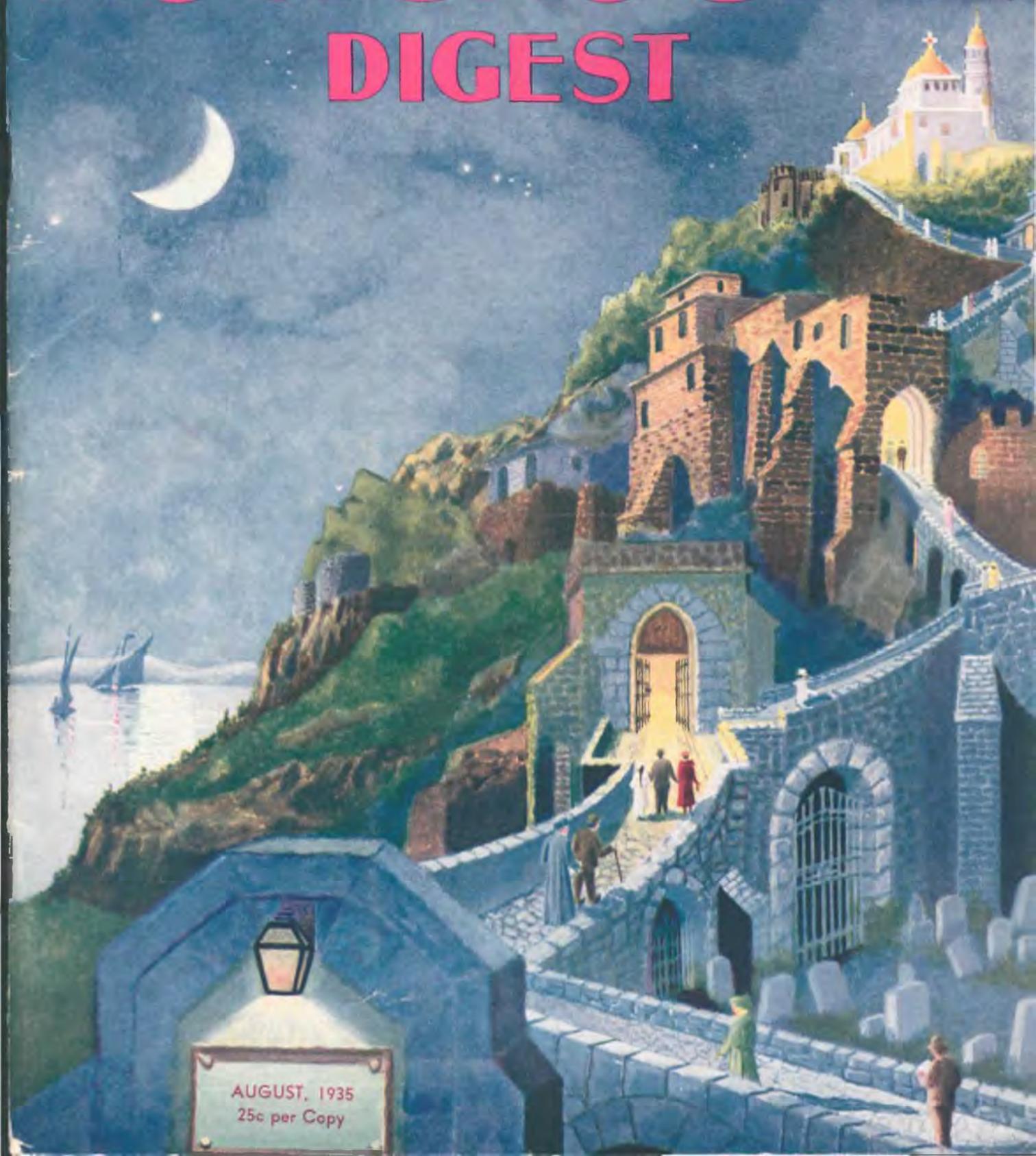
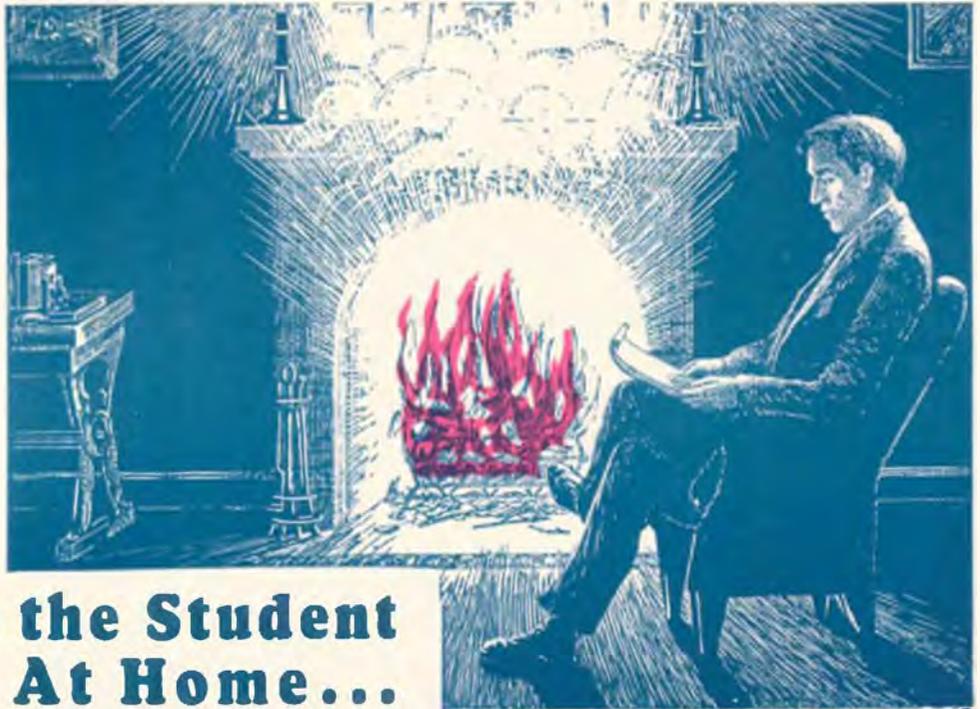


# THE ROSIKRUCIAN DIGEST



AUGUST, 1935  
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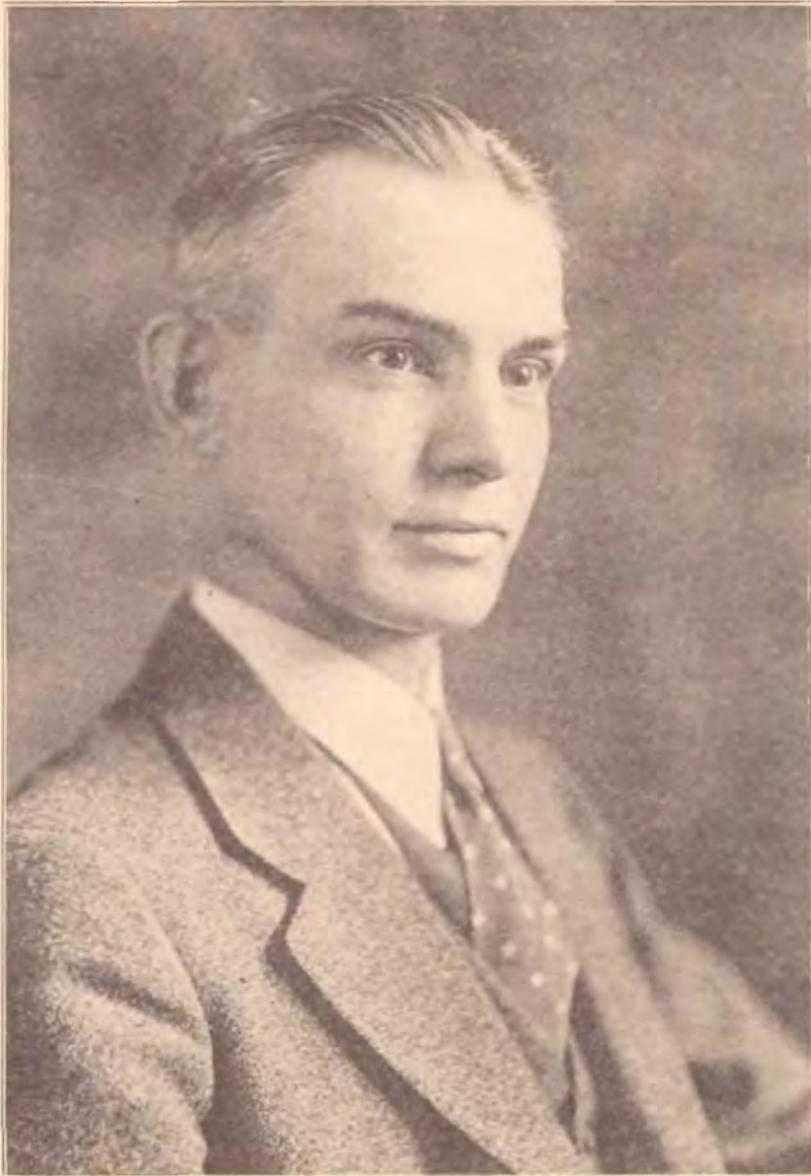


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COVERS THE WORLD

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

Vol. XIII                      AUGUST, 1935                      No. 7

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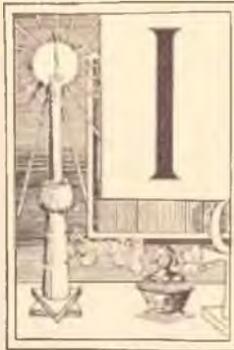
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**THE ROSICRUCIAN ORDER—AMORC**

ROSICRUCIAN PARK                      SAN JOSE, CALIFORNIA

THE  
THOUGHT OF THE MONTH  
DISTURBING THE PEACE

By THE IMPERATOR



**I** THINK, sometimes, that the month of August represents one of the most outstanding monuments to the spirit of disturbing the peace that one may find anywhere in history. There are so many in the world who get much enjoyment out of

disturbing the peace and tranquillity and the orderly progress of affairs that I should like to dedicate the month of August to them as a memorial.

