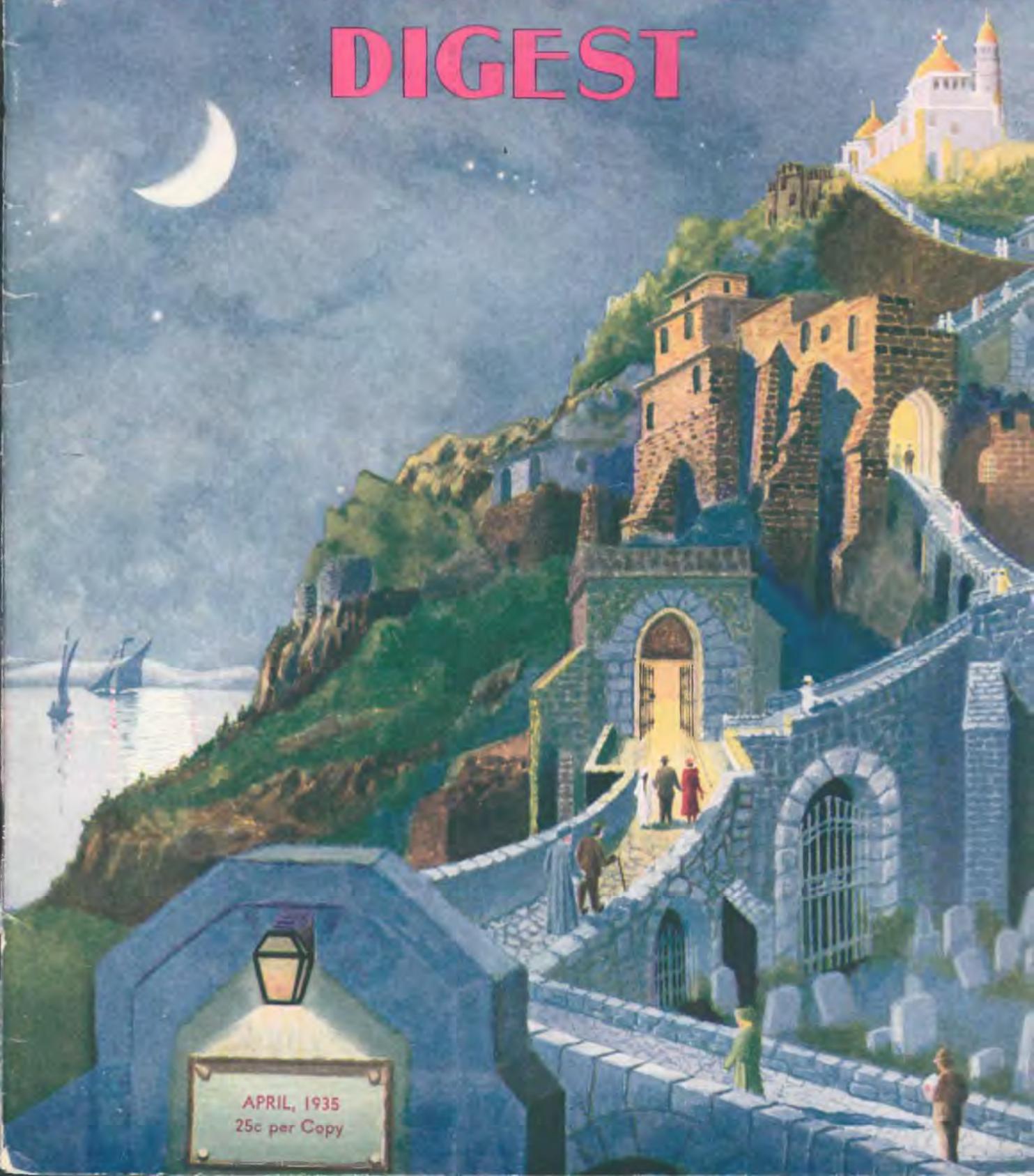
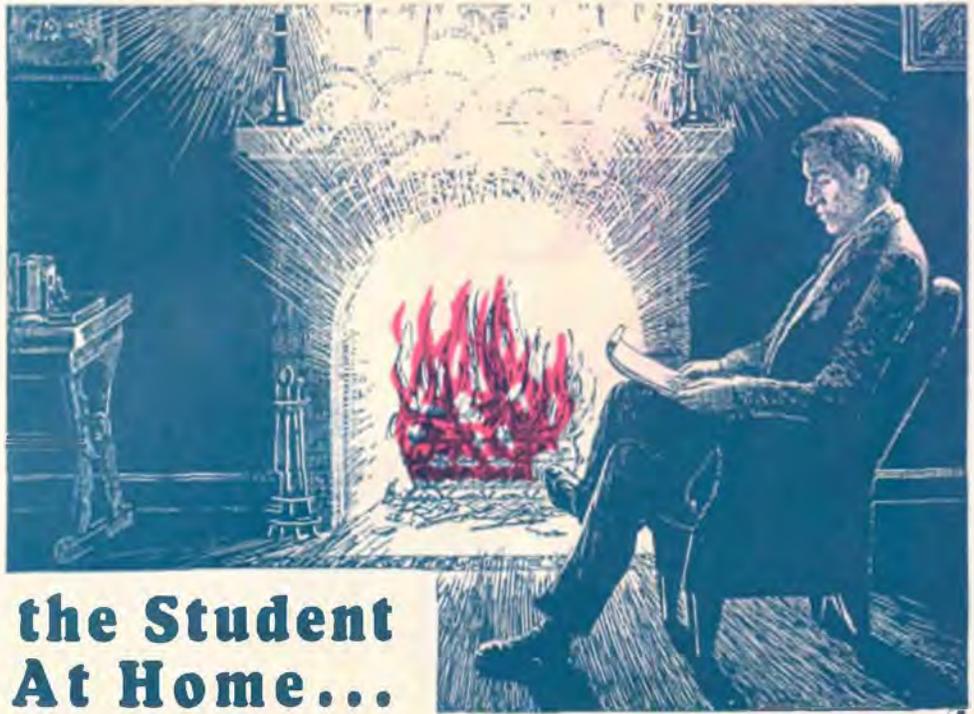


THE ROSIKRUCIAN DIGEST



APRIL, 1935
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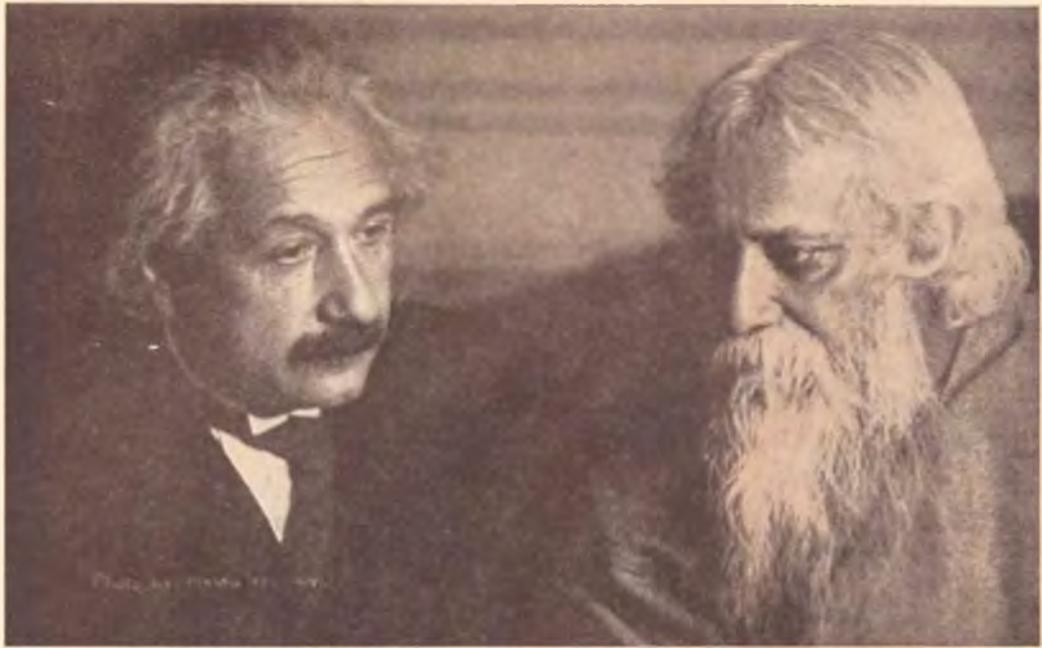
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SAN JOSE, CALIFORNIA, U. S. A.



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On the Salisbury Plain, S. W. England, are giant stone pillars of what was once a vast Temple of the Sun. The ruins are of great antiquity as evident by their crude design revealing that the builders were lacking in implements and knowledge of masonry. To build even such a Temple as this is a tribute to these early mystery people as some of the pillars weigh several tons each. Who these people were and whence they came is the mystery. A modern aviation field is but a few miles from these ruins.

—*Courtesy of The Rosicrucian Digest.*



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



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

Vol. XIII

APRIL, 1935

No. 3



SOCRATES



PAREZ

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ROSICRUCIAN PARK

SAN JOSE, CALIFORNIA



The
THOUGHT OF THE MONTH
 THE STANDARD OF LIVING

By THE IMPERATOR



WE HEAR many persons express themselves these days as desiring to try to keep up with "the standard of living" which is proper for persons of this time and age. Such persons mean to imply they are trying to live up to an arbitrary standard of living and that they find it difficult to do so because of the lack of money or the lack of other means. To them the depression has meant a reduction in their "standard of living" and they suffer under this.

We sometimes wonder what is meant by the modern standard of living and whether it is a higher standard than we had in the past. If we stop and think of it for a few moments the subject becomes more humorous than serious. Certainly in the Western World we have become much like a lot of sheep following a few leaders. We read the newspapers and magazines and accept the opinions of furniture experts, interior decorators, hygienic authorities and others, and believe that what they say represents the last word in the true art of living.

If we thumb through the magazines and see the pictures of modern bath-rooms, kitchens, living rooms, and other parts of homes with the newest and most modern ideas of furniture, decorations, and equipment, we become convinced that what we now have is antiquated, ancient, and inadequate, and

that we are not living in accordance with the "higher standards." We see pictures of beautiful automobiles flying along the highways with groups of happy passengers, and we read stories of long automobile tours and of airplane trips, and we begin to wonder whether our method of walking from place to place or riding in the trolley car or perhaps driving a horse and carriage are not so antiquated as to belong to the Middle Ages. We feel that we are way behind the times and not matching up to the modern standards. We see pictures of new forms of salad dressing, table decorations, marvelous ice boxes, frozen foods and canned goods. At once we begin to wonder whether the old time methods of making some bread and biscuits by hand and eating food that has been cooked in the old-fashioned way in the oven is not a part of an ancient form of life that passed out of existence thousands of years ago. We are tempted to believe what we read and to come to the conclusion that we are far behind the modern methods and modern standards.

If we try to keep pace with these modern things, we find ourselves constantly in a turmoil and no matter what our income may be we cannot make it meet the necessary expenses.

The United States undoubtedly leads the rest of the world in its fads and foibles and in its aggravating agitation for constant improvements of a non-essential nature. Despite what we may read in all of the modern literature regarding the absolute necessity in every home for an electrical ice box, and regardless of what we read about the necessity of having our food held at a

certain temperature in order to maintain health, the fact remains that thousands upon thousands of people in this country are still living healthfully and happily without such electrical contrivances and our forbears succeeded very well in preserving their food and in living without these things. They are aids, they are helps, but they are luxurious things and not the absolute necessities which advertising and propaganda make them. There were millions of happy homes throughout the world some years ago that had no modern bathing facilities and a home that had a bathroom with running water was considered a very modern home. According to latest literature, every good home should have two and a half bathrooms and one of them should be in orchid color. Do things of this kind constitute the necessities for a proper standard of living? That is the important point.

We know very well that in the time of George Washington as President of the United States, there were held gorgeous balls and dances to which the most beautiful women of his time and acquaintance were invited. They dressed in a manner and acted in accordance with customs that represented the highest standard of living. Yet we are told that the average working girl of today in a department store or office dresses five times more magnificently than the most overdressed and gorgeously gowned woman that ever attended one of Washington's parties. The quality of the material, the nature of the styles, the other elements that enter into personal appearance have been advanced until what was the standard of living years ago is now so crude and so unacceptable that we are in a mad whirl trying to discover whether yesterday's rules and styles, fashions, and notes are active today or antiquated.

