the method is to excite a taste for knowledge, it must, in the first place, be natural. For what is natural takes place without compulsion. Water need not be forced to run down a mountain-side. If the dam, or whatever else holds it back, be removed, it flows down at once. It is not necessary to persuade a bird to fly; it does so as soon as the cage is opened. The eye and the ear need no urging to enjoy a fine painting or a beautiful melody that is presented to them. In all these cases it is more often necessary to restrain than to urge on. The requisites of a natural method are evident from the preceding chapter and from the rules that follow.

In the second place, if the scholars are to be interested, care must be taken to make the method palatable, so that everything, no matter how serious, may be placed before them in a familiar and attractive manner; in the form of a dialogue, for instance, by pitting the boys against one another to answer and explain riddling questions, comparisons, and fables.



READ THE ROSICRUCIAN FORUM

Three hundred forty-seven







## The Death Ray

SOME FACTS ABOUT THIS MUCH DISCUSSED DISCOVERY

By THE EMPEROR



O much has been written and spoken in recent years regarding the discovery of a "death ray" and a great number have recalled that there were veiled references to such a scientific achievement in the writings of Marie Cor-elli, that a large

portion of the Rosicrucians in North America are anxious to know something definite about the death ray and its possibilities.

In the first place, a ray or beam of vibrations or radiations that can destroy living matter is not something new. Some of the fish in the sea and some animals living above and on the surface of the earth have the ability to send from their bodies certain invisible electric, magnetic, or other forms of energy or vibrations which destroy living matter.

There have been known to science for many years certain radiations from electrical tubes which will destroy living tissue, and even the very valuable natural product known as radium is destructive because of the destructive qualities of its emanations.

The radiations from the average X-ray tube are highly destructive and that is why the operators of X-ray equipment and the nurses and attendants at such places must protect themselves from it. It is said that a few seconds' use of the X-ray upon the human body sterilizes such bodies by destroying all of the vital reproductive cells within the body and certainly the rays also destroy diseased tissue or other living cells that are healthy and unhealthy. These rays from the X-ray tube can reach to a great distance and cause destructive manifestations. In one notable case an elderly woman living in a wheel chair at her window a thousand feet away from a hospital room where the X-ray was being used, was gradually burned by the X-ray which reached from the hospital across an open park to where she was sitting at her window during the daytime.

From all of this it can be seen that science has not revealed a new law or any principle in nature in developing anything that might be called a death ray. On the other hand, in a certain laboratory, presided over by eminent specialists, the location and name of which I cannot reveal, there was developed a special form of invisible radiating energy that could reach out to considerable distances and at certain focal points cause all living matter to become

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immediately inactive and a breaking-down process to begin at once. This very wonderful application of natural laws was discovered and evolved just a few years ago and in all of the early experiments it was conclusively proved and demonstrated that as the dual energies that constitute this beam were brought to focalize upon each other at a distant point or directed in unison to a distant point, a terrific destruction of living matter of all kinds would immediately result. The beam was passed over vegetation and small animals, over trees and larger growing things and there was an immediate destruction of life.

It must be apparent to everyone that such a scientific achievement constitutes one of the most marvelous and at the same time most horrible means of destruction. If such an invisible beam were focused upon and moved across a large army of men, it would annihilate the army and bring immediate cessation to all of their activities. From the tests made it would seem that if such a beam were focused upon an airplane or battleship, not only would all human beings upon them be destroyed but there would be set up a counter-action in the electronic vibrations and atomic structure of the airplane or battleship that would cause many of its elements to fall apart and to weaken them and cause them to explode or disintegrate.

The question often asked is why the discovery and invention has not been applied in recent warfare activities and why the method has not been offered to one of the countries of the world for use in warfare.

My understanding in this regard is based upon some very intimate knowledge, and I am happy to say that the men who have worked upon this great scientific achievement have been not only reluctant to let the world know anything about it, but have been reluctant to allow the process to be used for warfare. There is a popular story to the effect that the process has been offered to the United States and either refused or accepted and buried away to prevent anyone from using it. I do not know how true this is, but I do not believe it to be true. I believe that the

process has been demonstrated to certain officials of several governments only as a warning of what might be achieved or attained in some other laboratories at some time in the future.