Until the Emperor Augustus decided to make himself famous through meddling with the world-wide affairs and upsetting the system and order of peaceful living, the seventh month in the Julian Roman year had been known as Quintilis or "July" in honor of Julius Caesar. Not to be outdone by Caesar or anyone else, Augustus created a new month and officially ordained that it should be known as August. We do not know precisely how greatly this very serious change in the calendar disturbed the peace of the business and social world at the time, but we do know that it upset the calendar and has caused an endless amount of disturbance and inconvenience in the minds of research workers who have to deal with events just preceding and following this creation of an artificial and fictitious month.

Of course, a great many persons in the past have changed our calendar in regard to months and others have changed it in the numbering of the

years, and even today there are advocates of another great change whereby the year will have thirteen months instead of twelve. Whatever benefits may be derived from such changes are certainly more than offset by the very serious disturbances that are created and everlastingly maintained by such meddling with universally accepted institutions as the calendar.

Looking through the month in retrospect, we find a number of interesting facts that give us food for thought during this warm period of the year.

By an act of Congress in 1789 the United States War Department was created on August 17. We may look upon the War Department and its military activities as meddling or as constructive, according to our spirit and light, but in general, the War Department has proved to be a protection and a protective system for all reliable and honest citizens and even for those of foreign lands who are visiting with us.

A few years later, however, in 1807, on the 11th of August, Fulton's first steamboat made its first voyage. Amid much ridicule and with many sarcastic remarks directed at him, Fulton proudly displayed the result of his work and demonstrated a constructive application of some of nature's laws. He was not the first to devise or invent a method of utilizing steam for propelling, nor even the first to make a mode of a boat to move in water by means of steam, but he did create a very practical and useful application of the idea. Which of the two great inventions falling in the month of August—the creation of a War Department and the demonstration of a steamboat—contributed most

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to the good and welfare of humanity and added to the glory of the nation, is something for each individual to decide.

We note also that the next day, August 12, is celebrated and famous for Mr. Edison's invention of the phonograph, 58 years ago. Certainly, this was an invention that has contributed not only to the practical and scientific affairs of life, but to the happiness of mankind so greatly that it makes the month of August important in the calendar.

On the 19th day of August an eminent Rosicrucian, famous for his mystical investigations and writing as well as novels, passed to the Great Beyond. It was the day of the transition of Honore de Balzac in 1850.

Those who are interested in genealogy and in personal history may be glad to know that in the year 1857 on the 18th day of August, the first child of English parents was born in America.

On the 24th of August, 1572, St. Bartholomew Massacre occurred and this marked a transition point in the history of nations and peoples that is often overlooked in its real significance.

Twenty-nine years ago on the 28th day of August the first Esperanto congress was opened in Europe. Esperanto, too, is an artificial creation on the part of man and an attempt to modify man's habits. But it was not a vainglorious thing like the naming of a month after one's self and the upsetting of a calendar. It was an attempt to further the idea of international and world-wide brotherhood through the creation and maintenance of an international language—a tongue which all peoples of all nations could write and speak and understand. The big idea back of Esperanto was that its universal adoption and use would be the first step toward the breaking down of the distinct differences of customs, habits, speech, and thought which were responsible for the continued warfare between peoples and nations. While Esperanto is a very widely used and useful auxiliary language, and while it may have failed to become in every sense an international language, it did bring to the consciousness of man the need for a language that could be understood by those living in every clime. The result of the agitation on the part of Esperanto may or may not be responsible for the fact

that French became an international language for many years, and now English appears to have taken the lead, for no properly regulated store or commercial institution in any part of Europe fails to have one or more English-speaking clerks or associates ready to transact the company's business with English-speaking persons, while hotels, railroads, and other places of wide contact have their English interpreters constantly busy.

From this great idea, born in the mind of the Russian who created Esperanto, we derive a good thought for this month. Not only is it true that when peoples of different nations can get together and talk freely in an understandable manner with one another will many of the differences that lead to disputes and quarrels disappear, but when certain universal literature in one language can be disseminated among all nations and when all of us can read and understand the problems, ideals, and desires, and wishes of those in other lands, we will begin to think alike and to have a more sympathetic appreciation of the human characteristics in all races of people, and this will lead to the first essential step in the unifying of nations and the doing away with war through misunderstandings.

When men and women throughout the world begin to think alike they will comprehend alike and act alike. There will be unity in thought and unity in action and this will lead to cooperation. It has been said by philosophic minds that we dislike or hate persons only because we do not understand them, or that we disagree with the ideas of others simply because we cannot get their view-point. Certainly that which interferes most definitely today with the cooperative action on the part of those that should form a universal brotherhood will be done away with when we can begin to think alike and act alike. Esperanto has been useful and its utility has tempted others to create various substitutes for it as an artificial language, and today there are many modifications of this linguistic idea, but the fundamental idea back of it all is growing stronger and greater all the time. This is truly a link in uniting the children of the world into one great human family.

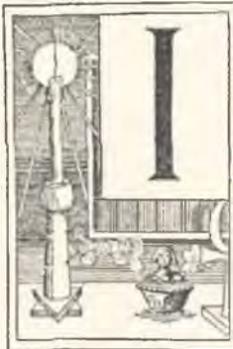




## The Secrets of Symbols

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

*An address intended to be given at the 1935 Rosicrucian Convention by Frater Marx, who passed through transition as a result of an automobile accident while en route to Rosicrucian Park, San Jose.*



IT IS impossible for direct language to fully and completely express idealisms. If direct language answers to the immediate needs of man, nevertheless, it is insufficient to present in one great ensemble an idea with its developments, its corollaries,

and its analogies. As sentiments and passions are best described by what may be termed a language of its own, which appeals to the inner qualities of mankind, such as music, painting, and sculpture, so are metaphysical ideals better developed and more completely understood through allegories, and material figures known as symbols. In every idea expressed either by speech or by writing, it is necessary to consider the form, and the prime motive, the letter and spirit, the material envelop and the spiritual essence, or what may be better termed the exoteric and esoteric sides. Direct and precise language can expose a thought, but in its most exter-

nal and incomplete form. The bulky, refractory nature of Western tongues, combined with the rigidity of our alphabetical system of representing not ideas, but *sounds*, prevent utterly the essence of thought forcing its way through the mere series of words which constitute what is called a grammatically constructed sentence.

This the ancient Mystics of the Oriental nations understood perfectly well, and therefore gave to their speech a broader reach; not only have their words a literal and strict signification, but also, and mainly in a figurative sense. They richly imaged their language and spoke in apologues, fables, and parables, thus guiding the meditations of their hearers to an inexhaustible source of esoteric and scientific applications. Further writing as well as speech was imaged and the Egyptian Masters gave three principle interpretations to their graphic characters. Besides their phonetic value, these possessed also a symbolic or hieroglyphic, and a sacred or hieratic meaning.

One single word of the sacred tongue, Hebrew, contains within itself an inexhaustible subject of meditations which could not find place in volumes

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written in our direct, mathematical graphic characters, meaningless signs strangled in the vise of a barbarous orthography and a tyrannical syntax. To understand the teachings of the Masters and to perpetuate ancient wisdom, recourse to their secret symbolism is necessary. It was, besides, the primitive language of mankind.

Let me illustrate by quoting you the first three verses of the Bible: "In the beginning God created the Heavens and the Earth, and the *Earth was without form and void*, and *darkness was upon the face of the deep*, and the *spirit of God moved upon the face of the waters* and God said let there be *light*, and there was *light*." Here is a statement that contains within itself all the forms of creations or studies of cosmologies. A volume could not do justice to the secret symbolism contained in these first three verses of the Bible. To those familiar with the teachings of the Masters, and who can read the idealisms contained in the words used, a beautiful esoteric construction is obtained. The word God itself in its symbolic form is made up of three mystic initials of words that are from an ancient language: "G" stands for *gomer* or beauty; "O" stands for *Oz* or strength; "D" stands for *Dabar* or wisdom. Beauty is the *soul*; strength the *body*; wisdom the *personality*—the triune composition of the Deity and its component symbolisms in man.