But it is surprising how all of us like to go back to the old homestead and to the old farm and find ourselves comfortable and truly "at home" amid the old surroundings. Here in the West where we have so many mountains and foothills, woods, and valleys, and places where isolation is possible, thousands of persons who have magnificent, modern, up-to-the-minute homes, also go and

build log cabins or crude wooden shacks out among the redwood trees or along the banks of the river or ocean shore, to live through the summer in a situation that is more expressive of the "back to nature" idea than is possible in a modern home. And you will hear these persons say how glad they are to be able to pack up a trunk of plain clothing and to get away from their fourteen-room house or ten-room apartment and out into the little three-room bungalow or cabin and live a "natural life." You may think this is only typical of the "wild and woolly West," but you will find it expressing itself as an incident of human nature in every part of this North American continent.

Back in the larger cities in the East wealthy persons who can afford to do so build little bungalows on the top of apartment houses so that they can have a little garden and a little home that is typical of what was popular and represented the right standard of living a century or more ago, and in the hills and country-side places of every one of our States you will find the same desires being expressed.

And why is it that in every well-built home the masculine side of it insists upon having one room set aside as his den? And what do these dens represent? A return to the old standard of living. Most of them have wooden beam ceilings, crudely finished floors, and if large enough, an open fireplace. But they are small, secluded, and simple in furniture. The man who builds a house thinks he will have this den exclusively to himself where he can be separated from all of the fashionable activities and social foibles that may be carried on in the rest of the house. But human nature expresses itself and within a few weeks after the home is completed he finds that every member of the family wants to get in his den during the evening to read the paper and to sit around and talk, and the rest of the house remains in darkness unless there is a social function being carried on.

When we do have an opportunity to go back to the old homestead or farm where we enjoyed our youth, we love to get down on a little stool at the feet of grandma or mother and bury our heads in her lap and nestle close to her



while she is dressed in an old-fashioned gingham gown, and maybe with an older fashioned gingham apron tied around her instead of the modern rubberized kind that represents only a small portion of what an apron should be. We still like to look in the fireplace and watch logs burning, to sleep under a tin roof or the shingle roof and hear the rain patter upon it. We do not mind having our milk brought to us directly from the cow and do not complain if it is not in a fancy glass bottle, pasteurized, and delivered by a white-uniformed man at three times the expense. We do not mind if our tomatoes are brought in from the garden with a little mud which we wash off and then eat the tomato without examining it under a microscope or insisting that it shall have been sterilized and carefully packed in vacuum sealed cans.

After all is said and done, the real standard of living is that which expresses our closeness to one another and to God. The spiritual and human values of life represent the only standards by which we can judge whether or not we

are truly living a normal, natural life. The more we study and learn about the laws of nature and man's own personal powers and abilities, the less we become fascinated and enthralled by the superficial, artificial, unimportant frills and inventions of man's maniacal ingenuity.

Undoubtedly, there are scientific minds busily working at this very moment and thousands of persons staying awake and wasting their lives trying to invent new devices and new things that will almost eliminate the human emotions from our daily life, and they will proclaim their inventions and their ideas as representing the newer and higher standard of living.

It is interesting to note that every mystic and philosopher and student of great fundamental truths of life eventually seeks to dwell in a cave or a grotto for a time, or to separate himself from the mad world and find peace and happiness close to God and nature. This, after all, represents the true standard of life.

KUBELIK'S MARVELOUS MUSIC

Special Dallas, Texas, Concert

Newspaper clippings coming to us from all parts of America indicate that music critics and patrons alike are extraordinarily enthusiastic about the marvelous technique of Jan Kubelik, and the brilliancy of his renditions. We understand that in some cities where he appears in concerts some of our members feel that they cannot afford the price at this time to go to hear him. We would like all of our members to hear Kubelik, and if any member who is really interested in fine music feels that he cannot afford to purchase a concert ticket, he is advised to go to the box office on the night of the concert and ask for Frater Timaeus, or anyone in charge, and show his membership card, and Frater Timaeus will see that a free ticket is provided. This is limited, of course, to those who cannot afford to pay for a regular ticket. Watch the advertisements in the music pages of your newspapers and magazines for Kubelik's appearance in the various sections of this country during the spring and the coming fall.

Remember, Jan Kubelik will broadcast his wonderful music on the General Motors program on March 31. The program will begin at 8:00 P. M. Eastern Standard Time, at the National Broadcasting Company Studios in New York, and will be sent over the Blue Network covering the largest radio stations only as far west as Omaha, Nebraska, or the Mississippi River. A program sometime later in 1935 will cover the West coast radio stations. Do not miss this radio program on March 31 at 8:00 P. M., Eastern Standard Time.

The Rosicrucian Chapter of Dallas, Texas, is sponsoring a concert by the famous Jan Kubelik, Thursday evening, May 2, 1935, at the Fair Park Auditorium. Every Rosicrucian of that vicinity owes it to himself to attend the concert.

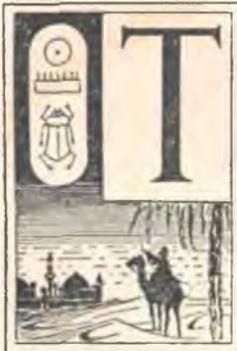
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Digest
April
1935*



Paracelsus

THE FATHER OF MODERN MEDICINE

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



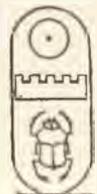
HE world owes Paracelsus a great debt. This revolutionist swept aside the teachings of ancient authorities and brought **ALCHEMY**, the mother of **CHEMISTRY**, to the aid of medicine.

"I praise," he wrote, "the chemical physicians, for they do not go about dressed in gorgeous satins, silks, and velvets, silver daggers hanging at their sides, and white gloves on their hands, but they tend their work at the fire patiently day and night. They do not go promenading, but seek their recreation in the laboratory. They thrust their fingers among the coals into dirt and rubbish and not into golden rings." Here alone, he stated, would mankind find balm for its ills and salvation for its pains.

Philippus Aureolus Theophrastus Bombast of Hohenheim was born November 26th, 1493, near the city of Zurich, Switzerland. He was a close

relative of the Grand Master of the Order of the Knights of St. John, George Bombast of Hohenheim. In early youth his education was started by instruction from his father who taught him the rudiments of alchemy, surgery, and medicine. When he was 16 years old he went to study at the University of Basel, and it was while he was here that he adopted the name of Paracelsus after Celsius, a famous Roman physician. His instruction continued under the celebrated Johann Trithemius of Spanheim, one of the greatest adepts of magic, alchemy and astrology, and it was under this latter teacher that his talents for the study of occultism were specially cultivated and brought into practical use.

Having completed his studies, for nearly ten years he roamed Europe, matriculating and studying in every famous university. In Paris he formed a very intimate friendship with Ambrose Pare, the father of modern surgery. At Montpellier he studied the Moorish system of medicine. Paracelsus had in him the blood of the Crusaders, and did not stop with his travels all over Europe, but went to the Orient and visited many nations in his search for knowledge.



"My travels," he wrote, "have developed me, no man becomes a master at home, nor finds his teacher behind his stove. Sickneses wander here and there the whole length of the world. If a man wishes to understand them, he must wander too. A doctor must be an alchemist, he must see mother earth where minerals grow. And as the mountains will not come to him, he must go to the mountains. It is indeed true that those who do not roam have greater possessions than those who do; those who sit behind the stove eat partridges, and those who follow after knowledge eat milk-broth. He who would serve the belly—he will not follow after me."

Europe at that time was in the throes of a great intellectual upheaval. Over in Maintz, Johannes Gutenberg introduced printing from movable type. In Eisleben in the heart of Germany, Martin Luther questioned the orthodox religion of the day and ushered in the Protestant Reformation. Columbus, seeking a westward passage to the Indies, discovered a new world. Copernicus, who for the lack of a telescope, cut slits in the walls of his room in the University of Padua, watched through them the passage of the stars, and then postulated a doctrine which overthrew the Ptolemaic teaching that the earth was the centre of the universe.

Paracelsus, realizing in spite of this renaissance, that medicine was still a pseudo-science, based on the teachings of Hippocrates of Cos, Avicenna the Persian Prince of Physicians, and Galen of Pergamos, gilder of pills and dissector of swine and apes, kindled in him the fire of a reformer, and when he at length came to Basel as medical lecturer, after his roaming over the world, he started to give battle to the false ideas of healing.

The old theory of diseases accepted in those days was based upon the conception of Hippocrates of four body fluids or humors, phlegm, blood, yellow bile and black bile, which in some mystic way were associated with the old Aristotelian elemental qualities—cold, warm, dry and moist. Disease was caused by the improper proportions of these four fluids in the body, which also controlled the character of the man. An excess of phlegm made one phlegmatic;

too much blood made one sanguine; while an abundance of yellow bile produced a choleric person. Another one of the common beliefs of his day was that the doctrine of signatures which dictated the use of certain plants in medicine because of their names resembled the part of the body afflicted by the disease itself. The feverwort, for instance, was used to reduce fever, and the liverwort to cure diseases of the liver. There was likewise a peculiar practice of sympathetic remedies. A wound was cleaned and bandaged, while the weapon which caused the wound was covered with the REMEDY!! Thus if a person cut himself with a knife, the cut was washed and bandaged, while the KNIFE was COVERED WITH HEALING SALVE and placed in a guarded place until the wound healed!!!

The authority for these practices was centuries old and Galen, who was born about 129 A. D. at Pergamum in Asia Minor, was the basis of all medical instruction in the universities. Galen, of course, thought that dry medicine was the proper cure for a moist disease, and he regarded solids like stones and metals as dry and cold, while he thought that hot and moist elements tended to evaporate into the air very rapidly. Two specimens may be given of Galen's own account of his cases: In the first case, some cheese, which he had told his servants to take away as too sharp, when mixed with boiled salt pork and applied to the joints, proved very helpful to a gouty patient and to several others whom he induced to try it. In the second case Galen administered the following heroic treatment to a woman at Rome who was afflicted with catarrh to the point of throwing up blood. He did not deem it wise to bleed her, since for four days past she had gone almost without food. Instead he ordered a sharp clyster, rubbed and bound her hands and feet with a hot drug, shaved her head and put on it a medicament made of dove's leavings. After three hours she was bathed, care being taken that nothing oily touched her head, which was then covered up. At first he fed her only gruel, afterwards some bitter autumn fruit, and as she was about to go to sleep, he ad-

Eighty-eight

ministered a medicament made from vipers four months before. On the second day came more rubbing and binding except the head, and at evening a somewhat smaller dose of the viper remedy. Again she slept well and in the morning he gave her a dose of cooked honey. Again her body was well rubbed and she was given barley water and a little bread to eat. On the fourth day an older and therefore stronger variety of viper remedy was administered and her head was covered with the same medicament as before. Its properties, Galen explained, are vehemently drying and heating. Again she was given a bath and a little food. On the fifth day Galen ventured to purge her lungs, but he returned at intervals to the imposition upon her head. Meanwhile he continued the process of rubbing, bathing and dieting, until finally the patient was well again,—a truly remarkable cure. Galen was considered the greatest anatomist of antiquity, and was called "the founder of the physiology of the nervous system."

Methods of this sort Paracelsus gave bitter battle to. He gave a great impetus to the use of chemicals in the relief of disease. He introduced into the practice of medicine salves made from mercury. He was the first to use tincture of opium, named by him laudanum, in the treatment of disease. The present pharmacopodia includes much that Paracelsus employed, such as lead compounds, iron and zinc salts, arsenic preparations for skin diseases, milk of sulphur, blue vitriol and other chemicals.

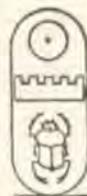
He admonished that the medical profession should not reject the method of experiments, but, according as their power permits, to follow it without prejudice, for every experiment is like a weapon which must be used according to its peculiar power, and as he said, "as a spear thrust, a club to strike, so also is it with experiments." "Obscure disease," he wrote, "cannot at once be recognized as colors are. What the eye can see can be judged quickly, but what is hidden from the eyes, it is vain to grasp as if it were visible. Thus it is with obscure and visible diseases that so hasty judgments cannot be made,

Eighty-nine

though the Galenic physicians do these."

Many of the writings of Paracelsus have been misinterpreted due to the peculiar manner in which the scientists of his time, and for some centuries afterwards, wrote their formulas. In the early part of the 19th century John Jacob Berzelius, the great Swedish chemist, saw that the signs of astrology and occult signification had to be destroyed before chemistry could be properly taught. Something had to be done if chemistry was to become intelligible to everyone who wished to study it with reasonable diligence. The old chemists continued to use for the metals the ancient symbols that had been handed down by the alchemists of Persia, India, Egypt, Greece and Rome. The number of the common metals known to the ancients were seven. This was also the number of the planets recognized and deified. The Chaldeans, believing that metals grew by the influence of the planets, had assigned to each god and planet a metal. The Persians represented the revolution of the heavenly bodies by seven stars leading up to seven gates—the first lead, the second tin, the third copper, the fourth iron, the fifth a mixed metal, the sixth silver, and the last of gold. To the Egyptians the circle was the symbol of divinity or perfection, hence it represented the sun. The circle was thus taken as the symbol for gold, the perfect metal. The moon which shone like a silver crescent in the sky, gave the silver metal its symbol. The scythe of Saturn, the dullest of the gods, symbolized the character of lead, the dullest of known metals. The thunderbolt of Jupiter was the symbol for lustrous tin. The lance and shield of Mars, the god of war, stood for iron. The looking glass symbolized Venus and stood for copper, for Venus had risen fully formed from the ocean foam on the shores of Cyprus, famous for its copper mines. Mercury, the speedy messenger of the gods, was pictured with the caduceus or wand.