I know, however, that those who are in possession of this great secret process do not want it used for warfare and are cooperating with Cosmic principles in preventing the misuse of it. The process probably has some very legitimate constructive use in various activities of the world, but to release it to any one government for use would be manifestly unfair from a Cosmic point of view. Any one government owning and possessing such a process exclusively and developing it so that it could be used by a large army of specialized workers on airplanes, battleships, and land, would soon be able to conquer all other nations and destroy much of the world in any ambitious campaign directed toward that end. To release such knowledge freely to all nations would mean to tempt them all to use it and in such a campaign the governments of the world might soon destroy each other and all of the nations or peoples bringing the greatest havoc that the world has ever seen.

Think of the predicament in which scientists would find themselves upon realizing that they had discovered and evolved such a process and further realizing that what they held in their laboratory or in their minds as a process could destroy the world or wipe out of existence other nations and other governments. What restless nights and what a terrific sense of dire responsibility must weigh upon them! Is it any wonder, then, that such men have been reluctant to demonstrate or make known their process except to a secret few and then only with the reservation of the real secret whereby the process might be applied or used in a general manner for warfare?

Certainly, the Cosmic would step in and reveal to others in such circumstances, just what has recently been discovered in another laboratory; namely, a neutralizing wave that probably will succeed in neutralizing some of the effects of this "death ray." In other words, the Cosmic is already revealing





to some men a safeguard against this destructive process, but fortunately the men who possess the real knowledge regarding the death ray are not making themselves any party to the darker forces of the universe in destroying life and property. For this reason, it is more than likely that the death-ray will remain a secret for many years or many centuries.

It is not in keeping with Cosmic law that any one nation, any one government, or any small group of individuals shall conquer and destroy the rest of the world. Any nation or group of individuals having such an ambition would soon find that their desires were bringing destruction to themselves. It is an immutable law of the Cosmic that he who seeks to destroy because of selfish ambitions, or he who seeks to conquer undeservingly, sooner or later destroys himself or is conquered by those who will restrain his cruel ambitions.

I hope, therefore, that our members will understand the real problems in-

volved in connection with this and similar scientific discoveries and achievements and that in talking about the potential and possible powers that one group of individuals may have over others throughout the world, they will remember that the Cosmic creative and productive laws have maintained increasing numbers of human life on this planet and are furthering the advancement of human existence by protecting it and safeguarding it against unnecessary destruction and that only that form of destruction through famines, disease, pestilence, storms, and strifes, which constitute a part of the evolutionary processes of the world, are tolerated by Cosmic law as necessary in the great scheme of things and that man has never been given the right, nor will he be permitted to assume the right of making himself or his group of associates conquerors of the world or the direct and immediate destroyers of any large portion of human existence or of human activities.



• READ THE ROSICRUCIAN FORUM •

### ROSICRUCIAN PACIFIC RADIO BROADCAST

During the fall and winter months it is customary for the Rosicrucian Order, AMORC, to broadcast programs of a mystical, inspiring and instructive, as well as entertaining, nature over the leading stations of the United States and Canada. Our programs for this year start with KNX, a fifty thousand watt transmitter located in Hollywood, California, operating on 285.5 meters, 1,050 kilocycles. Tune in and have your friends tune in every Wednesday night at 8:45, Pacific Coast Time, to this station. You will be pleased with the period of meditation and concentration with the unusually inspiring music, with the "philosophical proverbs" and the high type of program in general. We want these programs to be effective, cause comment, and we would like you to help attract attention to them by speaking of them to as many persons as you can. Remember the time, station and date. Help us create a large listening audience.

*The  
Rosicrucian  
Digest  
October  
1934*

*Three hundred fifty*





## SANCTUM MUSINGS

### SUPREMACY OF INDIVIDUAL OR STATE — WHICH?



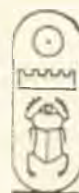
THE controversy as to which shall be supreme, the state or the individual, and which engages the minds of many today, should not be confined to the fields of economics, law, or political science. It seriously involves philosophy, the philosophy of human

society. Perhaps in a philosophical conception of the need for the state shall we find either its right to supremacy or the reason for it to be subservient to the individual.