If we use the Hebrew name for the Creator, which is Jod-he-vau-he, or Jehovah, and analyze the symbolism contained in this name, we find, according to mystical numerology, that it equals the number 8, for Jod is 10, he is 5, vau is 6 and he is 5 which total 26, 26 reduced to one number equals 8, and 8 is made up of a cryptic form of two circles, one placed on top of the other. The macrocosm and the microcosm.

Here in symbolic language we find an attempt to give an idealistic conception of the Creator, as Beauty, Wisdom and Strength. Moral Power, Material Power, Spiritual Power. You will note always the combination of triune conceptions, for without the use of the Triangle there can be no presentation of an abstract idealism into an understandable concrete form.

*Two Hundred Forty-seven*

The next verse: "The earth was without form and void, and darkness was on the face of the deep," expresses a symbolism that is interpreted likewise in an idealistic manner. There had as yet been no separation of the microcosm from the macrocosm, for God had not as yet begun creating, hence there existed no necessity for a separation of the earth plane from the Cosmic. It is to be noted that the verse in Genesis specifically states "the Earth was without form and void", no reference is made to the Heavens being chaotic. This, therefore, answers that question so often propounded by students of metaphysics, "If there was chaos at the beginning, when was the real beginning?" We, as human beings, are not concerned with a man-made beginning, for that would be trying to measure infinity, and as infinity has neither time, beginning, nor end, it is an abstract thing, for which no language has yet been formulated to express such an idealism. The Earth, however, is finite, and can be expressed in a concrete manner.

The next verse reads: "And darkness was on the face of the deep, and the spirit of God moved on the face of the waters, and God said 'let there be *light*' and there was *light*.'" Here is another secret symbolism that reads to the initiated the fact that until darkness had been expelled by the word of the Creator, the representative of the all-soul (light), the earth was a useless creation. We must remember that this light is not to be considered a luminary, for in the fourteenth to eighteenth verses a concrete definition is given of luminaries. Light, as shown in the third verse of Genesis, is that idealistic, mystical, abstract thing which man has named the *soul* the representative of the *Creator*, without which nothing exists.

Thus in triune revelation the first three verses of Genesis stated in secret symbolisms when interpreted correctly is not only religious and scientific, but interferes with no fundamental belief ever postulated by thinking mankind.

A great secret symbolism is likewise contained in verses 26 and 27 of Genesis, "Let us make man in our own image, after our likeness, etc." "God created man in his own image, in the

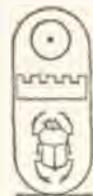


image of God created he him; male and female created he them." There is a vast idealism in these two verses that has to do with many of the postulations of the Rosicrucians. Let us analyze what is meant by these symbolisms *same* and *likeness*.

I mentioned that the word God is composed of an idealism of *beauty*, *strength* and *wisdom*. *Beauty* is the soul, for without this nothing can manifest. This is only loaned to us, and by its manifestation we are living beings, we can neither improve or impair it, it is the divinity that resides within us; it is the basis of Rosicrucian ontology. *Strength* is our physical bodies, for without such a vehicle we would have no means of revealing ourselves to others in the present stage of evolution. This body is given to us by our parents in a mystical manner. It is properly called by the Rosicrucians the temple and as such we are to nourish it and care for it to make it a proper place for the divinity to reside within. It is both negative and positive; the negative elements coming from food and water, and the positive elements from breathing and thinking. *Wisdom* is an idealism which has to do with the third part of the triangle which forms man, our personality. This is our sole purpose to develop so that we may truly claim we are an image or a likeness of the Deity. All the teachings and efforts of our Order has been to help man create and perfect this personality, so that it may become a true factor in the triangle of *soul-body* and *mind*. Man in concrete language calls this abstract thing *personality*, character building. Thus we must accumulate wisdom by our own desires and free-will; and the greater our idealisms urge us to perfect this personality to become like unto the Creator, the greater our strides to the acme of the human race—mastership.

We could continue indefinitely on the secret symbolisms in the Bible, but there is likewise another view-point to take on this subject of secrets of symbolisms. Let us now turn to the Middle Ages.

It is by no means an easy task to sum up in any brief form the general opinions, philosophical and scientific, of a scholar of the Middle Ages. While it is true that scholarly opinion was indeed,

on the whole, at any one time more uniform than it is now, because of the all-controlling influence of the Church, yet in those times many men had many minds. There is, moreover, another difficulty; we do not always know what men thought. Our own clear and accurate technical vocabularies within the fields of philosophy and still more of science, are the products of a slow evolution, and on the whole modern. The Ancient world and the Middle Ages did not, in general, think clearly because both lacked words to think with. Whoso in his day broke through the limitations of his thinking, had no way in which to explain to himself or to his own generation or posterity. We would be entirely in ignorance of what were the real opinions of many great thinkers of former times, if it were not for the great thoughts expressed in symbols. These symbols were used due to the lack of words in the expression of original ideas, and here lies the great secret of symbols. For students in their writings, unless they were initiates of the same Mystery Schools, came to quite opposite conclusions in their views. Even in those rare instances when great figures of the past saw their idealisms in the same form in which the questions come to us, their answers do not fit into our mental background; they could not state their results in our forms of words.

Thus in Egyptian symbology the Masters expressed the *soul* as the BA; the *personality* as the KA, the KHU as the *spiritual intelligence*; the SEKEM as the *vital power*; the KHAT as his *physical body*, and the AB as his *heart*. Mankind even today, unless he knows the interpretation of these cryptic representations of idealisms, confuses this picture writing with something entirely different from the intention of the Masters. Yet in these secret symbols are contained as profound an understanding of the structure of man as has ever been postulated in modern times. In fact, most of the researches and Cosmic revelations that come to us from Ancient times would have been lost and confused if it had not been for this secret symbolism. Not only was this secrecy maintained in the written language for those who proved themselves worthy, but there was, as stated before, no suit-

able words coined to translate these abstract idealisms, so they had to be expressed in symbols, either written or spoken.

Let me quote an example: No student of our ancient churches can fail to have noticed how frequently animals and other representatives of natural history are painted or carved therein. The question naturally occurs, are these sculptures or paintings mere grotesque creations of an artist's fancy, or have they some meaning which patient investigation will discover for us? It has only been lately that a satisfactory answer to these questions has been discovered to the artistic and scientific world; though our Order always knew that these carvings were not merely freaks of fancy.

It was quite by accident that this link of natural history of the Middle Ages was discovered, and which is contained in books called *bestiaries*, which can be found in any great library and can be studied by those who have the patience and requisite knowledge. Let us first understand what a typical bestiary is like.

A bestiary may treat of about thirty or forty animals and birds, real or mythical. It may be adorned with illuminated miniatures of each animal treated, and will give a description of its supposed habits and appearance. Again the writer may have some tale to tell about the animal. But last, and not least, for this is the prominent feature of the bestiaries, are given the religious and moral lessons which the animal's behavior can teach.

Few books have entered more than the bestiaries into the common life of nations. Hence we can understand that the sculptor who is beautifying a church was not slow to use such familiar material. In thus laying the bestiaries under contribution, the builders of a church would be able to carry out an important object—the instruction of all future worshippers. The priest was there to instruct through the ears of the congregation, while the sculptures, would instruct still more effectively through the eyes. No less an authority than Horace spoke of the eye as a medium of instruction, and what is still more important, all modern teachers agree with him.

Two Hundred Forty-nine

The original bestiary, generally called the *physiologus*, was produced in a far less scientific age than ours. No one knows who wrote the *Physiologus*, and there is no clue to be traced from the title, which simply means "The Naturalist". But owing to its doctrinal and linguistic peculiarities, it has been assigned to an Alexandrine source. Authorities have shown that the majority of the animals mentioned in the bestiaries are to be found in Egypt, or may be seen there occasionally. Alexandrine philosophy, scholarship, and theology had many peculiarities. Some there were who tried to combine and reconcile the teachings of the Greek philosophers with the teachings of the Christ. Others again interpreted the Bible, and even the natural history of the Bible, in a more mystical and symbolic way. The result was that the plain literal meaning was discredited. When current methods of natural history came in contact with the current methods of biblical interpretation, the latter were misunderstood. The *Physiologus* was produced by these two tendencies combined. The translations of the *Physiologus* entered into all popular literature of Europe, and so it came about that animals from the East were represented in the churches of the West, for the purpose of instructing medieval congregations.