All this was changed by Berzelius, and now the writings of the ancients were put into language that all could understand. Thus gold was no longer written by the symbol of a circle with a



dot in it, but by the Latin word *aurum* and abbreviated *Au*; Silver by the Latin word *Argentum* and abbreviated *Ag*; copper by *cuprum* *Cu*; tin by *stannum* *Sn* and so forth. Instead of the hieroglyphics of the ancients, chemists began to use the simple system of Berzelius, and the ordinary student could now read with understanding the writings of the ancients. He needed simply a table of the signs and symbols they used, and to translate them into Latin, and lo and behold what a difference it made in the understanding. Only the skilled adept heretofore could make sense out of the maze of strange pictures and symbols which filled the writings of early chem-

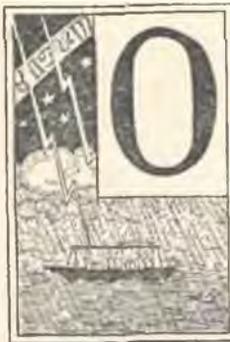
istry. The alchemists had couched their ideas in an obscure sign language.

So with the writings of Paracelsus, when they are properly translated, it becomes apparent that this keen adept was centuries ahead of his time, and that his revolution of the strange practices of the existing medical profession have done much to make this pseudoscience one of real benefit to humanity. This was the revolution that Paracelsus instigated and for which he suffered such hardship and persecution, but his martyrdom lead to a study of his methods and modern medicine owes to him its birth.



Are the World's Greatest Discoveries Wrong?

By FRATER DANIEL K. BETTS



OUR learned men of today are eagerly making known the many facts which they have discovered about our world and they remind us of those who begin to spread a story before they are fully acquainted with the details. Every time some fact is

discovered, which is only another step along the way to eventual enlightenment, it is made known not only as the most recent thought and proven idea of our present day thinkers but as the accepted solution of the majority.

I have before me a brief description of the beginning of the world, written by a prominent publisher. The writer calls attention to the fact that no matter how we arrived on earth, there had to be a First Cause—a Creator. There must be and is a First Cause, but it need not necessarily assume the title of Creator, personal or otherwise, since to create is to cause to exist and the One is already the Cause, which has, is now

and ever shall exist. Creation can hardly come from what already exists. Forms composed of atoms, molecules, electrons, etc., exist in various vibratory manifestations.

The dictionary defines the word "create" as "to bring into being from nothing." This is a most ridiculous and unheard of thing to the thinker. Not "create" but manifest should be the word used in speaking of the formation of our world. Flour, salt, baking powder and yeast make bread, but we would have the basic materials or ingredients in the baked loaf of bread, even though manifested in another form. All existing today is but varied forms of manifestations of the Cosmic or Spiritual forces. There is a Cause and we, as students, know that Divine Mind is ever infusing matter with spiritual energy, thus holding matter in conscious existence. We know that without spirit working in and through matter, the powers of attraction, repulsion, cohesion, adhesion and magnetism would not be manifested.

Life changed or evolved during the ages, according to its needs. It seems most unfair to the thinking mind that life which was lost in danger, due to its

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unprotected self in the early ages, would have no further chance to live on earth. Forms of spirituality which inhabited our earthly material or consciousness, therefore, would have gone into an incomprehensible oblivion millions of years ago. Upon finding that the rain wets us and gives us a cold, we don a coat of protection against the elements and yet we do not change our personality, although our appearance may be somewhat changed. All having existed in one form or another, must again be called forth to inhabit the earth and to people it. Creation cannot come from nothing and so the logical source of all newcomers to this world would be from that realm to which all have passed who left this world in transition. Life necessarily must have existed before the fossil stage, for geologists today speak of "living Stones." This is just one of the many places where science contradicts itself.

ALL IS LIFE! That which we say has perished or undergone transition means cessation of life for the individual. No creature or part of life can actually pass into oblivion. Since all **WAS** in the beginning, all must **STILL BE**—or else there would be an incorrect balance of material and spiritual forces on the earth and throughout the universe.

The invincible "Life Principle" is behind every act. We may further state that what is behind the conscious life, in such a powerful way, must be the sub-conscious self, thus proving how much more real is this part of man.

Science has proven beyond question that in the well springs of every man's mind there are unplumbed depths—undiscovered deposits of energy, wisdom and ability. Sound these depths and bring to the surface their treasures. How can this be done? Science does not say! This knowledge without actual application is valueless. Rosicrucians have known for ages how to sound these depths and they still hold the advanced key to the secrets of the ages.

Through man's superior mind in relation to other creatures he learned to make fire, weapons, habitation, etc., and thus through mind conquered the forces

of nature. Nevertheless, man not being evolved to the perfect or complete stage, still does not fully comprehend the true, mystical use of the forces of nature.

Mind cannot be termed the physical brain in the physical man, for that disintegrates at the time of death. This organ does not possess the superior qualities of intuition and all-knowledge, for at transition, all knowledge would be lost. More is it the effect of the First Cause, Cosmic or Divine Mind working through that physical brain, thus becoming or manifesting as **MIND**.

Brain or what is wrongly known as mind in man, is composed of earthly elements, just as the other parts of man. Physical matter of the same or even varying degrees of intensity of the original manifestation could not have superiority or command over itself. Matter alone without spirit according to the plan of evolution, cannot govern or rise above itself for it is spirit that controls and manifests through matter. That which works through the brain, called **MIND**, can never be termed as physical.

In an effort to use mind, in the physical sense, to obtain control or power over environment and conditions, would be a long persevering disappointment. Science tells us that we can use the mind to control our actions—but even with their propounded theories, we still are at a loss to know how to use the mind which they speak of.

One might sit all day and think he were a rich man, but in reality he would not only be a deluded person but a day-dreamer. We can think and attract opulence only in accordance with the laws to be used in contacting the proper centers of cosmic aid.

Thus, through present day science, we have not as yet received the true facts. Many theories prove to be only the thoughts of those in certain stages of enlightenment. Science changes its theories day by day, hour by hour, and only when a definite proved fact is obtained by science, which will remain fixed without further research, can we begin to rely upon it.

Rosicrucianism deserves much credit for satisfying the hungry need of those who are desirous of a better life and who are seeking the true Path.





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.)

OUR TENDENCY TO WORSHIP



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THE desire on the part of man to worship that which is greater and more holy than himself is not essentially a religious emotion. The desire to worship and the uncontrollable emotion to adore the invisible divinities of life were not the results of religious propaganda nor did they find their origin in the sys-

tematic services conducted by churches, cathedrals, or synagogues. Every temple of worship was created by man because of this inherent desire to have a place set aside or apart for the expression of those emotions which he felt were a natural element of his consciousness.

The most primitive men of ancient times and those living in the most primitive parts of the world today, out of contact with anything resembling civilization, found it necessary to yield to this inherent urge. It is natural, from every point of view, for man to feel and intuitively sense or believe that there is some intelligence, some power, some

divinity, greater, more magnificent, more wise, more merciful, or more just than himself.

Fear of the unknown is another natural instinct, and it is not surprising, therefore, that accompanying primitive man's instinctive belief in the existence of some unknown power or intelligence greater than his own, there should have been the emotion of awe or fear and that along with this reverential attitude there should have been an attitude of marvel, surprise, and fearfulness.

This tendency on the part of human beings to want to worship that which is idealistic or more powerful, or more intelligent or masterful than oneself is expressed in modern times by the tendency on the part of civilized peoples to create heroes out of those who appear to be supermen or superwomen through their outstanding achievements and attainments. It has been said by psychoanalysts and philosophers alike that in our modern civilized lands we love to hunt for and find national and local heroes whom we worship for a day, a week, or a month until we supplant them with others. We must have our George Washingtons, our Lincolns, our Roosevelts, and our Lindbergs here in the United States, and this is true in every other country, even in the lands of semi-civilized tribes.

But our adoration for supermen and superwomen does not satisfy the longing within us to worship that which is a part of ourselves and yet above and beyond our human natures. It has been said by some mystics, philosophers, and deep students, that if no divine revelations had ever brought to our consciousness the existence of a God, a true and everliving God, and that if the universe had not been created and ruled by an omnipotent, merciful, just and loving God, man, through his essential tendency to love and adore, worship and reverence such a God, would have created one. In fact, this is what the pagans did. While they had no definite revelations of the existence of God, they believed that it was necessary to have one and they felt lost, alone, unguided, unprotected, without a God. Therefore, they proceeded to create one god, then another, and then a multiplicity of them. But out of this search

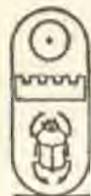
for a real God came the revelations of the True Being.

Man's natural desires in this direction are a thing apart from systematized religion or from dogmatic creeds. All forms of religion, all decalogues, all commandments, and all dogmatic postulations are creations on the part of man's mind in an attempt to interpret that which he feels inwardly. They are like unto the pictures that the artist paints on the canvas in an attempt to paint nature as he sees it and feels it. But just as no picture that the greatest artist has ever painted satisfies his desire to express what he comprehends inwardly, so no religious creed and no system of worship has ever thoroughly satisfied human beings in their craving to attune themselves divinely with the omnipotent consciousness that they sense as the Divine Father and Ruler of the universe.

The man or woman who claims that he or she has no instinctive desire for sacred worship is a fool; he deceives no one, least of all himself. Those who are mentally or psychologically incapable of any form of divine worship are worse than morons, for they are incapable of any human interpretation or of any conscious contemplation of their own emotions.

Millions of human beings are adverse to adopting or organizing the systematized forms of religion, while inwardly and outwardly they express a reverence and respect and even an adoration for that which is holy and sacred and that which is above and beyond the human plane of consciousness. It is for this reason that there are millions of intelligent, cultured, and right-living human beings who are not affiliated with any church and who do not associate themselves with any religious movement. Very often these persons are most sincere in their adherence to certain religious principles and it is one of the problems of systematic religion and of churchanity to try and interest these good individuals in church organization and church activities.

We know from our correspondence and interviews with many thousands of individuals throughout North America and parts of Europe that millions of persons have listened to religious



and sacred music and discourses on Sunday mornings, afternoons, or evenings while assembled reverentially and devotedly in little groups in their homes before the radio. We know that in the United States many thousands listened with the utmost devotion and respect to the services of Seth Parker with his simple religious eloquence and his sincere, sacred programs. They have shed tears with him and joined in singing the songs with him while they felt themselves attuned with the spirit of his work via the radio. We know that these have been benefited, inspired, and led to better deeds and to a better understanding of God's laws and principles through these radio programs and yet these persons were not inclined to attend any church or give any support to what they called organized religion.

It is because of this desire on the part of mankind to worship privately, silently, peacefully, and reverentially that the Cathedral of the Soul has met with such great success and has been so universally adopted as a true non-sectarian, non-systematized form of religious worship.

The Cathedral of the Soul meets the desires of men and women who want to lift up their consciousness to a plane that is above and beyond the physical and mundane and the human. It meets a desire of those who visualize and sense through inner revelations that the kingdom of God is within and is above and beyond the material things of this life. It meets the contemplations of those who conceive of religion as being something above creeds or sectarian distinctions. It satisfies those who are convinced that it is the soul within man that must approach the Holy of Holies

and not the physical part of man alone, and that it is far better for the divine part of man within him to enter into the sacred Cathedral and worship in a spiritual sense than for his physical body to enter a worldly edifice and dwell there physically as a matter of form and with no spiritual sympathy with the systematic services limited by sectarian differences.