We become daily conscious of an expanding world, an increase in the number of forms of reality. This is brought about by the elaborate aid given to our senses by the improved methods of science. An examination of these new forms but quickens our appreciation of the fact that each manifestation is a dependency. There cannot, we realize with awe, be among them, whether a distant hazy nebulae floating like a veil of a mythological goddess in space, or the pulsating bacteria beneath the lens of a microscope, a free agent. Each is woven into a pattern of harmonious laws from which there is no eventual separation. Whether the pattern is

teleological or not, does not detract from the very evident consistency and uniformity which we are pleased to call nature. Nature has no ultimate end except in the speculations and abstractions of man's mind. Each expression of a law fulfills its periodicity. The transition from one form or period to another is but the performance of the law of change and motion. In a general sense, all things are related to this Cosmic fabric, or nature. For something to be independent of it, it would need be outside of the realm of natural law, within a field of phenomena exclusively its own.

Thus everything is literally dependent on natural law, yet all things are not placed within that category termed nature. Things which are not the direct result of a natural cause—that is, a natural law humanly undirected—are not natural. We look about us and see many such examples in our everyday world in the home and in business. It is quite true that these things have been made possible because of the creative direction of natural laws by the human mind, but in all of them one of the causes was human reason and thus they are not entitled to the classification of natural. Unnatural things are those then which come into existence with aid other than the causative, physical laws. The majority of such unnatural things with which we are familiar are the con-





tributions of the ingenuity of the human mind. Why does the human mind bring them into existence? If the end which is served by the unnatural entity had a counterpart in nature of which man would be aware, it is logical to assume that the unnatural would not have been produced. The answer must be that the unnatural is created to serve a natural end, which natural end in itself is insufficient to satisfy a human need. Has nature erred in satisfying the needs of life? Must man perfect an imperfection and labor in life to that end? Nature is not extravagant. That which is, is because it neither lacks something nor can it eliminate anything of which it is composed. All things are of a balance, poised in the form they seem to have, awaiting an insufficiency or an excess which shall transform their being. Nature cares not for the individual preservation of its forms, whether the individual balance shall be terminated or not, for each expression in her estimation is equally worthy, the one before and the one to come. Never can any phase of her being be out of balance, for one but falls into the other. The balance in nature is a proportionate amount of opposites. That which is all of one nature is not in balance, just as weight must be equally distributed at either end of a beam of a scale or we have no equipoise. Each expression of life seeks out and draws to itself that which is necessary to maintain its particular balance. Obviously, essentials are only required. Equally obvious is the fact that nothing can be eliminated without the disturbance of this sensitive balance. This truly may be called the economy of life.

In the instance of human life, we find certain essential requirements necessary if its balance is to be maintained. These essential requirements establish themselves in the instincts and fundamental appetites. The satisfaction and fulfillment of them bring harmonious sensations, and a lessening of stress. Overbalance is a stress because of a lack or an excess. That which is not in balance, we say is due to either an excess or an insufficiency. The improper balance in human life is marked by irritability, pain and displeasure. It is to be expected that an intelligent being will

consciously seek to preserve the state of pleasure or to prolong it. Thus every adaptation and invention may be reduced to the basic reason of intensifying pleasures, securing the essentials which result in these pleasures or to moderate the rigors in acquiring them. The essential requisites first sought and necessary for sustenance satisfied and preserved the balance necessary for the continuance of life. Man's first endeavors were the endeavors of necessity and not a credit to any form of life for they were lacking in distinctiveness. All living things sought and continue to do so, these essentials. But with the consciousness of comparative value of the pleasures arising from the state of balance or normalcy, came desires resulting in such human endeavor which is over and beyond the search for necessity. From that time on all human endeavor beyond the need of necessity is but the fulfillment of the purpose of adding to or securing the pleasures of life.