We can thus safely say that the secrets of symbols are in fact nothing more than ideas of expression, due to the intellectual limitations in words. So we must be very careful when we read the works of the Ancients and the scholars of medieval times. We should not altogether think they believed in all those strange animals such as dragons and centaurs, and gave to not only these but to common animals like the lion, the lamb, etc., attributes which we know they do not possess. They were only expressing *ideas* in a symbolic form. Thus when we read in Job XII:7, "Ask the beasts that they shall teach thee, and the fowls of the air, that they shall tell thee." it is not to be taken literally, but in the symbolic form intended by the great Mystic who was author of that Book of the Bible. We are simply trying to be wiser than the Masters, if we do not learn from the fowls of the air, and the lilies of the field.



The expressions of thought not alone in symbolical form but also in picture form, have given more lasting impressions than could have been accomplished by hundreds of books. One wonders as he reads the Bible, both Old and New Testaments, at the many references of animals therein. Possibly the ass is mentioned at least fifty times in the Old Testament, yet if you will study the majority of the references, you will see that it is always intended to bring to your realization the idea of endurance. Buddhist sages counselled their disciples to take pattern by the *humility* and *patience* of the Ass. When reference is made in literature and art to the bear, more especially in discussing with evident relish the contents of a hive of honey, an interpretation was meant that many a man has been lured to destruction by bodily and sensual delights. We have a reference in Psalm LXXX:13, where it is said the vine brought up out of Egypt, that "the wild boar out of the wood doth root it up, and the wild beasts of the field devour it". This is simply an expression symbolically made that the power of evil is trying to uproot and destroy the power of the Creator. The fox is presumed to ensnare the unwary fowls by pretending to be dead, here is a symbolism of the unwary persons who love corrupt things, and who will, if not careful, lose their own souls.

We frequently read of the horns of the antelope, which are so powerful that he can saw trees asunder with them. The horns of the antelope represent the Old and New Testaments, which man is to use as teachings to resist adversaries. The lion is represented in a good and evil aspect in symbolism. The lion was supposed to sleep with his eyes open. This is the symbol of the awakenedness of the Spirit of good, whilst the human body is wrapt in the sleep of death. Psalm CXXL:4, can be quoted in this connection: "Behold He that keepeth Israel shall neither slumber nor sleep." This, of course, is a representation of the good aspect of the lion. The evil aspect is intended when the lion is shown as being subdued by some hero such as Samson or David. The symbolism here intended is the subduing of the passions. We even to this day use the expression "from the lion's mouth".

This is expressive of the symbolism of David in 1 Sam. XVII:35. There is said of David that when a lion took a lamb out of the flock, "I went out after him, and smote him, and delivered it out of his mouth; and when he rose against me, I caught him by the beard and smote and slew him." The lions in which the story of Daniel is so symbolically pictured in their den, has both an evil and then a good aspect.

And so one could continue indefinitely with the symbolisms in the Bible as to animals. The Bible is most certainly the greatest book both mystically and symbolically that has ever been given to man. If we read it literally, we will lose all of its symbolisms, but when we take it verse by verse and see the *Secrets of Symbols* contained therein, we marvel at the pristine knowledge that was conveyed to us by this ancient tale of mankind. We must, therefore, ever search for the idealisms contained not only in the Bible but in all ancient expressions. We do not get very far with understanding any history or science unless we can trace the symbolism of the ideals contained in them.

Likewise we must be always careful that there is a great difference in the modern book and the ancient writings. Our present books, for instance, are first written out in full and then carefully corrected by an author. Next it passes through the hands of the publisher's "copy man", and is again carefully edited. It is then set in "galley" and a proofreader goes over it for mistakes of the printer and author alike. In page proof it gets another revision, and when it is presumably about as right as it can be made, it is cast into plates from which it is to be printed. After that, to change a comma or a semicolon is a costly performance. In addition, there is a copyright law to prevent undue borrowing, while anybody who uses so much as a single sentence of its text puts the borrowing in quotation marks.

Not so before the invention of printing. All books were written out by hand anyway, and it was always just as easy to make changes as to re-copy the old text. Nobody ever quoted. If an author wanted to use old material, he simply copied off what he liked, left out whatever he did not like, and altered

that which he preferred some other way. Each new book was made by stringing together parts of as many old ones as the author cared to use, with addition to whatever the writer had picked up himself, variegated with all the misinterpretations and most of the clerical errors of all the authors and copyists that had gone before. Nobody had any conscience about borrowing; nobody had any conscience about making alterations, omissions and interpretations of borrowed material, and then passing it off as original. We commonly dwell on the copyists' errors in old manuscripts. We too often ignore how much of the old manuscript is what we would now call a deliberate forgery.

All really ancient works, therefore, are essentially secretions. They start with a nucleus and grow slowly by additions, as one scribe after another recopies and re-edits the first. Commonly the accretion around one nucleus fuses later with the accretion around another; these in their turn fuse with a third, fourth and fifth, until it becomes most difficult for the expert to disentangle the several elements. But disentangled they must be, else they cannot in modern times be used for scientific data or history.

This will account, in the main, for the two versions of Genesis. There is the Elohist version and the Priestly version, and it is only when we separate the symbolism contained in both versions that we can reconcile the two narratives, and the truths that are revealed. If we take a literal translation of these two narratives, we become confused, but when we see with a clear vision, our eyes are indeed opened to the mystical tale told in Genesis.

The mystic has ever put his thoughts into secret symbols, which we call picture writing, and how much better it would be for the student if this procedure were more common even today. A picture that represented an *idealism* could never be misunderstood for anything else, for when a Rosicrucian student sees the triangle with the base in a certain position, he immediately knows whether it is a material or a Cosmic manifestation. He searches for the symbolism of the Trinity that the triangle represents, for he knows at once that it represents a completed, perfected idealism. When he sees the astrofigures of the planets such as Venus, the circle above the cross, he knows at once that an idealism of love or beauty is intended; of Mercury, the circle above the cross and the half moon above the circle, he realizes that intelligence is being announced. Or if he sees a picture of Mars, a cross above the circle, he knows that the mystic was writing about an unfinished state of evolution, for until the cross, the idealisms of man's burdens, are placed beneath the mastership of the microcosm, the one circle, the work of the student has not been completed.

One could continue indefinitely with picture-writing and of its secret symbolism. But the time I have is limited and if I have accomplished but one purpose in this brief talk, that of presenting to you the importance of reading symbols whether it is in speech or in writing, I will have rendered the service of directing your studies into a pleasant path of learning, one that will be productive of unfolding much of the Secrets of Symbols.

### SOUVENIR CONVENTION PROGRAM

An unusually attractive 1935 Convention program was prepared and given to every person who recently registered for the large 1935 Convention in the Francis Bacon Auditorium in Rosicrucian Park, San Jose. This program sets forth in detail the various activities and functions of each Convention day, as well as the titles of the addresses by the different officers and members, and it is something which you will enjoy reading, even though you may not have attended the Convention. It will help you to better visualize this congregation of hundreds of members at San Jose who came from various parts of the world, meeting on the common ground of Rosicrucianism. These very attractive and interesting programs may be had for only 15c with postage paid. Write and order one today from the Rosicrucian Supply Bureau, San Jose, California.





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.)*

### THE SANCTUM AT THE CROSSROADS



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WHEN one travels through various parts of Europe by automobile or wanders by foot into the valleys and up the hill-sides of the rolling country lying between the larger cities, one is impressed from time to time with the crude sanctums that are represented by a sheltered crucifix on a post at cross roads or near

cemeteries. In places where no great church or cathedral has been built and where the simple people of the open lands have no ready facilities for congregating in worship and prayer, the post with its holy significance and its hand-made parts is indeed appealing and affords an excellent opportunity for the sincere to express themselves religiously and find devotional attunement.

Many a prayer has been directed to God pleading in behalf of some sick one, some injured or elderly person at these outdoor shrines. The ground around them is sanctified by the tears that have been shed and by the throb

beats of those who linger there in worship. Coming within the shadow of one of these, each tourist feels that he has suddenly confronted a holy place and that a protection and a call to divine worship and a realization of the spiritual qualities of life appears to be divinely ordained. Perhaps more real devotion and more sincere attunement with God has been felt and expressed at these outdoor shrines than in any cathedral or temple of the world.

But through the Cathedral of the Soul each one of us has the same opportunity but with even greater convenience to lift ourselves up in attunement with God and the Higher Forces and seek for peace and happiness and all the better things of life.

Make the Cathedral of the Soul your sanctum, your Holy of Holies and your place of worship, as well as the place where you seek peace and health and happiness and the blessed privilege of attuning yourself with all of mankind in an uplift of consciousness toward the source of all things.

If you are not a member or are unfamiliar with the Cathedral of the Soul and what it has done for others and can do for you, be sure to secure a copy of *Liber 777* which is free for the asking, and read it carefully.