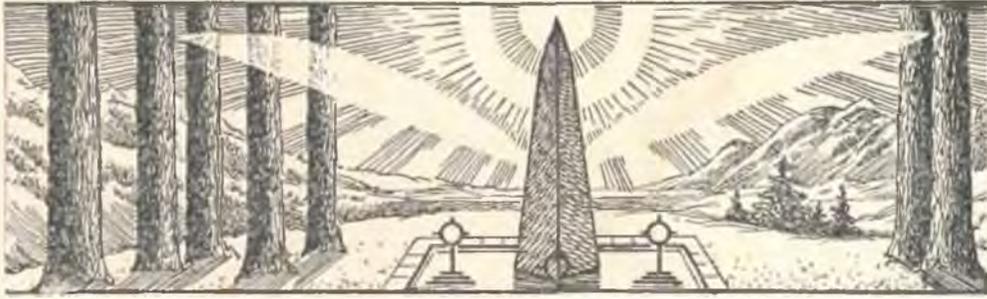
If you have not acceded to the surging unrest in your soul to want to worship God and the divine principles, be brave and express yourself. It is not a weakness to permit a spiritual emotion to manifest itself in your being and in your thoughts and in your acts. It is a real weakness to restrain these things and to battle against the higher principles and seek consolation in the material world alone. He is the greatest who permits himself to worship the ideals of life and to give credence to the spiritual values. He is strongest who humbles himself in adoration at the divinity of his consciousness and he is truly a master who lifts himself up to the presence of God and dwells in sublime ecstasy for periods of time.

If you do not know the spiritual beauties and the magnificent blessings that come through worship in any other form, enter into the Cathedral of the Soul with us and with many thousands of others throughout the world. Send for the book, *Liber 777*, as explained above, and unite with those who lift up their hearts and minds and attune their souls and spirits to this great sacred consciousness in the Cosmic and there find the mind of God, the love and the life, health, and beautiful blessings of the God and Father of all beings.

TO OUR MEMBERS IN WASHINGTON AND OREGON

Our members will find great help and valued assistance in their studies and personal problems by attending the chapter meetings that are held weekly in the cities of Seattle and Portland. These chapters are very active and carrying on excellent programs of instruction, demonstration, analysis, and inspiration designed to be of personal help to each member of the Order. Those living in or near these two cities should immediately visit the reading rooms or chapter rooms, or get in touch with the Secretary of the chapter, and learn when they may attend the very interesting meetings. Consult the directory of lodges and chapters in the rear of this magazine for the names and addresses of the secretaries in these two cities.

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Our International Federation

SOME INTERESTING FACTS REGARDING THE ALLIED
ORGANIZATIONS OF MYSTICS AND PHILOSOPHERS

By THE IMPERATOR

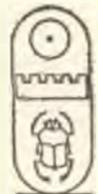


EVER since the announcement was made last fall that the final steps had been taken in the work of organizing and establishing a federation of the oldest and the most universal of the mystic, occult, hermetic, and philosophical organizations, we have been besieged with requests for more information regarding the names and natures of the various allied bodies and of the purposes and plans of the Federation.

Many of our members travelling abroad this past fall and winter have written to us requesting some information regarding these organizations in order that they might contact some of the officers or members. We have received a number of letters from such members expressing their joy and delight in the contacts they have made as a result of this alliance of the various organizations and we feel that all of our members will be happy to know more about the Federation as it now exists.

The first steps in the formation of such a federation were started by an English journalist, resident in Zurich, Switzerland, in 1908. At that time he sent a bulletin to fifteen or more occult and mystical organizations of the world inviting them to participate in a congress for the purpose of forming an allied organization. We have in our files the copies of bulletins issued by him, and magazine articles published a few years later reporting on the development of the idea. Some years later the plan was strengthened by an appeal to the various interested organizations to send their delegates to Europe during one of the great pilgrimages to Oberammergau, since the performances in that village naturally brought persons from all parts of the world to that point. This resulted in a great step forward toward the creation of the Federation, and since then, in the years 1921, 1927, and 1931, various national and international congresses were held in Europe, in Switzerland, France, and Germany, strengthening the alliances and adopting ways and means of bringing the Federation into a complete and perfect realization.

From the very outset there was almost universally adopted a rule by



which the qualifications of various organizations might be judged as to their worthiness or specific adaptability to such a Federation. That rule and qualification insisted that only those organizations could be admitted to this federation of occultists and mystics which featured and made an important part of its activities various mundane initiations and led the way to certain *Cosmic or spiritual initiations*. Therefore, every organization to be qualified for admission to the Federation had to be truly an "initiatic" body. This would eliminate mere societies, schools, or fraternities which might have initiation ceremonies of some kind but not of a truly occult or mystical nature and, of course, it eliminated all societies or movements that had no initiation ceremonies of any kind but merely formal receptions of new members or students.

In the ultimate adoption of this ruling a definite attempt was made by the various qualifying organizations to define precisely what was meant in the mystical and occult sense by an "initiatic" body and, as finally adopted, the rule in French and Latin is translated approximately in the English as follows:

"An initiatic order or society is a body in which the initiate receives communication of the traditional Cosmic truths (or mystical, Hermetic, secret principles of occultism) through mundane and Cosmic initiation, and in which the initiate is placed in attunement with Cosmic revelations and is bound by solemn vows to the practice of the Cosmic principles and the preservation of the secrets."

Unofficial interpretations of this same rule include the statement that the initiate is not only bound to his solemn mystic vows and the revelations that come to him through his Cosmic attunement, but to the practice of universal good-will among fellow men and the preservation of the specific traditions and teachings of these old mystical and occult organizations.

It must be apparent, therefore, that this rule would limit the number of organizations that could qualify for admission to such a Federation and it would automatically prevent the admission to the federation of various worthy bodies or movements throughout the

world, which, while carrying on a good work in behalf of mankind, would not come strictly within the classification of *mystical, occult, Hermetic organizations*.

It was not the intention of the Federation to create a monopoly of organizations of a certain class, nor to form a dictatorial council to pass judgment upon the worthiness or good deeds of various humanitarian or philosophical movements throughout the world. Federations of a limited nature are quite universal throughout the world in various fields of human thought and effort. There are federations of architectural associations, federations of lumber dealers' associations, federations of women's clubs, federations of art and photographic societies, and many others. Each federation assumes the right to limit its membership to such organizations as come strictly within the special field of thought and action to which the various organizations are devoted. Certainly an organization that by its title or name declares itself to be devoted to art or to engineering could not claim association in a federation of organizations devoted to chemistry, architecture, astronomy, or other subjects.

Those mystical, occult, philosophical, or spiritual organizations which claim to be initiatic and which claim to devote themselves to the development of the mystical and occult side of human nature are certainly in a very definite class, and it was only natural that a strict definition would be sought for the term initiatic in the face of the fact that even so-called school fraternities and social clubs generally claim to have "initiation ceremonies" and these are often mere rituals of reception or admission with no mystical, Cosmic, occult, or philosophical features attending them.

The subject of *initiation* has always been one of special meaning to mystics and philosophers. In the ancient days it was a very special ceremony limited almost exclusively to the mystic sects, cults, and brotherhoods. All mystics and mystical philosophers know that a *true initiation* is something far more than a mere ritualistic ceremony no matter how profound, how dramatic, elaborate, or impressive it may be. There was a time many centuries ago when

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the term *initiatic* was applied in a very limited sense to the mystical, secret, philosophical, or occult bodies. We find this fact revealed in one of the definitions given to the word initiation in Webster's New International Dictionary. The definition is worded as follows: "The rites, ceremonies, ordeals, or instructions with which one is made a member of a sect or society, especially a secret society, a participant of mysteries, or esoteric teachings, or is invested with a particular function or status."

True initiation is intended to attune the initiate with certain conditions, certain harmonies, certain principles which will invest him with "a particular function or status" whereby he becomes more conscious of the mysteries and esoteric principles and is thereby united in a spiritual or occult sense with the *Cosmic*. This has always been and always will be the definite interpretation of the term *initiation* so far as the mystics and occultists are concerned. Therefore, we see that the law adopted by the Federation as quoted above is in harmony with this ancient understanding.

During the summer of 1934 there was held the ultimate organization meeting of this international Federation. The congress was held in Brussels, Belgium, during the week beginning August 14-18, and was attended by the representatives of various mystical, occult, Hermetic, secret societies from all parts of the world. Only the highest officers and special high delegates or legates of the various organizations participated in this congress. It was not a mere round-table discussion of plans, but a formal congress held in distinctive form with proper ceremonies and with due regard to the ideals, principles, and traditions of every one of the organizations represented.

The opening and closing of each session of the congress involved all of the officers, legates, or representatives wearing their regalia, robes, or insignia of office, and with various salutations and ritualistic forms of conduct which partook of a series of initiations. Most of the speakers and all of the leaders of the convention were men who held high and important positions in their various countries in institutions of education,

courts of law, or the professions. Both men and women were represented and the speeches made were in the native language of the various nationalities in which the organizations were located and were translated into French and English. Special initiatic ceremonies were held late in the afternoons and evenings in order that the representatives of the various organizations admitted to the Federation could become initiated members of the other organizations. The details of this great congress and its many sessions have already been published and recorded in permanent form and constitute one of the most important achievements in the field of mysticism and occultism since the Middle Ages.

Organizations Represented

Although a committee had been at work for over four years analyzing the claims, the teachings, the principles and ceremonies of a score of organizations which were being considered as possible applicants for admission into the Federation, only sixteen or seventeen organizations were invited to send officers and delegates to the congress. Fourteen of these were tentatively admitted until the newly formed credential committee could function properly, and since that congress was held the official report of this committee has included an official list of the organizations admitted to the Federation and now forming that federation.

The name of the federation as adopted during the congress last July was (in French) "Federation Universelle des Ordres et Societes Initiatiques," or in the Latin, "Federatio Universalis Dirigens Ordines Societatesque Initiationis." It will be noticed that in this official name (the initials of which give us the abbreviated form FUDOSI) the word *initiatic* or the qualifying word relating to initiations is very definite. The present list of the allied organizations is as follows: Ordre de la Rose-Croix Universitaire, Ordre de la AMORC, Ordre Occultiste de Hermes Trismegistus, Ordre Martiniste, Confraternite des Freres Illumines de la Rose-Croix, Ordre des Samaritains Inconnus, Ordre Kabbalistique de la Rose-Croix, Societe Alchemique de France, La Rose-Croix



Interieure et Invisible, Les Polaires, Ordre National des Druides, Clairamorc della Italia, Soc. Italiano di Psicbiologia, Cona Bruderschaft, Eglise Gnostique Universelle, Ordre Brahmanique Russe.

Organizations Not Admitted

It will be noted that several well-known humanitarian movements of a semi-mystical nature are not included in this list. This is not intended, of course, to be a reflection upon such organizations, but since they did not come within the strict classification of an initiatic body tending to inculcate Cosmic attunement and the other conditions mentioned heretofore, they could not be admitted to the Federation. It should be kept in mind, however, that there are a number of organizations in the world today, or at least five or six, which are claiming to teach mystical principles and the ancient traditional, mystical wisdom, but which are, after all, merely propounding and circulating through various channels the personal opinions and personal writings of some author or some writer and these movements do not have any initiation ceremonies, do not attempt to teach any of the practical exercises and activities of mystical devotion and technique, and are not, therefore, qualified in any sense to be listed among the various secret schools of mystical and occult thought.

Also some other organizations which have elaborate and impressive *initiation ceremonies*, and do teach philosophical and moral and ethical principles, are not a part of this Federation because they do not come within the classification of mystical bodies devoted to the revelation of Cosmic principles and the technique of attaining Cosmic attunement. Such other organizations are carrying on their own humanitarian work in a very successful and efficient manner but are not within the category of qualifications for admission into this Federation.

In answer to many questions that have been asked on one point, I wish to say that it will be noted that in the list of affiliated bodies the FUDOSI does not include any organization of a *Freemasonic* nature, despite the fact that some persons believe that such is

the case. In the first place, Freemasonry throughout the world is so organized and so universally distributed with its various Grand Lodges and inter-allied organizations or councils that it is practically an international federation itself and would have naught to gain by uniting with any other federation. In the second place, Freemasonry is not a mystical, Cosmic, occult, Hermetic organization in the sense that we have outlined in the foregoing statements. It is just as different in this regard as is the Theosophical Society, or the Vedanta Society, or others.

There are various forms of Freemasonic activities in foreign countries but none of these are in any form or manner a part of the Federation. We who journeyed from North America to Belgium to participate in this congress as representatives of the Rosicrucian Order, received many forms of reception and were given many charters and documents of affiliation with the other allied organizations of the Federation, and signed various documents of greetings and affiliation with other organizations, but not one of these charters, documents, or papers related to *Freemasonry*, or any form of *Freemasonry*, nor did they bear any agreements, promises, or acknowledgments to any other organizations than those listed above.

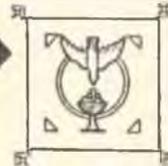
The AMORC in North America agreed to add to its teachings and its principles and to its special ceremonies the initiations of several of the allied organizations mentioned above, including the Martinist Order of which the AMORC of North America is the sole and exclusive Supreme Sanctum for this jurisdiction, but the AMORC has not agreed to conduct any ceremonies or offer any teachings or use any symbolism or ritual pertaining to any other organizations than those mentioned in the above list, and has no plans and no intentions of including in its activities anything of a Freemasonic nature, or of a Theosophical nature, or of any other organization that may attempt to introduce its activities in America unless it is of some definite mystical, Cosmic, Hermetic organization that may be admitted to the Federation by vote of the delegates at some later sessions

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of the executive council of the Federation.