This may be repulsive to idealism, but it is, nevertheless, applicable, even to the great love—the love of knowledge. A highly sensitive consciousness, like an energetic and robust body, requires exercise. A passive state to it is irritating and unpleasant. Its balance is most easily disturbed. Profound inquiry into the mysteries of life and the universe, for example, give it that functional stimulation required to produce that added zest which it finds necessary. Such mental stimulation exceeds that needed for the acquiring of the requisites of life. But such a highly developed consciousness has need of intensifying the common mental pleasures. In the sphere of the fine arts we but find other examples of this same condition. The harmonies of proportion and color in nature are not satisfying to the artist when just realized through the senses. The mind seeks to simulate them within its own consciousness. Even in the arts which copy natural form, nature is used as a model to assist in perfecting an ideal which brings greater pleasure to the mind than the observation of the original. The senses can be deceived, distorted and fatigued, and the impressions of beauty which they convey no longer translated into pleas-



urable sensations, but in the mind beauty never wanes. The ideal can always be reshaped and always gratifies. Such pleasures are not necessary to life, but those who seek them do not wish life without them. So we find man adding to the natural, the mind's creations—the unnatural.

These realities which man has created, these things and conditions have not provided life with even one more fundamental desire. The centuries of refinement, culture, the advance of the machine age, things we think of as needs, have not been transmitted from generation to generation as absolute desires. Fundamental needs must arise from fundamental and inherent desires. The nature of man as a being is the same. The instinctive urges have neither been supplanted nor added to. Fundamental needs are instinctively sought after. Reason is not required for such a desire. The unnatural needs which man later requires, the unnatural longings come as the result of reason. They arise from comparison, analysis, and the acquisition of habit.

What shall we say of the desire of association and gregariousness, this milling together in millions as in the teeming metropolitan centers, or the combining of persons in groups? Is the mutual consent to form a society, natural or unnatural? Does it satisfy a fundamental desire? Considering again our definition of what constitutes natural and unnatural needs and desires, perhaps we may arrive at the answer. Is the desire which displays itself in almost all humans to form society immanent? Is it part of the very instincts which maintain their life and being, and therefore natural and free from the influence of reason? Will the absence of reason find the same urge for the establishment of society? Certainly with the dawn of human life, the need for society was not felt. The pangs of hunger, the cravings of thirst, the repulsion from blistering heat, or the cringing from howling gales did not come from the need of society. Man was driven blindly by these urges, finding relief when normalcy was attained, when the force of life was no longer jeopardized by the lack of its essentials. What is natural

to life is just what composes it and what will preserve it. Association with others, society, has yet, with all of its advancement, to preserve life beyond its natural period. Its attributes supply nothing which will fill the want of an essential of life. It is conceded that even where the primitive needs of life are regularly met, life eventually ceases. This transition or end of the period of one of nature's forms is a law that is not unique with human life; it applies to all things animate or inanimate. However, human life can exist for its normal period without the aid of society, but not one of the essential urges of life necessary for its continuance can be permanently suppressed if life is to endure. We may then readily see that society is not a primary need of life, for life is not dependent on it. It is not natural to life. Man in life seeks society. Life in man will endure without society, but man does not desire to endure without it; so society becomes a secondary need of man.

Society was not a fundamental desire when man became man, and with the ages the physiological and psychological structure and functions of man have still not changed, so as to make the organization of society a fundamental desire, one that is necessary for the existence of individual, human life. We must presume, then, that the evident display of the desire and need for human association is a secondary consideration in the welfare of humanity. Society being a secondary need is unnatural in comparison to the natural needs of man. Being unnatural, it must be and is man created. It automatically falls into the category of all other unnatural things man has created.