It matters not whether you are of one religious creed and denomination or another, or of what your doctrines may consist, or how you may look upon humanity and its relationship to the God of the universe. You are welcome to participate in the services of the Cathedral of the Soul in the quiet of your own home, or on the hill top, or in the valley, or on the busy streets, or in your office, or wherever you may be. There is no attempt to convert you from one religion to another or to change in your consciousness the faith that you have in any creed or doctrine. Hold fast to that which has proven good to you but when you worship let your soul rise up in glorious attunement with the Cosmic above you and do not allow it to be stifled or restricted by any of the man-made ideas.

● READ THE ROSICRUCIAN FORUM ●

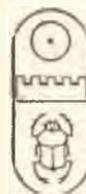


### A NEW LOS ANGELES TEMPLE

Hermes Lodge No. 41 of the AMORC in Los Angeles is planning to purchase, lease, or build a new temple with suitable auditorium where visiting officers and dignitaries may address and meet with members, and with a complete library, and social rooms for gatherings of various nature, in addition to a large Egyptian lodge room.

Many members of the Order traveling around the United States pass through Los Angeles from one end of the year to the other, and Hermes Lodge desires to make the new temple a convenient place for these visiting members to rest and enjoy a few days' contact with the thousands of members in the Southern California district.

We are glad to indorse the plan of Hermes Lodge No. 41 as we have indorsed the plans of other lodges of AMORC which have carried out the same aspirations in the past. Our members in Southern California, therefore, are advised that this plan has our approval, but we warn every member to be sure that any persons who may approach them with solicitations of any kind in connection with this plan are properly authorized and are known as real representatives of our Order and of Hermes Lodge No. 41. Beware of pretenders and imposters! Verify every claim that may be made to you by any representative of the Order. The chairman of the Hermes Lodge building plan is Dr. J. C. Guidero of 679 South Central Avenue, Los Angeles, California.





## The Three-fold Path of Plato

AS EXEMPLIFIED BY THE TRIANGLE

By FRATER HARVEY MILES, F. R. C.



WE HAVE chosen Plato as our theme for discussion tonight, because he exemplifies the true Rosicrucian Mystic in the way he uses the triangle to explain human behavior.

Plato has divided human behavior into three categories — DESIRE, EMOTION, and KNOWLEDGE. He says that desire has its seat in the loins and the sex. He has subdivided his triangle of human behavior and he explains that those in the category of desire are swayed by APPETITE, IMPULSE, and INSTINCT. These powers and qualities are in all men, but in divers degrees. Some men are the very embodiment of desire. They are restless and acquisitive souls who are absorbed in material quests and quarrels, who burn with lust of luxuries and show, and who rate their gains always as naught compared with their ever-receding goals. These are the men who dominate and manipulate industry.

Now in order to find oneself and know how to apply the Rosicrucian teachings to every phase of life and to one's personal problems, regardless of the category of life that one finds himself in, he must first of all be truthful with himself. If he finds himself in a particular realm of evolution, he must accept that as the state where God placed him in order to work out his own Karma and evolve on a higher plane of understanding. And so, if he finds himself closely associated with the category of desire whereby he is swayed by instinct, impulse, and appetite, first of all he must admit that this is his natural home or his natural environment, and that the only way in which he can rise out of this category is to apply these teachings to his particular problem and his particular condition while he is passing through his phase of evolution.

These people who find themselves in this triangle, which Plato has illustrated to us, are generally very excitable, impetuous types. They are at times boisterous and turbulent; they are impatient and often intolerant; they are irritable and restless. They are easily agitated and are covetous. Those who are the very embodiment of desire will go to utmost extremes in order to attain their

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ends. They are lustful and they have a tremendous passion for possession and acquisition. They do not seem to appreciate the rights of other individuals, nor do they ever use *reason* to determine whether others have any rights or privileges. In many cases they are blind to fairness and justice. They see only that which is profitable for them and which will make them powerful in the way of possession of earthly, material things. These individuals carry a tremendous material burden, for everything that they have in life, everything that they seem to have a realization of, is a material, concrete thing. Most of them have no appreciation of art and literature; they cannot understand how one could enjoy a beautiful symphony or the opera. They usually appreciate only that which comes to them through appetite and instinct and impulse—that which has its cause in the loins.

These are the people who so often manipulate our factories, munition plants, cotton mills, shoe factories, clothing industries, the food markets, railroads, etc. Other pursuits of the desire group are: Liquor industry, various gambling institutions, and underworld activities.

Now, emotion has its seat in the heart, in the flow and the force of the blood. It is the organic resonance of experience and desire. Those who respond to this triangle of emotion, which is exemplified by SPIRIT, AMBITION, and COURAGE, are really temples of feeling and courage. They care not so much for what they fight, as for victory in and for itself. They are pugnacious, rather than acquisitive; their pride is in power rather than in possession; their joy is on the battlefield rather than in the mart. These are the men who make up the armies and navies of the world. They are the men who make the flyers, or the air corps, the police departments, the fire departments, the pugilistic athletes, and other sports of conquest.

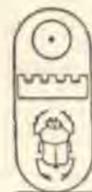
If you find yourself responsive to this triangle of emotion and you are really honest with yourself, you will recognize immediately that the best position for you in life is in some endeavor that gives you an opportunity to express your courage, your inner spirit. You

must find a channel to show valor, fortitude, and firmness. You must find a place in life that gives you an opportunity to demonstrate chivalry, perseverance, and heroism. This you will find in some of the branches of the army and navy service. You must have a position in life where you are a protecting force, or a protecting influence, because that is your natural aptitude. It is your inner feeling that you wish to express as a protector—a fighter. As we have stated previously, you would not fight for something which you would wish to keep and have in your possession, but simply for the desire of fighting in order to win.

These people who are swayed by emotion and who came under this category are those who constitute the brave of the country. They are intrepid, daring, defiant. In their consciousness the word danger does not exist. They are self-reliant and confident. They have pluck and are game. They have a strong heart. If you find yourself in this particular stage of evolution and you know that you must pass through this phase of life and you want to apply the Rosicrucian teachings, do so in one of the fields just mentioned, and make yourself a better protector of humanity, for that is what these people really are. These emotional types are always in the front line of fire, protecting those who are producing food, clothes, and the necessities of life for the people who are the guiding lights of the universe—those who come under the triangle of knowledge.

Plato's triangle of knowledge, which is THOUGHT, INTELLECT, and REASON, consists of the few whose delight is in meditation and understanding, who yearn not for goods nor for victory, but for knowledge; who leave both market and battlefield to lose themselves in the quiet clarity of secluded thought; whose will is a light, rather than a fire; whose haven is not power but truth. These are the men of wisdom who stand aside unused by the world.

Plato explains this clearly when he says: "Unguided by knowledge the people are a multitude without order, like desires in disarray. The people



need the guidance of philosophers as desires need the enlightenment of knowledge. Ruin comes when the trader, whose heart is lifted up by WEALTH, BECOMES RULER, or when the general uses his army to establish a military dictatorship. The producer is at his best in the economic field; the warrior is at his best in battle; they are both at their WORST in public offices, and in their crude hands politics submerges statesmanship, for statesmanship is a science and an art. One must have lived for it and been long prepared. Only a philosopher-king is fit to guide a nation. Until philosophers are kings, or the kings and the princes of this world have the spirit and power of philosophy, and wisdom and political leadership meet in the same man, cities will never cease from ill, nor will the human race attain the perfect state.

"In the perfect state the industrial forces which are led by desire, would produce but they would not rule. The military forces which are led by emotion, would protect but they would not rule. The forces of knowledge and science and philosophy would be nourished and protected and they would rule."

As Rosicrucian students you should find yourself swayed principally by this triangle of knowledge, which consists of thought, reason, and intellect. You should have the spirit of meditation and understanding. Your inner faculties should be keen to appreciate the value of mystical law and the application of mystical law to your everyday affairs and your everyday problems. You should know the value of reason and intellect and use these as tools to attain wisdom and the mastership of these esoteric laws that are being given to you in your weekly monographs. If you find yourself in this triangle, you will not be one of the members who frequently need write to Headquarters for help on your personal problems; you will not consult the Emperor on problems of divorce; nor will you be questioning the staff as to how to obtain some form of employment. You will use that quality that is inherent in your character and soul, called reason; you will analyze your problem by using your intellect and you

will apply the power of thought. You will place this burden upon your own shoulders, and use the power of thought to change your own condition and create harmony where there has been discord.

The biggest problem the members have in acquiring ability to apply mystical laws to their own problems is in the way they approach the studies. It is almost appalling at times when we receive returned monographs from the students who have become inactive for a period of time and look them over and see how little they have been used, how little they have been fingered from the lack of study and use. We receive monographs that have hardly been out of the envelopes and hundreds of them that have never been opened. And yet these members are the ones who write to us and tell us that they do not understand how to apply the teachings, the laws do not have any effect in their behalf, and they feel that they have been cheated, so to speak. In other words, they have simply received these lessons, have read them over once, put them back into the envelopes and placed them in a drawer or on the bookshelf, awaiting the next monograph the week later. They have never given them serious thought. They have read them over once with the idea that they were simple and there was nothing in them of real value, and the possibility was that they had read the same thing before in some book they had obtained from a public library or something that they had purchased from the various traveling psychologists and lecturers.