In this way we wish to state definitely that the AMORC of North America is not allied in any sense or in any way, nor interested in any way, secretly or outwardly, with any other organizations than those stated in the foregoing list of the FUDOSI federation.

It is interesting to note that a large number of the organizations in the Federation are actual Rosicrucian bodies of antiquity, or Rosicrucian in nature. This indicates how deeply rooted the principles and teachings of Rosicrucianism have become in the various mystical and Hermetic organizations formed or created within the past centuries.



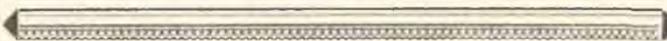
ANCIENT SYMBOLISM



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 are 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 or symbols, with their ancient meaning.

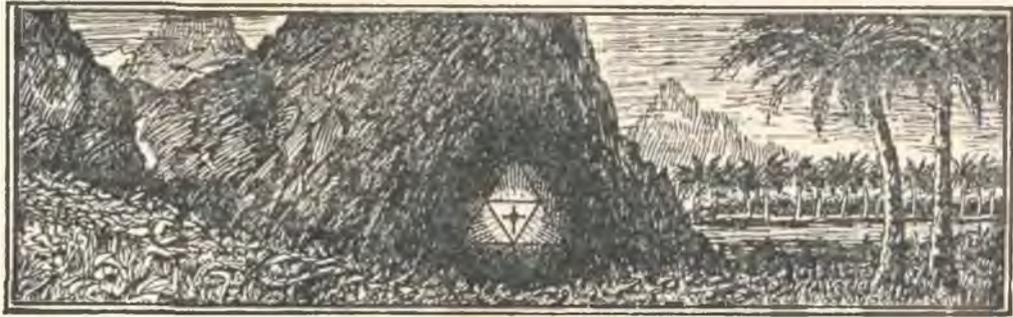


Briefly, the theological interpretation of the symbol above is "The souls of the redeemed in the hands of the Almighty." This is undoubtedly founded on the Biblical inscription—"In whose hand is the soul of every living thing and the breath of all mankind"—Job XII:10. The mystical interpretation of this symbol is that the five miniature fingers represent the five objective faculties of man, and which at all times should be devoted toward aiding him to live a godly life, and that man should not permit his senses to lead him from the guiding hand of God. The symbol on the right was originally the Greek form of benediction. In the Greek form of benediction, the forefinger is extended to resemble the letter "I", while the middle finger is bent in a "C"-like form. The thumb and third finger are crossed to make an "X" and the little finger is bent into a "C" again, so that we get "I, C, XC,"—the initials and final letters of the Greek name for Jesus Christ.



This series of articles dealing with symbolism will be published later on in a small pamphlet or book. Members need not mutilate their magazines, therefore, by cutting these articles out and preserving them in a scrapbook.

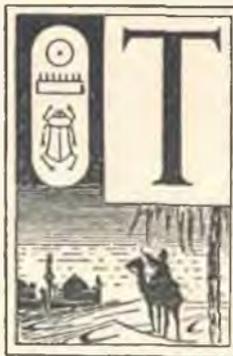




Civilization and the Present Generation

ITS DEPENDENCY ON THE PAST

By SOROR CORA ARNOLD



THE tomorrow of the yesterdays is the today of the present generations of the earth. Our environments, established systems, entrenched customs, habitual attitudes, clothed interests, honest and dishonest standards of life, and all hereditary

tendencies are the result of the experiences of the human living of the past life of the ages. All characteristics of good and evil; the sum total of the variable degrees of attainments, are the products of the aspirations, inspirations and conceptions of the intellects of mankind, from either the sensitive or the reflective perceptions. These various qualitative attributes, either for progressiveness or retrogression, are our consignments today. Step by step, round by round we have come, and the present day's drama is being rehearsed by us; our circle of experience will stage the play for a while.

What an environment can be ours if we will practice those qualities of mercy required to give happiness to the people

of the world! Let us consider the trials and sufferings of many of our noble pioneers of the thousands of the years. Marching down the way step by step, these beautiful souls struggled for an existence and with numerous exertions and adversities; hope, courage and self-control have been the levers and the contributing forces which have finally given to us the wonderful contributions, liberalities and beauties of this world of the present. How enriched is our physical, mental, and spiritual condition as a consequence of their evolutionary improvements!

A generation, the life of a human being, when compared with endless time is very short, if considered from this earthly setting. We scarcely begin to realize our actual existence with its many adventures, until we are about to exit from this phenomenal scene. The continuing unfoldment of mind is effecting a more thoughtful consideration as to the reason for our placement here. Every generation has had and will continue to have thinkers who are inspired to meditate and contemplate the wonders of our creation and of this world with its thousands of phenomena. Although there are many unsolved mysteries, not only from the human standpoint, but also from the perspective of

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all species of animals, vegetables and mineral phases, yet with endless development they may eventually cease to be enigmas. We need to think of these secrets sometimes in order to be conscious of the right manner to live while here. Do not act as if you were going to live ten thousand years. While we live, while it is in our power, may we be good. There are some individuals who are keen observers and students who are urged to travel the rays of knowledge. We should encourage all who are really earnest in their quest of research for the ultimate welfare of the races of man, but most of us should learn only how to enjoy life.

Our sensations have been guided from the beginning of creation throughout the centuries by imaginative conception, based on much of the exact science of mathematics. All the knowledge in the world has vibrated from human brains, thus affecting lives in many fashions and behaviors. Innumerable and varied are the habits and customs of the races of human beings. Experiences of eternal eons in widely divergent lives have given to us today the setup of eugenics and eugenics, as they influence our social structure.

Literature has endeavored to enlighten the races of man on many worthwhile subjects, but our world of the present has allowed many of the dishonesties of the past to injure life's prospects for much happiness for many.

There is too much false propaganda and unfair commercialism for a contented life these times. In the tomorrows of the yesterdays have been enough teaching of the rights of humanity to have caused a utopia long ago. And so, where have we arrived? Can anyone answer? Have we discovered yet what is needed to solve life's problematical welfare? Think of life and its meaning! Some of the egotistical attitudes demonstrated from the view-points of education, politics, economics, and industry must be anointed with a religion of fairness for all people. We need a religion minus commercialism in order to live wisely and healthily.

Whenever the inhabitants of this planet will realize the physical and mental wonders of this human being;

when we reflect on the greatness of the organs of sensation, the earthly concepts of ours; when we are conscious of this unit of life, electrical energy, which animates the entities of you, me, and nearly 2,000,000,000,000 other souls who are walking the period of our temporal performance, many of us unconscious of our earthly contact—do we not seem indeed a mystical phenomenon, a wonder-work? Our body! Whenever that class of people of a country which is giving such a drastic, heartrending social order to many worthy beings wakes up to the fact that this is our day to establish constructive principles for a happier time for these entities—human souls—then what a legacy will have been given to our posterity!

We are and have always since the dawn of time been mystical evolutionary beings, while hardly realizing it. The infinite in a finite world from the sensational aspects; the infinite in an infinite existence as regards the reflective view-points! Is it not about time that the fertilizer of the soil of life be enriched by those sound principles exigent for the regeneration of today, the tomorrow of the past?

*"Thou of an independent mind,
With soul resolv'd, with soul resign'd
Prepared Power's proudest frown to
brave
Who will not be, nor have a slave;
Approach your shrine, and worship
there."*

There are different races and classes of humanity. Each race has its especial environment, consisting of habits, customs, different points of view, methods, et cetera. These traits have been the life blood of their ancestors of the centuries. We should never plan to unite any people. A gregarious population must have a few just principles of government. Leaders of the people should focalize on a few laws of betterment and justice for the life of today.

The many minds, constructive and destructive, concerned with the various angles of living are permeating our world. These thoughts and actions of a people are the sum total of the mentalities of the ages. Is there a Master Mind for the entire universe? Yes.



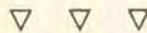
Though this Mind has been crucified on the cross of the world and in many other death struggles, although it has been misrepresented, yet it still lives.

The guiding qualities of this Mind can never perish. The Logos—the intellect, knowledge, wisdom will ever direct us onward to greater heights and we, today, must be conscious of this Logos as we march in our earthly line.

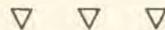
Weeds are a hindrance to the growth of all plant life which requires cultivation. They are wild growth. May our minds be freed of any rash, impulsive growth; cultivate the mentality in the garden of the world's beautiful thoughts. If the vibrations of purified understanding were penetrating the atmosphere today, many phases of political and economical weeds would cease to grow. What a happy time for mankind, what a welcome religion!

Many have been deprived of sufficient money to buy some of the necessities of life, while others have never understood the meaning of poverty. May the further cultivation of the heart and intellect be beneficial to our humanity. May we awaken to the absurdity of the many "rackets" of unjust commercialism which has and is still dominating humanity — lo, for many centuries.

The tomorrow of the yesterdays is our day — may the present era of intellect apprehend the inspirational qualities of all past minds. Let us concentrate on the shortness of life's allotment and correct our lives, if necessary, so that the abundant life of our generation may conceive for the best interests of life's phenomenon—the human being.



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READ THE DIRECTORY

In the back of this magazine you will find a directory of the principal branches and district headquarters of the AMORC. If you are a Rosicrucian member and have the proper credentials, you are permitted to visit them. It is impossible to list all of the branches and chapters in this directory. Information as to others may be obtained by writing to the Grand Secretary, Rosicrucian Park, San Jose, California.

ROSICRUCIAN SEALS

Why not seal your personal correspondence to friends and acquaintances with a neat, attractive Rosicrucian seal? It not only dignifies your communication, but, at the same time, in an appropriate way conveys the idea that you are a member of this worldwide fraternity.

These seals are about the size of a twenty-five cent piece, beautifully printed in red, and embossed gold. They have the symbol of the Cross and Rose, and the words "AMORC, Rosicrucian Order, San Jose, California," on the face. These seals may be had at the rate of fifty cents per hundred and fifteen, practically what they cost, postage prepaid.

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PAGES
from the
PAST

SOCRATES

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 their lives through the presentation of the writings which typify their thoughts. Occasionally such writings will be presented through the translations or interpretations of other eminent authors or thinkers of the past. This month we bring to you the critical Athenian philosopher, Socrates.

Socrates was born about 470 B. C. at Athens. He is reputed to have been most ugly in his physical appearance, yet having a very congenial disposition. He was exceptionally democratic and was to be found mostly around the market places and in the public squares, delighting in interrogating those personages who particularly thought they were possessed of great knowledge or wisdom, and by his method of inquiry causing them to realize their lack of understanding. Legends say that Socrates once visited the oracle at the sanctuary of Apollo at Delphi, and was told that he was the wisest of all men. Not believing this, he set out to prove that the oracle was wrong by searching for one who could easily confound him, but never succeeded. His school or movement began the first ethical period, the search for knowledge of self, of what is right and wrong, and what constitutes the soul. He was little concerned with the cosmological theories of his predecessors. He was not an individualist. The highest good in life was to be found in serving the State and in submerging the individuality in the interests of the State. All we know of the Socratic philosophy comes to us through the dialogues of his student, Plato. Whether the words are of Socrates or put in his mouth by Plato will perhaps never be known.

We bring to you below an excerpt from Plato's dialogue, the Phaedo, which concerns itself with Socrates' discourse upon the immortality of the soul upon the occasion of his imprisonment while awaiting his execution.

PHAEDO



MUST we not, said Socrates, ask ourselves some question of this sort?—What is that which, as we imagine, is liable to be scattered away, and about which we fear? and what again is that about which we have no fear?

And then we may proceed to inquire whether that which suffers dispersion is or is not of the

nature of the soul—our hopes and fears as to our own souls will turn upon that.

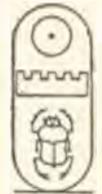
That is true, he said.

Now the compound or composite may be supposed to be naturally capable of being dissolved in like manner as of being compounded; but that which is uncompounded, and that only, must be, if anything is, indissoluble.

Yes; that is what I should imagine, said Cebes.

And the uncompounded may be assumed to be the same and unchanging, whereas the compound is always changing and never the same?

That I also think, he said.



Then now let us return to the previous discussion. Is that idea or essence, which in the dialectical process we define as essence or true existence—whether essence of equality, beauty, or anything else—are these essences, I say, liable at times to some degree of change? or are they each of them always what they are, having the same simple self-existent and unchanging forms, and not admitting of variation at all, or in any way, or at any time.

They must be always the same, Socrates, replied Cebes.