The obligation of society is to add to the natural capabilities of the individual so he may obtain therefrom greater personal satisfaction. The urges and instincts of all men are alike in nature, but the capabilities of performance of some are greater than others. With the comprehension of this and the exercise of intelligence, some humans invent and create ways and means of amplifying their capabilities or preventing their dissipation and consequent lessening of happiness and pleasure. Society affords





the most excellent means of making this possible. In numbers there is strength. Ten men are no stronger individually when working collectively, or weaker when working singly, but as a unit their strength exceeds by far that of any single man. Three Neanderthal men may have each placed a boulder in front of their entrance to their respective caves, assuring a nominal protection against entrance by another. But the three Neanderthal men working in unison could have exerted a strength which would have made possible the putting in place of a boulder that would have been an absolute assurance against its removal by any one man. As long as the individual efforts continue to satisfy, there is not created the desire for collective efforts or for society. The individual efforts may be sufficient to meet the primary needs of existence of the individual, but after they no longer gratify the individual seeks to intensify the satisfaction derived from them. Such a search results in the need of society for man easily discovered his inability to compete with collective effort. Man's secondary needs, resulting in the need for society, are not born out of inadequacy of the simple primary needs of life, but rather out of much dissatisfaction with the pleasures he obtains from them.

The evolved society or state itself becomes an entity, as are the individuals which compose it. To be recognized, it is identified with a definite form, a form composed of conventions, standards, laws and regulations. As an entity it has an existence which must be maintained. Its maintenance means that it has certain primary needs necessary for its existence, just as has the individuals of which it is composed. Obviously, the primary needs of state are the secondary needs of man. To return to the analogy of the stone and the Neanderthal man. Man became dissatisfied to move a stone of a size that was within the limits of his personal strength, but to accomplish the movement of a larger stone required the combined strength of a number of his fellowmen, therefore the secondary need—that of moving the larger stone—when perhaps the smaller one which could have been moved by his own strength would have sufficed.

This state of combination of effort or human unity is, we will see, the state. Is not, then, the primary need of the state to bring about the unity of human effort, the fulfillment of the individual's secondary need?—In other words, additional power or ability? Logically for the state to justify its existence, it must serve the individual's secondary needs, which in turn, as said heretofore, is the state's primary need.

The reason for man's existence we are not certain of. We may presume, but it is at its best but presumption. We are fortunate, however, to have self-realization accompanied with a sense of comprehending the needs to preserve our being, but with the state man himself has been the creator and he is able to determine the relationship of the primary needs of the state to the very reason for its existence. The needs of a state are the addition to itself of power, efficiency, justice, related to the purpose of exercising these attributes for the benefit of the individual. A separation between these needs of a state and the reason for its existence is disastrous, for then it has no proper channel for the venting of its accumulated energy.

A state may easily become a detriment instead of an aid to humanity. A state may become a liability to human initiative and ingenuity. It may lag, become so parasitic as to detract from the original primary needs of the individual. An individual without the aid of society, as long as life endures normally, is assured of certain definite pleasures and freedom from any exceptional torment or displeasure. A faultily governed state may so deviate from its original objective as to interfere with the natural heritage of man, the acquisition of his primary needs. States have been created to augment man's primary needs. Detraction from or restraint of these needs is logically inconsistent, unless to prevent one individual's efforts to satisfy his primary needs from interfering with another's efforts to satisfy the same needs. The state is thus obliged to determine a mean of the primary needs of its component parts and only restrict the needs of an individual or group of individuals when an acquiring of their needs interferes with the primary needs of society as a whole. Society is evi-



dently a menace when it restricts the primary needs of the majority, or when it sets a standard of what shall constitute the primary needs of the individual and which is below the majority's agreement or below what the majority would seek individually as necessary for their primary needs, if they were outside the pale of society.

The state's main duty, as we have seen, is the provision of the secondary needs of the individual. The excellence of its performance, then, depends on what extent and variety it provides of these needs. They should be unlimited in their extent and possibility of affording human satisfaction and equally unlimited in a variety from which man may choose. There should not be opposition or interference offered the primary essential needs of man by these refinements, this culture, the secondary needs offered by society. The only consideration society must have in attempting to provide man's secondary needs is that it does not defeat its purpose of adding to the pleasures derived from his instinctive essential primary needs or their security. Whenever a state has adopted a policy or established a government which hinders man in acquiring his normal, natural, rightful needs, such a policy should be outlawed or government abandoned, for no man would intelligently assign to a created entity the right to rob him of a natural heritage, a birthright.