These are the people who write to us and say that the Rosicrucian studies are not what we claim them to be. They want to attain mastership of Cosmic law; they want to know themselves, their inner selves, their psychic selves; they want to know what their relationship is to the universe; they want to know why we are here and what the purpose of life is. But they will not apply their own mind and a little of their own time to study. They are the people who are in the category of desire and are trying to find their way into the category of knowledge. They haven't the courage of those who have

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attained the triangle of emotion; they haven't the strength, the patience; they haven't the will to apply their mind to study; they are materially lazy. They will not try to apply their thoughts, because in reality it takes strength to really think out a problem intelligently. They are so swayed by desire, instinct, impulse, and appetite that they rely solely on these involuntary actions or impulses to bring them happiness and success. They have not attained the period in evolution where they could attune their higher faculties to the Cosmic and be inspired to seek for knowledge and understanding. These are the people who remain always in the public halls, listening to an orator propound intricate philosophies, using terms that are incomprehensible to them and when they leave in the evening, they simply say, "Isn't he or she (whichever the orator may be) wonderful?" He is wonderful because they did not understand him; but if someone would give them the truth in words that they can understand, that individual becomes naught in their consciousness, because he has come down to their status and has tried to commune with their mind and convey to them the truths that they are so desirous of having, but reject because of their over-developed ego and their blindness to truth.

On the other hand, we have thousands of letters coming to us from members acclaiming the wonders that the Rosicrucian teachings have done for them. They state that the instruction has lifted them out of an environment that was almost impossible for a human being to live in. These people have reached a higher cycle in evolution and have learned to have a little faith in those individuals who have advanced ahead of them, and have tried to apply the teachings that the instructors are conveying to them. They explain the many wonderful revelations that have come to them through the application of the law of love. We do not mean by this mere affection or infatuation, but we mean the law of compassion for all mankind. We mean the absolute negation of the opposite of love, which is hate. We mean the constructive, posi-

tive force that is radiating from the human mind and heart and that creates a harmonious condition wherever this personality radiating this thought of love exists. These members also report the wonderful laws that are workable and applicable in the way of healing physical illnesses and conditions. But they are persons who are ambitious and who have a sympathetic feeling for mankind. They have courage to delve into the more profound philosophies and sciences. They have the strength to hold the truth once it is given to them. They are people who have passed through the realm of desire and have learned the lessons of that category, and they are the future masters and leaders of the Rosicrucian teachings.

Occasionally, one of these members finds it necessary to return these monographs to us, because of an accumulation of monographs and studies too ponderous to carry around with him, and many times because of transition, for the members always have the monographs and other Rosicrucian work addressed so that in case of transition they will be returned to Headquarters. As we look through some of these monographs we see them finger-marked and worn and torn from constant handling. We see them written in and underscored; we notice them indexed. These monographs have been in the hands of a real seeker for truth and light, and the individual who has returned these monographs to us has left this earth plane to be reincarnated in a much more advanced civilization, and in the vibration of a higher organization than the physical body that he left at transition. He has really applied himself to the work and has applied the teachings that he has received to humanity, for as he received and understood the Rosicrucian teachings, he gave freely to those with whom he was closely associated and to those who had come to him asking advice and knowledge.

These are the true Rosicrucians, the true seekers for wisdom, the true mystics of the future. These are the people who are coming through the triangle of knowledge, as Plato has so beautifully explained.

● READ THE ROSICRUCIAN FORUM ●





## PAGES from the PAST

### MRS. HENRY POTT

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 of the past.

Our author of this month is Mrs. Henry Pott, of comparatively recent times, who is known as an authority on the life and writings of Sir Francis Bacon.

Francis Bacon has had many biographers, and they are generally of two definite classes. One class refers to him as an imposter, a fraud, a charlatan, though at the same time recognizing his brilliancy, his intellect, but stating that he used all of these as a means to satisfy his political aspirations. The other class eulogizes Francis Bacon so highly as to not only clear him of all charges and declare that he was the target of political intrigue, and a victim of parties who desired to ruin his character for their own end, but that he was infallible and could not have possibly made the mistakes attributed to him. Mrs. Pott has the happy faculty of taking the middle course, revealing that Bacon in his intense desire to accomplish certain things unfortunately placed himself many times in a position where his statements and writings could be so distorted by historians as to make him appear guilty of the many charges made against him through the years.

Of particular interest to our readers is the exhaustive research made by Mrs. Pott which reveals his connections with the Rosicrucian organization. Incidentally MRS. POTT IS NOT A MEMBER of the Rosicrucian Order of this jurisdiction or abroad, but is generally quite fair in her references to the Order, and pays them high tribute in her outstanding work entitled "Francis Bacon and His Secret Society." It is impossible to give you all of her many references to Bacon and the Rosicrucians in the following article, but we give you below in excerpt many of the more important ones.

We suggest that you carefully preserve this particular issue so that you may refer to this article in the future to establish the relation of Francis Bacon to the Rosicrucians.



IN THE *Royal Masonic Cyclopaedia* there is an article on the Rosicrucians which seems in no way to run counter to these opinions. The article begins with the statement that in times long ago there existed men of various races,

religions, and climes, who bound themselves by solemn obligations of mutual

succor, of impenetrable secrecy, and of humility, to labor for the preservation of human life by the exercise of the healing art. But no date is assigned for the first appearance of this society in any form, or under any name. And the title *Rosicrucian* was, we know, never given or adopted until after the publication of the *Chymical Marriage of Christian Rosencreutz*, in 1616. The writer in the cyclopaedia seems to acknowledge that the truth about the origin of the Rosicrucian Fraternity is known, though known only to a few, and we have strong reasons for believing that, in Germany at least, a certain select num-

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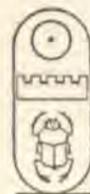
ber of the learned members of the "Catholic" (not the *Papal*) Church are fully aware of how, when, and where this society was formed, which, after awhile, assumed the name of Rosicrucian, but which the initiates in Germany call by its true name—"Baconian." It is very difficult, in all Masonic writings, for the uninitiated to sift the true from the false; or, rather, *fact* from *disguised history*, prosaic statements from figurative language, genuine information from garbled statements framed expressly to mislead. Yet, in spite of these things, which must never be lost sight of, the article in question gives such a good summary of some of the chief facts and theories about the Rosy Cross brethren, that, for the benefit of those who cannot easily procure the cyclopaedia, we transcribe some portions:

"Men of the most opposite worldly creeds, of diverse habits, and even of apparently remote ideas, have ever joined together, consciously or unconsciously, to glorify the good, and *despise, although with pity, the evil that might be reconciled to the good.* But in the centuries of unrest which accompanied the evolution of any kind of civilization, either ancient or modern, how was this laudable principle to be maintained? This was done by a body of the learned, existing in all ages under peculiar restrictions, and at one time known as the Rosicrucian Fraternity. The Fraternity of the Rosy Cross, unlike the lower orders of Freemasons, seldom had gatherings together. The brethren were isolated from each other, although aware of their mutual existence, and corresponding by secret and mysterious writings, and books, after the introduction of printing. They courted solitude and obscurity, and sought, in the contemplation of the divine qualities of the Creator, that beatitude which the rude outside world despised or feared. In this manner, however, they also became the discoverers and conservators of important physical secrets, which, by slow degrees, they gradually communicated to the world, with which, in another sense, they had so little to do. It is not, at the same time, to be supposed that these occult philosophers either despised the pleasures or discouraged the pursuits of their active contemporaries;

but, as we ever find some innermost sanctuary in each noble and sacred fane, so they retired to constitute a body apart, and more peculiarly devoted to those mystical studies for which the great mass of mankind were unfitted by taste or character. Mildness and beneficence marked such courteous intercourse as their studious habits permitted them to have with their fellowmen; and in times of danger, in centuries of great physical suffering, they emerged from their retreats with the benevolent object of vanquishing and alleviating the calamities of mankind. In a rude period of turmoil, of battle, and of political change, they placidly pursued their way, the custodians of human learning, and thus acquired the respect, and even the reverence, of their less cultivated contemporaries. . . . The very fact of their limited number led to their further elevation in the public esteem, and there grew up around them somewhat of 'the divinity that doth hedge a king.' . . . .

"It is easy at the present day to see that which is held up before every one in the broad light of a tolerant century; but it was not so in the days of the Rosicrucians and other fraternities. There was a dread, amongst the masses of society in bygone days, of the unseen—a dread, as recent events and phenomena show very clearly, not yet overcome in its entirety. Hence, students of nature and mind were forced into an obscurity not altogether unwelcome or irksome, but in this obscurity they paved the way for a vast revolution in mental science. . . . . The patient labours of Tritenheim produced the modern system of diplomatic cipher-writing. Even the apparently aimless wanderings of the monks and friars were associated with practical life, and the numerous missals and books of prayer, carried from camp to camp, conveyed, to the initiated, secret messages and intelligence dangerous to be communicated in other ways. The sphere of human intelligence was thus enlarged, and the freedom of mankind from a pitiless priesthood, or perhaps, rather, a system of tyranny under which that priesthood equally suffered, was ensured.