And what would you say of the many beautiful—whether men or horses or garments or any other things which may be called equal or beautiful—are they all unchanging and the same always, or quite the reverse? May they not rather be described as almost always changing and hardly ever the same, either with themselves or with one another?

The latter, replied Cebes; they are always in a state of change.

And these you can touch and see and perceive with the senses, but the unchanging things you can only perceive with the mind—they are invisible and are not seen?

That is very true, he said.

Well then, he added, let us suppose that there are two sorts of existences—one seen, the other unseen.

Let us suppose them.

The seen is the changing, and the unseen is the unchanging?

That may be also supposed.

And, further, is not one part of us body, and the rest of us soul?

To be sure.

And to which class may we say that the body is more alike and akin?

Clearly to the seen: no one can doubt that.

And is the soul seen or not seen?

Not by man, Socrates.

And by 'seen' and 'not seen' is meant by us that which is or is not visible to the eye of man?

Yes, to the eye of man.

And what do we say of the soul?—is that seen or not seen?

Not seen.

Unseen then?

Yes.

Then the soul is more like to the unseen, and the body to the seen?

That is most certain, Socrates.

And were we not saying long ago that the soul when using the body as an instrument of perception, that is to say, when using the sense of sight or hearing or some other sense (or the meaning of perceiving through the body is perceiving through the senses)—were we not saying that the soul too is then dragged by the body into the region of the unchangeable, and wanders and is confused; the world spins round her, and she is like a drunkard when under their influence?

Very true.

But when returning into herself she reflects; then she passes into the realm of purity, and eternity, and immortality, and unchangeableness, which are her kindred, and with them she ever lives, when she is by herself and is not let or hindered; then she ceases from her erring ways, and being in communion with the unchanging is unchanging. And this state of the soul is called wisdom?

That is well and truly said, Socrates, he replied.

And to which class is the soul more nearly alike and akin, as far as may be inferred from this argument, as well as from the preceding one?

I think, Socrates, that, in the opinion of every one who follows the argument, the soul will be infinitely more like the unchangeable—even the most stupid person will not deny that.

And the body is more like the changing?

Yes.

Yet once more consider the matter in this light: When the soul and the body are united, then nature orders the soul to rule and govern, and the body to obey and serve. Now which of these two functions is akin to the divine? and which to the mortal? Does not the divine appear to you to be that which naturally orders and rules, and the mortal that which is subject and servant?

True.

And which does the soul resemble?

The soul resembles the divine, and the body the mortal—there can be no doubt of that, Socrates.

Then reflect, Cebes: is not the conclusion of the whole matter this—that the soul is in the very likeness of the divine, and immortal, and intelligible, and uniform, and indissoluble, and unchangeable. Can this, my dear Cebes, be denied?

No indeed.

But if this is true, then is not the body liable to speedy dissolution? and is not the soul almost or altogether indissoluble?

Certainly.

And do you further observe, that after a man is dead, the body, which is the visible part of man, and has a visible framework, which is called a corpse, and which would naturally be dissolved and decomposed, and dissipated, is not dissolved or decomposed at once, but may remain for a good while, if the constitution be sound at the time of death, and the season of the year favorable? For the body when shrunk and embalmed, as is the custom in Egypt, may remain almost entire through infinite ages; and even in decay, still there are some portions, such as the bones and ligaments, which are practically indestructible. You allow that?

Yes.

And are we to suppose that the soul, which is invisible, in passing to the true Hades, which like her is invisible, and pure, and noble, and on her way to the good and wise God, whither, if God will, my soul is also soon to go—that the soul, I repeat, if this be her nature and origin, is blown away and perishes immediately on quitting the body, as the many say? That can never be, my dear Simmias and Cebes. The truth rather is, that the soul which is pure at departing draws after her no bodily taint, having never voluntarily had connection with the body, which she is ever avoiding, herself gathered into herself; for such abstraction has been the study of her life. And what does this mean but that she has been a true disciple of philosophy, and has practiced how to die easily? And is not philosophy the practice of death?

Certainly.

That soul, I say, herself invisible, departs to the invisible world—to the divine and immortal and rational; thither arriving, she lives in bliss and is released from the error and folly of men, their fears and wild passions and all other human ills, and for ever dwells, as they say of the initiated, in company with the gods? Is not this true, Cebes?

Yes, said Cebes, beyond a doubt.



● READ THE ROSICRUCIAN FORUM ●

DO NOT MISS THE CONVENTION IN JULY

Remember that at these Conventions each and every member in any grade of the studies, in any lodge, chapter, or group of the membership in the whole of North America is entitled to present his suggestions, comments, resolutions, and constructive ideas for the benefit of all. This has been the rule of our Conventions since 1916. It is the one occasion each year when the membership at large has an opportunity through personal attendance or through the delegates and Grand Councilors in attendance to be represented and to assist in the direction of the activities of the organization for the coming year. Make it a happy vacation and an opportunity to assist the Order with your valued comments and your definite opinions and desires. You will find a cordial welcome and unrestrained opportunities to assist the Supreme Officers in their wish to cooperate with the recommendations of the members.

H. SPENCER LEWIS, *Imperator.*

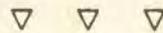




Aum — Om — Amen

THE REAL NATURE OF THESE MYSTIC WORDS

By THE EMPEROR



OF ALL the mystic words found in the teachings, rituals, and symbolism of the various mystical and philosophical schools of the Orient and the Occident, the words *Aum*, *Om*, and *Amen* are most frequently used and most generally recognized.

But the average student of mysticism in the Occident knows little, indeed, about either the origin or nature of these words. In the Rosicrucian rituals and teachings several of these words are used. They are rightly applied to certain principles, and correctly associated with certain laws. Perhaps of all the various mystical bodies in the Occident, the Rosicrucians use these words more precisely in their mystical studies and principles. But from the questions that occasionally come to us from our members and from non-members who read our literature and magazines, it is apparent that there is still some unnecessary mystery surrounding these words, and I feel that it may be helpful to touch upon this subject in greater detail.

Very few of the Christians in the Occidental world who use the word *Amen* (pronounced a-men) seem to realize that they are using a very ancient mystical word, and that their use of it is more or less incorrect and most certainly misunderstood. And, strange to say, very few Christians know that Jesus Himself was called "The Amen" as revealed in a passage in the Christian Bible. This illustrates how mystical words may be attached to ritualism without a correct understanding of their use, or their nature, and how such words may be continued in use through many centuries as a mere formality. Incidentally, it may be said that in the Christian ritualism and ceremonies there are many mystical, Oriental, and even pagan elements that were adopted by the early Christians and have come down through the ages with an entirely erroneous application and with a complete elimination of the beautiful mystical power that could be derived from a correct use of them, and an understanding application of them. But that is another subject with which we may deal at some other time.

It may not be apparent at first to the average student of mysticism that these words *Aum*, *Om*, and *Amen* are identical except in spelling or linguistic nature. In each case the "m" sound is of

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extreme importance, and in pronouncing the words it should not only be emphasized but prolonged. The "o" and the "au" and the "a" are almost identical in sound, and in mystical ceremonies in the Orient are pronounced in the tone and pitch of the musical note A in the first octave above Middle C. The word Amen should be pronounced as though it were spelled "Amn," or really "Am," and as one syllable rather than two. If it were spelled "Ahmn" we would be able to pronounce it more correctly for the "a" should have a fairly broad sound given to it.

Undoubtedly hundreds of books have been written, and many hundreds of secret manuscripts prepared dealing with these three words, or with the root of them. For the root sound is more easily recognized by English-speaking people in the form of Aum. Those familiar with the Christian religion will recall the passage in the Christian Bible which states that "in the beginning was the Word; and the Word was with God, and the Word was God." And there are other references not only in the Christian Bible but in the sacred writings of other lands relating to the fact that this word was made flesh at one time or another in the past, and may be made a living word again. It is interesting to know also that in nearly every spoken language of the world there is a sound that is equivalent to *Aum* or *Om*.

It is interesting to note, also, that almost the first sound that every babe makes in its attempt to express itself or reveal its inner emotions by sound is that which is caused by the pronunciation of the letter "m." In all of the sacred chants of the East two sounds are more often repeated and used in connection with various ideas expressed in a mystical manner: these are the sounds of "au" or "ah," and the "m" sound. In our secret teachings the meaning of the "m" sound is made very plain and is significantly revealed. The sound of "ah" or the broad sound "a" is almost universally a sound of adoration or of awesome enthusiasm representing the expression of ecstasy of the soul and mind. It is used, therefore, in many chants and sacred utterances to express adoration, and in such cases is

used in a prolonged tone of "ah" to the note of the keyboard mentioned a moment ago.

Right here the investigator might say that he would like to know why some other sounds such as "oh" often used in the English language to express surprise or confusion, or other letters of the alphabet such as "r" or "e" or "i" are not used for mystical purposes, or made to represent the word "that was in the beginning." May I say in answer to this natural question that the combination of "ah" and "m" represents in its perfect and correct pronunciation a rate of vibration that is filled with creative, Divine power that brings immediate attunement with the Cosmic forces. It should be kept in mind that man discovered these words and did not invent them. Whether we classify this discovery as a result of Divine revelation or from experiments on the part of the sincere seeker, the fact remains that man did not *arbitrarily* select the sounds of "ah" and "m" but found that of all the sounds he could utter these were associated definitely and positively with Divine and creative power that produced certain effects within his being and within his aura around him. The mere fact that in many different countries widely separated and out of contact with one another, the natives in ancient times independently adopted the similar sounds in their rituals and chanting, for the same purpose, most certainly proves that there is a power and a quality in these particular vowels and in their uttered sound that cannot be found in other words.

As I am preparing this article my radio is tuned to a soft musical program which is suddenly interrupted by the spiritual singing of some negroes who are emphasizing some of their old-time songs known as "spirituals." Without the least analytical effort I notice the constant repetition of the "ah" and "m" sound in their songs, and the very noticeable prolonged humming sound of the "m," often drawn out to great length by a few of the voices while the others emphasize the "ah" sound. It is generally recognized in the Occident that the negro spiritual songs contain a spiritual element and quality that at times appears to be uncanny, and cer-



tainly mystical. Many persons think that this is something that is native to the American negroes, whereas in fact it is an inheritance from their African forebears, and this in turn is a part of the universal, Oriental, eastern ritualism that is so widespread among foreign nations and peoples. In these sounds of Aum—Om—Amen we have vibrations of the highest quality of Cosmic power and consciousness.

In many other mystical names and words we have some of this quality hidden or concealed. I refer to such words, for instance, as Rama, Padme, Omar, and similar words.

In attempting to pronounce these words you will notice that little physical effort is required, and that a very peaceful and relaxed attitude of the body and mind can be maintained while using them, and that this relaxed condition enables the entire body to be benefited by the sound vibrations which set up a condition of attunement with the Cosmic almost immediately. In the Sanskrit grammar we learn much about these sounds, and it should be kept in mind that the Sanskrit language was probably the first one in which the mystical words were first associated with ideas in a definite manner, and regulated in their application. In the Sanskrit language the combination of "a" and "u" is equivalent to a diphthong pronounced as the "o" is pronounced in other languages, and this "o" has the same sound as "ah" or "auh." The correct pronunciation of the sound has an immediate effect through the sound channels of the mouth and head upon the pituitary and pineal glands, and even the thyroid. These effects are transferred psychically through the sympathetic nervous system to all of the psychic centers and plexuses of the human body.

It is for this reason that the mystic in private, relaxed meditation often begins his period of Cosmic attunement by the repetition of this mystical word either as "aum" or "om," repeating it slowly ten or twelve times, and always trying to strike the correct musical pitch. In this connection it is well for those who wish to experiment more extensively with the word to secure a little pitchpipe at some music store, securing

one which will give the "a" sound, or a tuning fork that will do so. If there is a musical instrument in the house it will be a valuable help to practice this word with the correct note on the instrument for a number of days until one becomes trained in correctly determining the right pitch and tone.

Analyzing the word "aum" as the more correct of the three syllables, we find that each of the three letters composing it has a power and mystical importance of its own. The "a" sound is associated with the basic powers of the psychic nature, and of the physical body and physical world. For this reason we find the "a" is often associated in mystical ritualism with the following expressions or ideas: Brahma, Father, Harmony, Omnipresence. The "u" sound comes from the center of the psychic body and is very closely related to the pituitary and pineal glands. It has a very definite effect upon them. But this is not true if the "u" is pronounced alone and separately as in the English language where we pronounce it like the word *you*. When associated with the letter "a" as "ah" the "u" should be very soft and in the form of "oo," as in the English word *mood*. This gives you the double sound of "ahoo" with the accent on the "ah," and the "ah" sound drawn out slightly and ending with the sound of "oo." The letter "u" in this tone and manner of application is associated in ancient rituals with the words Vishnu, mind, light, son, and omnipotence. When we add the sound of "m" we are drawing upon the vibrations from the tip of the tongue, so to speak, and bringing the other two to outer expression. By prolonging the "m" into a long humming sound at the end of a word, we are adding the significance of "m" which has always been associated in ancient literature with the Holy Ghost, with spirit, love, the psychic body, Siva, the dream state, passivity, and omniscience.