The state accomplishes its end by the concerted power of its members. It is this unified power that is desired when a state is created, because it can realize for man attainments not possible otherwise. Shall it, however, curtail the exceptional power of an individual, one of its members, which may make itself manifest? Suppose an individual develops a mental, physical, or financial power which exceeds any power which the state can exert of a like nature. Shall the state be justified in suppressing that individual power? Which shall reign supreme? The individual has volunteered to support the state, to give it existence. He pledges not to interfere in the gaining of his primary needs with the primary needs of his fellowman, so that a harmonious political state may exist and serve them all by adding to

their natural state. His is a plea for concerted power to multiply his single efforts. If the state fails in EXCELLING him in any proper human venture, it has failed miserably. A man does not purchase a horse to lead it to his destination, but for the horse to transport him there. If a man may reach his destination more rapidly without a horse, then his purchase of it is in vain and an extravagance. But further, if a man is COMPELLED to purchase a horse intended for transportation when he can travel faster without it, a great injustice is done him. The state in providing the secondary needs of man becomes his servant, not his master, and as such should aid, not hinder him. Individual powers to accomplish should be unrestrained but censored. The censorship should be of the manner of exercise of those powers of the individual which would tend to defeat the purpose of the state. When and where the state's purpose is not hindered and the individual's ingenuity and effort far exceed the state's effort, the state then is inefficient and must raise its standards for the furtherance of society beyond the powers of the greatest of its individuals.

The state, we have said, is an entity, and what satisfaction shall it find as a return for its efforts? Man finds pleasure in the gratification of his natural desires, which is an indication that he has maintained the necessary balance of the life force within him. The state's satisfaction shall be consequently found in fulfilling its purpose. Its glory shall come from advancing man far beyond the mere satisfaction of his elementary, primary needs. It shall pride itself on the development of a world of interest to occupy and bring happiness to the human and which shall exalt him beyond not only all other living things, but even himself, in the point of time and previous accomplishment. These are the primary duties, and needs to be met by the state. The state shall have no secondary duties or needs for the state is but a nexus. It shall only reflect the hopes, ego, emotions and passions of the majority which compose it. The state shall not seek to acquire or accomplish for itself unless its activities are directly reflected in advantages to





the individual. There shall be no distinction in objective between the application of the powers of the state and the powers of the individual. Whether a man lifts a small stone unaided, or employs a lever to lift a large boulder, the power applied in either instance is his. The power resulting from the use of a mechanical means is not independent of him. It must always be under his control. The state affords but a method of increasing the individual's power. The state's power is rightfully the individual's and the state is never justified in applying its power except to the individual's end.

When the state has so deviated from its objective as to have secondary needs of its own; that is, seek pleasure and satisfaction in its own power and invents means for the preservation of itself as an entity without concern as to the effect upon the individual, it has become competitive with the individual. The state is then a monstrosity given life by man. It then proceeds to devour him. It becomes but a gigantic robot perfected by human intelligence, but by uncontrollable might crushing its creat-

or, Man may gather the trickling waters of many streams, which as streams are but musical to the ear, cooling to the touch and pleasing to the eye. But once they are dammed there has been created a vast potential power, and if man is so unfortunate as to lose his mastery or control of this power, before it shall have dissipated itself, it will overwhelm and destroy him in its unleashed fury.

Man's life is for an end. It is immaterial whether God or nature, whichever you please, premeditated the end or whether man evolved it in his own consciousness. A definite end, an ultimate ideal he must have unless he admit himself the puppet of the forces about him. The state has no real end. At least, its end cannot and should not be distinguished from that of the needs of man. Has the axe an ultimate end? If so, the end would be to serve the woodman in his daily labors. If the woodman has brought his axe into existence, so has man made the state and thus it has no end, but to further his secondary desires or those things which now form the complicated structure of modern civilization.



*Believing as I do that man in the distant future will be a more perfect creature than he now is, it is an intolerable thought that he and all other sentient beings are doomed to complete annihilation after such long-continued slow progress. To those who fully admit the immortality of the human soul, the destruction of our world will not appear so dreadful.*

—DARWIN.

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*The  
Rosicrucian  
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October  
1934*

*Three hundred fifty-six*





### HEAD OF ANCIENT GOD IN YUCATAN

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