"It was a fact not even disputed by Roman Catholic writers of the most



Papal ideas, that the evils of society, ecclesiastical and lay, were materially increased by the growing worldliness of each successive pontiff. Hence we may see why the origin of Rosicrucianism was veiled by symbols, and even its founder, Andrea, was not the only philosophical romancer—Plato, Apuleius, Heliodorus, Lucian, and others had preceded him in this path.

"It is worthy of remark that one particular century, and that in which the Rosicrucians first showed themselves, is distinguished in history as the era in which most of these efforts at throwing off the trammels of the past occurred. Hence the opposition of the losing party, and their virulence against anything mysterious or unknown. They freely organised pseudo-Rosicrucian and Masonic societies in return, and these societies were instructed to irregularly entrap the weaker brethren of the True and Invisible Order, and then triumphantly betray anything they might be so inconsiderate as to communicate to the superiors of these transitory and unmeaning associations." . . .

A great light has been shed upon our subject by the publication in 1887 of Mr. Waite's remarkable little book, which has, for the first time, laid before the public several tracts and manuscripts whose existence, if known to previous investigators, had certainly been ignored, including different copies and accounts of the "*Universal Reformation of the Whole Wide World*" (the title of one of the chief Rosicrucian documents), as well as original editions of the "*Chymical Marriage of Christian Rosy Cross*," which are not in the *Library Catalogue*. It is true, as Mr. Waite says, that he is thus enabled to offer for the first time in the literature of the subject the *Rosicrucians represented by themselves*.

This invaluable book should be read in connection with another important volume which has since been published, and which follows the subject into recesses whither it is impossible now to attempt to penetrate. Mr. Wigston enters boldly and learnedly upon the connection perceivable between Bacon's philosophy and Rosicrucianism, and the whole book goes to prove, on very substantial grounds, that Bacon was prob-

ably the founder and certainly the mainstay of the society.

For those who have not the time or opportunity for much reading, it may be well again, briefly, to summarize the aims of the Rosicrucians, as shown by their professed publications, and the rules and system of work by which they hoped to secure those aims. We gather from the evidence collected that the objects of the fraternity were threefold:

1. To purify religion and to stimulate reform in the church.
2. To promote and advance learning and science.
3. To mitigate the miseries of humanity, and to restore man to the original state of purity and happiness from which, by sin, he has fallen.

On comparing the utterances of the supposed authors of the Rosicrucian manifestoes with Bacon's reiterated statements as to his own views and aspirations, we find them to be identical in thought and sentiment, sometimes identical in expression. It is only necessary to refer to the eloquent and beautiful chapter with which Speding opens his *Letters and Life of Bacon*, and from which some portions have been already quoted, in order to perceive how striking is the general resemblance in aim, how early the aspirations of Bacon formed themselves into a project, and with what rapidity the project became a great fact. . . .

Wonderful as it is, improbable as it would appear, did we not know it to be the case, the fact remains, that at the age of fifteen Francis Bacon had run through the whole round of the arts and sciences at Cambridge, had outstripped his tutors, and had left Cambridge in disappointment and disgust, finding nothing more to learn there. He did not wait to pass a degree, but, practically, it was acknowledged that he had more than deserved it, for the degree of Master of Arts was conferred upon him some time afterward.

How he spent the next year is not recorded by his biographer, but another R. C. document, the *Fama Fraternitatis*, throws a sidelight upon the matter. In this paper, full as all these Rosicrucian manifestoes are of Bacon's ideas and peculiarities of expression, we read that

"the high and noble spirit of one of the fraternity was stirred up to enter into the scheme for a general reformation, and to travel away to the wise men of Arabia." This we interpret to mean that, at this time, the young philosopher was entering his studies of Rhazis, Avenzoar, Averroes, Avicenna, and other Arabic physicians and "Hermetic" writers, from whom we find him quoting in his acknowledged, as well as in his unacknowledged, writings.

At this time, the *Fama* informs us, this young member was sixteen years old, and for one year he had pursued his course alone.

What is this likely to mean but that, having left college, he was pursuing his advanced studies by himself? It seems almost a certainty that at this period he was endeavouring, as so many other ardent minds have done, to get at a knowledge of the first causes of things. How could he better attempt to achieve this than by going back to the most ancient philosophies in order to trace the history of learning and thought from the earliest recorded period to his own times?

We shall presently have occasion to show the immense influence which the study of the occult philosophies of India, Persia, Arabia, and Egypt had upon the mind and writings of Francis Bacon, and how he drew from them the most elementary and universal symbols and emblems which are the foundations of Freemason language and hieroglyphics. But there is another particular which especially links Bacon with the whole system of Rosicrucianism, and this is that very matter of making *collections* or *dictionaries* which we spoke of in the last chapter. Now, this was not only one of the ostensible objects of the fraternity, but also the ostensible object of Francis Bacon. He claims the idea as his own, and declares that neither Aristotle nor Theophrastus, Dioscorides or Pliny, and much less any of the modern writers, have hitherto proposed such a thing to themselves. Spedding says Bacon would have found that such a dictionary or index of nature as he contemplated in the *Novum Organum* must be nearly as voluminous as nature herself, and he gives the impression that such a dictionary was not at-

tempted by Bacon. Here, as will be seen, we differ from this admirable biographer, and believe that Bacon did organize, and himself commence, such a system of note-taking, alphabetising, collating, "transporting," etc., as by the help of "his twenty young gentlemen," his able pens, devoted friends in every corner of the civilized world, and especially from the Illuminati, Rosy Cross brethren, and skilled Freemasons, to produce, within a few years, that truly cyclopedian mass of books of reference, which later writers have merely digested or added to.

*Bacon claims as his own the method by which this great deficiency is to be supplied.*

Behold, then, the author of the *Fama Fraternitatis* making a precisely similar claim:

"After this manner began the Fraternity of the Rosie Cross—first by four persons only, and by them was made the *Magical Lannage and Writing with a large Dictionary.*"

May not the sentence just quoted help somewhat to account for the extraordinary likeness, not only in ideas, but in words, of books, scientific and historical, which appeared before the publication of the great collections? Is it possible that copies or transcripts may have been made from Bacon's great manuscript dictionaries by those who would, with his ever-ready help, proceed to "make" or "produce" a book? Were such budding authors (Rosicrucians) allowed to come under his roof to write their books, and use his library and his brains?—questions at present unanswerable, but to be answered. Visions of Ben Jonson writing his "Apology for Bartholomew Fair at the house of my Lord St. Albans"; of Bacon visiting Raleigh in prison; of the young Hobbes pacing the alleys at Gorham-bury with the Sage of Verulam—these and many other suggestive images rise and dissolve before the eyes of one who has tried to live in imagination the life of Francis Bacon, and to realize the way in which his faithful followers endeavoured to fulfill his wishes. . . .

It is clear that the wits and pens of the "young scholars" (who, we learn from the Rosicrucian documents, were to be sixty-three in number) were



chartered and secured under the seal of secrecy. The last of the manifestoes in Mr. Waite's book contains this passage, in which few who have read much of Bacon will fail to recognize his sentiments, his intentions — nay, his very words:

*"I was twenty when this book was finished; but methinks I have outlived myself; I begin to be weary of the sun. . . . I have shaken hands with delight, and know all is vanity, and I think no man can live well once but he that could live twice. For my part I would not live over my hours past, or begin again the minutes of my days; not because I have lived well, but for fear that I should live them worse. At*

*my death I mean to make a total adieu of the world, not caring for the burthen of a tombstone and epitaph, but in the universal Register of God I fix my contemplations on Heaven. I write the Rosicrucian *Infallible Axiomata* in four books, and study, not for my own sake only, but for theirs that study not for themselves. In the law I began to be a perfect clerk; I writ the *Idea of the Law*, etc., for the benefit of my friends, and practice in King's Bench. I envy no man that knows more than myself, but pity them that know less. . . . Now, in the midst of all my endeavours there is but one thought that dejects me, *that my acquired parts must perish with myself, nor can be legacied amongst my dearly beloved and honoured friends.*"*

● READ THE ROSICRUCIAN FORUM ●



### 1935 AND SURPRISE

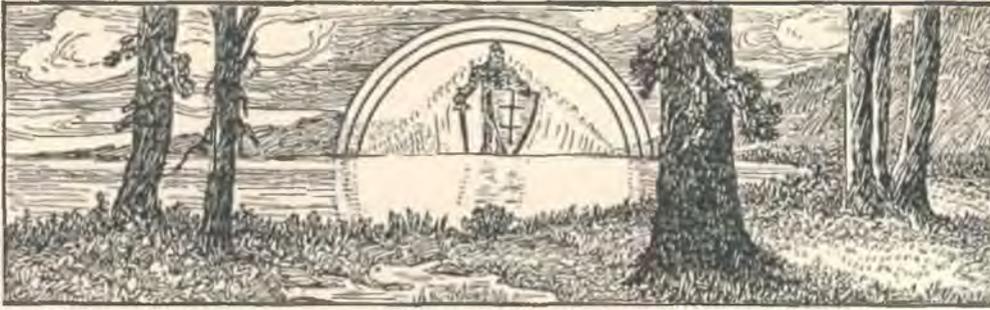
How many of the predictions which were made early in 1935 and the latter part of 1934, and contained in the little booklet, "1935 and Surprise" have been fulfilled? How many of the predictions which may have seemed exaggerated or impossible have become a fact within the last few months? If you re-read this booklet, you will find, as thousands have, that the predictions have manifested into realities. It is because of this that the booklet has become a forceful means of propaganda for the Order.