Analyzing all of these facts we see at once that the word is, after all, another and a very universal name for God, or the *Almighty*. This is why in the early Christian literature Jesus was referred to as "The Amen." Instantly we realize that the use of the word "Amen" in the Protestant Christian

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churches at the end of prayers or glorious expressions to mean "so mote it be" is erroneous.

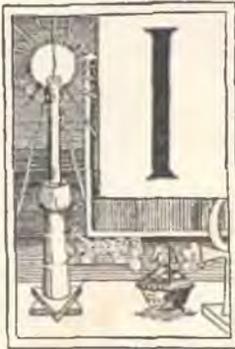
These mystical words of Aum, Om, and Amen should always be used very reverently as though one were handling or touching one of the most sacred symbols of Divinity. They are not magic words (as some other words used in

Oriental, mystical literature to bring a sense of protection and guardianship in times of emergency) nor are they curative or therapeutic words to be used in pain and suffering; but purely Divine words to bring about Cosmic attunement, and at-onement with God in the highest spiritual sense, and only for a Holy purpose should they be used.



Science and Mysticism

By FRATER ALVIN C. KRIEBEL



IT IS refreshing in these days to note the humility of the relatively few great scientists and the increasing humility of the near-great ones, while the "cock-sureness" of the others remains. This shift from the idea of a mechanistic uni-

verse has been brought about by the discovery of indeterminable factors in the microscopic world, particularly in the atom.

The materialistic scientist relies entirely upon his theories, hypotheses, and laws. Facts he regards as physical things, concrete, measurable, and perceptible only to the bodily senses. For him mind, emotions, aspirations, and spiritual experiences are not facts, because they cannot be weighed or measured or perceived by the senses.

To the mystic, on the other hand, a joy, a sorrow, a hope, a bright intuition is as real as is a granite mountain to a scientist. The scientist puts his confidence in reason and the senses. Since the days of Plotinus, the mystic has refused to believe that sense experience and reasoning could give us the true meaning of God, life, and reality. For the mystic, the "fundamental ground of experience is the consciousness of the experiencing individual." While the mystic grants that knowledge is at-

tained by means of experience which may involve both reason and perception, yet his method of knowledge has characteristics all its own.

It is unfortunate that mysticism is a term of many meanings. The term has been contemptuously applied to all sorts of superstitious rantings, "to belief in spirits and demons, to various forms of occultism and magic." Historically, however, mysticism has represented a "definite and specific tendency of the spirit of man to have direct access to divinity." One writer puts the situation this way: "The mystical impulse is man's innate desire to attain an immediate knowledge of reality, his longing to be at one with God, his eager craving to find all questions answered and all discords dissolved in eternal harmony." The goal of the mystic's desire is union, illumination, and oneness with God.

Mysticism is disdained and unpopular for precisely the same reasons as the teachings of Jesus the Christ. In fact, the teachings are identical in most particulars. "Take up thy cross and follow me," said Jesus. Says the mystic: "Purge yourself of fleshly desire and earthly ambition. Cleanse yourself of all sin and forsake your evil ways. Have periods of silence for introspection and prayer."

The mystic is immune to logical arguments of refutation. He seldom offers proof. He may arouse your curiosity by the thought-provoking challenge, "Taste for yourself, and see."





SANCTUM MUSINGS

THE EXPRESSION OF IDEAS

Narration versus Speculation



HERE is an adage, "Speak only when thy words are more golden than thy silence." How true this is when we realize that every moment, day in and day out, throughout the breadth of our earth, words flow from the mouths of humans which do naught but jangle thought and submerge the consciousness in verbiage. It seems as we encounter this ceaseless flow of words, whether by tongue or type, that a mighty faculty with which man has been endowed has been dissipated. As we look at the dumb beings about us, those less fortunate animals, we regain an appreciation of our ability to formulate thought into a form of expression which others can become conscious of and comprehend. What an isolated life each primitive man must have lived, before the exchange of thought, for human society is not mere association, but the sharing of joys, pleasures, hopes and fears. These emotional states which bind humans are not easily objectively perceived, but must be sympathetically felt, and this is only possible by inducing in the mind of another a comparatively similar experience.

In general, then, the development of a vocabulary and language was not the result of a necessity to provoke thought or produce pleasing sounds, but rather to equalize human experiences. Strange to relate, great knowledge does not make man independent of his fellows, but rather dependent on them. If a man, by his wisdom, is far removed intellectually from all of his fellows with whom he must associate, his wisdom avails him little. To reap the reward of wisdom man must apply it and to do this he needs the assistance of his fellow beings. He consequently is obliged to convey some of his knowledge to those whose assistance he requires, if for no other reason than he wishes them to serve him better. This motive results to an extent in the equalizing of human knowledge. The crude etchings on the smoke-blackened walls of the pre-historic dwellings of man are silent testimony of this fact. The story of a chase for game and the direction in which they were to be found, may, it is true, have been meant by the primitive artist or writer merely as a chronology of his achievements as a hunter, but it is more plausible to believe that it was intended to convey information to members of his tribe of the source of his food. In the fact that they, the members of his tribe and companions, acquired sustenance was an assurance of their continued existence, and in their continued existence, the possibility of his reliance upon them in time of per-

sonal need. It was more to his benefit that they, too, knew of the whereabouts of the game, than that the knowledge be kept entirely to himself.

We speak, and we write, therefore, to convey an idea which we feel another should be possessed of. Since we admit that most of that which we read or hear irks or fatigues us, the attribute of self-expression has evidently become perverted. If the idea of another is not desired by us or fails to arouse us to action either for or against it, it has miserably failed in its purpose. It is truly senseless to have spoken or written when after having done so your listener or reader is as unmoved as if you had remained silent. An expressed idea must have aroused to some degree the emotions of the recipient or it would have been best had it never left the mind of the one that expressed it. The major portion of all conversation and written matter leaves us in just that state of emotional apathy.

We find that the expression of all human thought falls into two principal categories; namely, NARRATION and SPECULATION. In one of these categories exists the reason for the deplorable circumstance of over-expression and particularly the lack of our desire to share generally our brother's ideas. Narration as the recital of events may be subdivided into two definite classes, the first a recital of events actually having had existence and, second, those of an imaginary nature. These two classes of narration or narration as a whole, claim the greatest number of followers who feel the need for the conveyance of thought by spoken or written word.

With the first type of narrator, the one who relates experiences having actually occurred, the ideas flow quite readily. They are, we might say, manufactured for him. The ideas which compose his experiences are directly related to his perceptions and require no conscious formation—the identity of the experience arises with the perception. When we perceive or experience a thing, we immediately mentally give it some form. It assumes a qualitative or quantitative nature in our mind. Our idea of its nature may, in fact, be extremely different from what it actually is, but our realization of it is what it is

to us. It is the immediate idea or conception arising from an experience which we endeavor to relate to another. These experiences may not have been personal. They may have been related to the narrator by chronology or colloquy, yet they nevertheless produce spontaneously within him and without effort, an idea, and it is that idea which the narrator relates. If he resorts to an intentional transmutation of the original idea, because of some subsequent reasoning, he is no longer a narrator. A narrator relates events having had actual or imaginary existence. His is not the duty to weigh the events and draw conclusions from them, for this would not be a narration of that which happened or is presumed to have happened, as in fiction. One who relates an incident, not as he perceived it or realized it at the time, is nevertheless a narrator, not of actual incidents, but rather of imaginary ones. Narrators of actual events are especially encouraged to discourse because of the authority of concrete experience, having intimately seen, heard, felt, smelled, or tasted something, which will assure them more readily an attentive audience, listener, or reader. It is indeed seldom that we encounter a disputatious narrator, for the incentive of a narrator is that all of his narrations are desired, even if later they be not fully accepted. He is spurred on by the fact that an audience awaits him.

Narration creates little opposition, for if it actually occurred and is not pleasing, it is of the past, easily put aside and out of mind. If it is unpleasant fiction, it is also easily forgotten for there is the comforting assurance that it never had existence. Because a great deal of narration is worthless, is not sufficient cause to condemn it all as valueless. Its major value, obviously, is the dissemination and preservation of experiences. Much of which is related, although not harmful to man in the sense that it corrupts his mind or hinders his intellectual advancement, does, however, unnecessarily confound and confuse him. It utilizes his mental powers with thoughts unworthy of the effort expended. Schopenhauer well said, "The mind that is overloaded with alien thought is thus deprived of all clear insight and is well nigh disorganized. This is a state of



things observable in many men of learning; and which makes them inferior in sound sense, correct judgment, and practical tact to many illiterate persons who, after obtaining a little knowledge from without by means of experience, intercourse with others, and a small amount of reading have always subordinated it to, and embodied it with their own thought."

We justify the custom of narration of fact because of the advantage it affords of having experiences without the necessity of personal participation. This permits us to be duly warned of possible unpleasanties or calamities and then the experience of another may suggest to us a new course of action and perhaps a higher personal ideal. Life would indeed be more miserable and fearful than it is, if we could not profit by the experience of others, or if we all had to conclude that our own intimate, limited experiences were the end of human accomplishment and that there was nothing higher.

Narration of actual events has one principal fault. It makes possible the recital of incidents from which no universal ideas can be had, where in fact the conception of the experience differs as greatly as the individuals having it. To recount such an experience, is to prejudice the mind of the reader or listener for the experience related to him robs him of his right of personal realization and interpretation. This evil is more commonly found in discourse on personalities and their conduct. There is no greater diversity of conception than that arising from an experience with another human. An individual may rise to fame on one interpretation of his personality or conduct and upon another fall into disrepute. Experiences of personalities should be, if possible, original and free of the probable errors of another's judgment. Since this is not possible of deceased personalities, we unwittingly become the victims of distorted impressions by their biographers.

A narrator of true incidents is but a mimic. He cannot in most instances hope to recite such circumstances as are capable of being reconstructed by his listener or reader, so they may have the experience first hand. A narrator must presume to recollect every detail which

he believed contributed to the experience he had, and hope it is sufficient for another's understanding. The soldier on the battle field who is emotionally wrought by all he sees, hears, and feels, mentally registers much at the time which he is not conscious of, yet it contributes to his emotional state and his reaction to his environment. Afterward, his attempt to relate the occurrence is founded on what he can actually recall. The recollection of the experience may be insufficient to arouse a similar appreciation of the event in his listeners or readers. If the expressed idea cannot produce like sentiments in the recipient, its mission has failed. Were every narrator of actual events so realistic in his portrayal as to dominate the consciousness of his listeners and cause them to be oblivious to all else but the narration and to appreciate the circumstances as intimately as if they had participated in it, the narrator would have accomplished nothing if the narration did not provide an object lesson.

Every narration, except certain types of fiction, is of past events. The past can only be relived as the future. If that which is of the past has no elements in it possible of the future, of what avail is it to relate it for it but burdens another's mind unnecessarily. The errors of the past, if they be such, are determined only by comparison. That which the past is compared with must have certain similar characteristics and must have been proven right before the past can be in error. Mere difference, for example, between past and present events is not sufficient for considering the present proper and preferable. We should confine ourselves, therefore, to two types of narration of fact. The first, the narration of those events which have advanced mankind. In them will be found principles and acts worthy of emulation. It is to our advantage to study them for oftentimes their unique combination of circumstances may be employed in the future with profit. The second type of narration should be a recounting of those occurrences which were disastrous to man and in the light of present knowledge were committed in ignorance. It is patent that knowledge of how to avoid a wrong course of action by man is necessary whenever pos-

sible. This seems to suggest that we omit narrating any actual events which do not teach a lesson of caution, a right principle, or proper course of action. It is realized, of course, that every event does not immediately reveal its true nature and what even a century later may seem to have been an occurrence not worthy of recital, by the perspective of still greater time, may be disclosed as a momentous step in the advancement of mankind. It may be inquired, how can we now select events for narration without risking omission of those which by the greater vision made possible by time, may become of consequence? For example, at the distance we are, in point of time, from the conquest of the Far East by Alexander the Great, we can easily realize the effect it had in advancing civilization and culture. It is safe to say, however, that those who participated in the conquests had no such far-reaching vision and would not have narrated it for posterity as an example for furthering civilization. Obviously, if all that occurs is narrated on the assumption of future importance being attached to it, we will continue to have what we experience today—a conglomeration of tales through which the mind must wade to reach higher ground.

Every human act is intended either as a continuation of the prevailing customs, therefore routine in effect, if not method, or has as its ultimate end, a departure from the old and an introduction of the new. The recital and chronology of past events which were but custom, today obviously further us not at all, as we are beyond them. To ascertain whether we are beyond them or not, it is but necessary to compare those incidents of the past which were intended as a departure from custom or by chance resulted in such with the customs of today. Thus, for example, it is not necessary that we know or burden ourselves with all that occurred during a period in history, if all that transpired at that time was similar in nature and purpose. It is far more important that we be familiar with the events of transition from that period to another. When we are aware of change, it implies that we know what preceded as well as what followed. One cannot narrate a change without revealing that. We state with reservation,

therefore, that we should only narrate those human events which were intended as departures from custom, whether they attained that end or not. In the cause of the failure or success lies the importance of the event to he who learns of it. The weaknesses which accounted for the failure, or the virtues which resulted in its success are object lessons. Our reservation exists because of the fact that an event may not have been intended as a departure from custom, an advancement or retrogression, yet by force of circumstances may have so resulted. We must say, then, that narration shall also include as worthy of recital, those events which altered custom by circumstance, even though they were not so intended. Such an event wins recognition by its accomplishment, whereas those planned as departures from custom win theirs by their inherent purpose, whether they succeed or not.

These same rules apply to narrations of natural events. It is those events which mark a change in nature or are distinctive phenomena that should be particularly related. The narration of commonplace phenomena comprising natural events adds nothing new to our knowledge. Although the details of each natural event may differ, if in general they are the same, our knowledge of nature is not advanced so far as a display of her manifestations is concerned. It is not meant by this, that common phenomena should not be analyzed and the reason thereof determined by science, but it is meant that such reason being eventually known, the recital of the mere events becomes inconsequential. These principles also apply to narrating events in our own lives. How does another actually benefit by learning of incidents in our life, whether of one day or thirty years ago, unless the experience be not only different in detail, but in its fundamentals? If it is fundamentally different, whether it was planned to be or by coincidence, its value is only that difference. By comparison our listener or reader may formulate an opinion as to the value of the incidents, the accuracy of our reasoning, and the propriety of our action, and accordingly, profit by it.

What of fiction — those imaginative past events? Having no foundation in fact, is it to be considered a worthless



form of human expression? The particular value of fiction is that it incites others to unaccustomed action and frequently stimulates the mind as well as adding to the vocabulary, if it be good literature. Many individuals have permitted their thinking to become routed into a fixed channel by their habits and occupation. Their power of mentally creating, their faculty of imagination become nearly atrophied. They lose the means of even changing the details of their thought, the world becomes drab, monotonous, wearisome. Most fiction permits them momentarily to experience a life not different perhaps than some humans elsewhere have experienced, but different from their own personal experiences. Such experiences are apt to become incentives to change the course of living and sometimes such change is neither beneficial nor commendable. If the fictional experiences are similar to what has occurred in fact, mankind has profited little by their telling, unless it be a momentary relief from the irksome sameness of one's own life. Such benefit is like that of an opiate—it relieves pain, but does not correct the irritating condition. Fiction, on the other hand, may be of original incidents of which there is no parallel in actual experience. Yet, if it is impossible of performance and outside the bounds of reason, its only benefit is entertainment, for it would even be lacking in an incentive to action, such action as the recital of actual fact might incite.

When one concludes from his experiences and in expressing his conclusions engenders that action in others which will result not alone in new incidents, but new ideals and new concepts, he has graduated from the class of a narrator to that of a speculatist. The speculatist, like the narrator of actual facts works with events that have transpired, but he differs from the latter in that he does not merely transmit them, but proposes an improvement on them. The final end of what he proposes is not merely a new assembly of what has gone before, but instead a higher and better result. Thus, the speculatist hopes what he expresses will be eventually possible of realization,

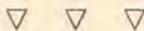
and will not be a mere repetition of what has gone before. The speculatist is aware that a future which is a repetition of the past is not a real future in the sense of advancement, but merely a revival of the past—a sort of confirmation of what has gone before. If, for example, we find existing in a modern government the same mistakes, the same wrong actions as accounted for the fall of Rome, wherein have we advanced for all the change of politics and form of government?

Not alone shall we be the type of narrator approved above, but of still greater importance is it that we also be a speculatist. The power of speculation arises from the ability to place in sequence narrations, to classify them and draw from their differences those fine shades of meaning which account for those imaginative experiences which are considered creative ideas, and which benefit ourselves and society. We should entertain only those narrations which to us are new in their essence. Knowledge of incidents, we reiterate, which differ, yet repeat fundamentals, are worthless, for no progress has been made. These speculative conclusions, these new concepts of our own reason constitutes our opinions. It is not sufficient to recite the opinions of others, for then we are but the narrator again. The opinion of an authority should be related in preference to our own, only when it exceeds ours in accuracy or logic. Our own opinion, if it be original, and sound, is worth more than the opinions of the world's greatest men that have gone before, for their opinions have served their purpose. They have incited man to action, attained an end, whereas every new and worthy opinion is a potentiality in which there is an unlimited possibility to exceed what has been accomplished.

In conclusion, we are, the majority of us, too inclined toward narration and too little toward speculation, and further, even our narration is not generally of the type which is most beneficial, as we have shown. We mostly believe that speculation requires more mental effort

and therefore are not inclined toward it. Although speculation does require more effort, it produces by far the most satisfaction. The speculatist realizes at all times that he is attempting a creation.

His accomplishments are his own, and he need not, as the narrator, reluctantly admit, at least to himself, that he is but the agent of another's thoughts, or the relator of experiences.



Future Masters and Leaders

By FRATER HARVEY MILES, F. R. C.



SI PONDER over the decade just past and recall to memory many of the Rosicrucian students who have passed on to the Higher Initiation called transition, or changed their courses of study and are delving into some other adventurous fields

of learning, my thoughts go out to the young aspirant on the Path who is just passing through the Neophyte Degrees and entering into the Postulant work. His soul is aflame with inspiration and he is aspiring to Mastership; he is determined to become a great healer and mystic; his wish is not only to relieve physical suffering, weakness, and disease, but to help the more unfortunate human souls rise out of their present material bondage and express a lighter heart, a cleaner spirit, nobler thoughts, and have a better comprehension of their own problems in this incarnation.

Our younger students often read and hear of many tests and trials that await them as they progress through the degrees and many of them wonder just what these obstacles are that they must overcome before attaining the goal of Mastership. Hundreds of our Fratres and Sorores write us, wondering whether or not the Masters here at the Supreme Temple are testing them for their future work, and they are very anxious to know how they are standing the tests; so when they pass from de-

gree to degree without difficulty, they feel as though they had passed the test successfully until the REAL TESTS come UNANNOUNCED, UNES-CORTED by any Master, and catch the brother or sister off guard. This, then, is the time when one must gather all of his mystical resources and reflect upon the past studies and initiations—recall what has been taught him in the weekly monographs and what he has received through inspiration and meditation.

We wish to impress upon the student's consciousness that the examination of one's inner development does not come from any personal Master any more than one receives things from a personal God. Life alone provides the tests and trials and many of our Fratres and Sorores have come to realize the great truth of this statement in the last five years of their association with AMORC. Throughout the degrees we are constantly warned of loopholes and gaps in our present incarnation and we are given instructions how to meet these undesirable situations. They are part of our initiation through this present cycle and constitute part of the development of personality and character. The manner in which this character develops depends on how we master the tests and trials that confront us.

Let me explain: We have learned that THOUGHTS are definite vibrations of force generated in the human body and projected into space by the will or the mind. We know that thoughts are both positive and negative, or constructive and destructive. We are



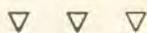
taught that if we radiate thoughts of peace, harmony, love, and brotherhood, that there are vibrations of a constructive nature leaving our aura and psychic self. We know that our thought vibrations will find response in exactly that medium or field of consciousness which is in attunement with our constructive thinking and peace, love, and harmony would prevail. We also are conscious of the fact that if we give off, or radiate, negative or destructive thoughts, they will find expression in their corresponding elements.

Now, when a condition arises that you do not quite understand, but seems derogatory to your spiritual enlightenment and appears detrimental to your welfare, your material tendency is to think **THOUGHTS** of a negative nature affecting this foreign condition, instead of reflecting on your studies and realizing that these negative thoughts are only going to meet with opposition and manifest war — a war of a psychic nature that will very soon express itself materially. There is that type of member that has a tendency to get all excited and very much upset over the fact that another member did not happen to speak to him or her on such and such an occasion, and he immediately sets into activity or mental process a negative thinking and germination; such as, "Why doesn't she speak to me?" "I suppose she is vexed about something. I wonder if I have offended her. Perhaps she thinks she is better than I. Since they have a new car they never come over," and a thousand other mental gymnastics will play upon his nervous system and he will continue thinking in this manner until he has created a condition around himself of a negative nature which may find response in the other party's aura at their very next meeting and thus materialize a very unpleasant, inharmonious vibration between them, reflecting not advancement and progress but recession and depreciation.

It is impossible for persons of this attitude to advance beyond their present status until they change their process of thinking to positive, constructive thoughts, creating peace, harmony, and good fellowship throughout mankind.

Now this is just one of the simple tests that life provides for developing character and personality and when one fails in these simple trials of life, we cannot expect much from him when it comes to the greater tests of the soul. We have thousands of students in AMORC between twenty-one and thirty years of age and it is the minds of those Fratres and Sorores that we especially wish to reach with this message. It is inculcated that the **CONTROL OF YOUR THOUGHTS** is the fundamental step to mastership of self and it is the control of your thought that will bring you success and all that goes with it. Your thoughts are individual segments of soul force and the greater you develop and expand as a constructive soul, the stronger and more powerful will be your thoughts.

Whenever you are confronted with petty problems, such as we have described, immediately realize that there may have been a misunderstanding and direct the thought out from yourself that it is your intention to right that misunderstanding and correct the error that may have been. Direct thoughts of power, health, and peace of mind; maintain equanimity at all times, and you will be on the path to self-control, attainment of power; and peace and happiness shall dwell in your heart, and bear in mind that the Neophyte in this decade is the Master in the next, provided he applies his thoughts to life's problems constructively and in a manner that will help maintain peace and harmony in his individual life and assist in the perpetuation of the brotherhood of man.





THE PRISON OF SOCRATES

The above photograph is mute evidence of the intolerance displayed centuries ago toward those who dared oppose public opinion and conventions with new conceptions. Today, however, as in 399 B. C. when Socrates was condemned to death, men risk their lives and fortune by challenging the old and accepted thought.

—*Courtesy of The Rosicrucian Digest.*

Let There Be Light!



Stone tablets and grotesque figures graven in smoke-blackened walls of naturally formed grottos, tell the story of the coming of **light**. They depict that early time when man first stood upright and gazed with awe upon the phenomenon of the fiery ball in the Eastern heavens—the sun. With the advent of fire, its warmth and added hours of wakeful leisure, came meditation and **inner light**. Even today there is an enchantment in watching the flickering of a candle flame or the darting tongues of the open hearth fire, that seem to call our soul forth in communion with the infinite.

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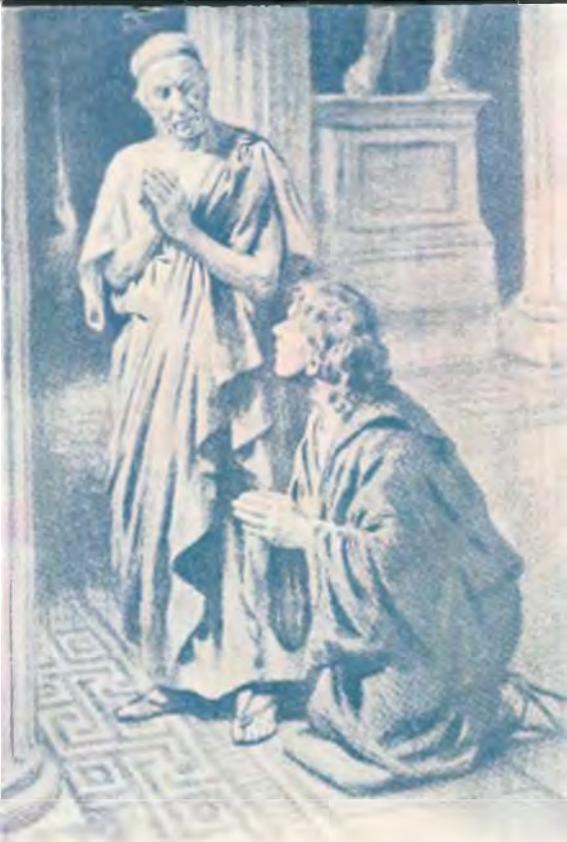
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