Although half of the year is over, these little booklets can still do a great work. Request 100, 50, or 75 today, whatever quantity you wish. Give them to friends and acquaintances or place them where they will be picked up and read. Point out, wherever you can, how the predictions have been fulfilled and this will draw attention to the booklet, because of the predictions yet to be realized. This booklet has been one of the most effective means in interesting the general public in the organization, and we depend on you for its distribution. A penny postcard, addressed to the Rosicrucian Extension Department, San Jose, California, will bring you the desired quantity. Write today— all charges will be prepaid on the booklets by the department.

### OFFICIAL ROSICRUCIAN CONVENTION PHOTOGRAPH

Obtain for your sanctum, one of the official photographs of the members and delegates attending the seventh international Rosicrucian Convention in San Jose. This splendid photograph of several hundred persons, all Rosicrucians, is 45 inches in length and 7 inches wide. Study their faces and note the pleasure and contentment which they radiate. We advise every member to obtain one, whether he or she attended the Convention or not. It will make an excellent addition to your sanctum. It will aid you in realizing the unity of the organization and the fact that you are associated with thousands of intelligent men and women throughout the world in the noble enterprise of acquiring further knowledge of life and life's principles. This unusual photograph may be obtained from the Rosicrucian Supply Bureau, San Jose, for the small sum of \$1.35, postpaid. Remember, it is an extra large photograph.

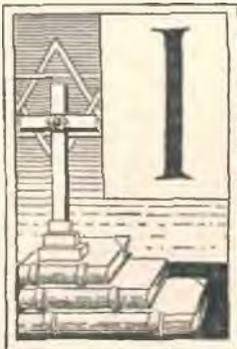
*The  
Rosicrucian  
Digest  
August  
1935*



## *The Lighter Side of Life's Mysteries*

AN INTIMATE LITTLE TALK AT A BUSY MEETING

By THE IMPERATOR



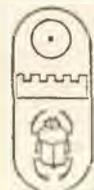
I WOULD like to talk to all of our members at the present time because while I will have an opportunity to speak to many hundreds of members and delegates at the Convention that will be held during the month of July, I know that there

are many, many thousands of our members in every large city and town of every state and province of this North American continent, and in many foreign cities, who will not be able to attend this or some of our other Conventions. I would like to project to them my personal contact at this time and deal with some of the pleasant things of our great work.

As I sit here at my desk and read the correspondence that comes to me from the hands of the secretaries who sort the large amount of mail that is delivered by our truck from the Post Office each morning, I know that a majority of the letters will contain many pleasant remarks accompanied with some important request that requires the atten-

tion of the specialized features of my activities as the chief officer of the organization. I am always grateful, of course, for every one of the constructive comments that is made and for the continuous flow of appreciation that is revealed in these letters and in a large majority of them that go to every one of the other departments as well. And I am just as deeply touched by the great problems that face our members individually and collectively. I try to make it my business to see that each and every important problem is dealt with in a personal, intimate manner that will assure the greatest amount of helpfulness and the greatest degree of practical aid.

These are not the things that constitute the lighter side of the mysteries of life; they are the serious things that stand between our members and complete contentment, happiness, and peace. We are happy in the fact that only a small portion of our welfare appeals center around the need for the material things of life and especially money. By far the larger portion of the requests that come to us for advice or aid in any form center around the human affairs that are just across the line from materialism in any form. Even those members who could not be classified as un-



usually well-to-do or even of extremely comfortable circumstances, have come to realize that there are other things in life that constitute the real joys and the things worthwhile. These they seek to understand, or they seek to develop and enlarge until they can share them with others.

I know that I am quite correct in saying that the average member in our organization is more happy and contented in his membership in our Order than in any other fraternal, social, or spiritual association he may enjoy. The average member does not allow the AMORC to supplant his religion, nor the AMORC studies to supplant his interest in theological and Biblical studies, nor does he allow his devotion to the AMORC ideals and the AMORC activities to detract from his devotion to his church. But he does find in AMORC and in its secret and private activities, and in its mystical teachings and suggestions, the opportunity to improve his life and to aid others and to spread the theme and song of joyous living into the lives of many others.

The quick response which is manifest to every suggestion that we offer our members for helping others indicates the constantly active desire on the part of our members to prove the spirit of humanitarianism and to practice the principles that we teach.

There is hardly a day that we do not hear from members who occupy high and important positions in the government or in leading institutions or organizations dealing with the public. These persons tell us frankly and at great length how they are utilizing the opportunities which their positions afford to put into practice the Rosicrucian principles. Letters from governors of States or their associates, from mayors of cities, from city and county councilmen, from judges in the courts, prominent attorneys, active physicians, professors in schools and colleges, librarians, prison wardens, musicians, artists, authors, writers, newspapermen, and scores of others who have an opportunity to speak of our principles when addressing audiences, or to apply our principles in helping others in courts of law, hospitals, or institutions of learning, tell us how

happy they are to be a part of the great work. To them the AMORC is one of the most glorious things in their lives as it is with each one of us. And these persons voluntarily state that as long as they live they desire to be living examples of that loyalty and that devotion, that practice of our principles, that constitutes genuine fidelity.

The expressions heard through the reading of resolutions and motions, through addresses from the platform or floor of our auditorium, through committee reports, through votes upon various motions, through discussions on the campus and the grounds here at Rosicrucian Park during our Convention reveal the general attitude of our members throughout North and South America in over seven hundred towns, cities, and communities. But in the midst of all of this encouraging and inspiring evidence of cooperation, devotion, and love, we find some of the lighter things that amuse us and bring momentary relaxation from our strenuous efforts in trying to keep apace with a heavy mail and with the arduous routine activities and many interviews.

These lighter things we find in an occasional letter reporting some amusing incident, or we find in a newspaper or magazine article dealing with some subject allied to our work and treated in a ridiculous or absurd manner; or in the literature of some self-appointed teacher of a newly discovered system of human thought, filled with inconsistencies and vainglorious attempts to lift himself up by the bootstraps and be acclaimed the king of kings.

Sometimes I am reminded of the Chinese emperor who believed he was a great philosopher and wanted all of China in his time and in the future years to come to recognize him as China's greatest philosopher. In order to make sure that his writings or his more or less mediocre statements might constitute the real philosophic literature of China, he ordered all books and writings of all other philosophers to be destroyed. His idea was to tear down everything else that the human mind had created and to be left standing alone in the ages as the greatest of them all.

*Two Hundred Sixty-four*

We have today in America a descendant of this great Chinese emperor. He has no tangible empire of his own, yet he has a kingdom of man-made size in which he proclaims himself the king of all that he surveys, and he would have the rest of the world acknowledge him as the greatest of thinkers and philosophers.

In fact, this man's kingdom is practically a fair sized bit of impoverished farm land where the principal subjects under his rule are the few creatures that provide him with milk and eggs and perhaps a little bacon. But through circumstances, which he keeps very confidential, he has come into possession of a small amount of printing equipment and with that strange love to write and set into type and print upon paper one's thoughts over one's own name or pen names, he divides his time between the incompetent direction of his farm activities and the operation of his printing equipment. And, for reasons which no serious student of Rosicrucian history can ever understand, this man has amused a small portion of the citizens of this country by claiming that he is the Grand Master of the Rosicrucians "for all the world and the islands of the sea," much to the astonishment and ridicule of his neighbors. Being neither equipped with the ability to speak the English language without a foreign accent nor the ability to interpret any Rosicrucian doctrine with proper understanding, he avoids public debates, or public addresses and lecture tours, and keeps himself well secluded in the old fashioned parlor in the little white farmhouse in Pennsylvania.

For years we have heard of this man through fifteen or more pamphlets that he has cheaply printed in the name of his Rosicrucian organization, but from which we have never been able to gather any facts except that the AMORC of North America worries him very greatly and that if he could destroy it and wipe it out of existence some way or other, he could then prove to the world that his Rosicrucian sanctum in the parlor of his home was "the only real Rosicrucian headquarters of the world." Such things are pitiful when they are not humorous. The man is not in need of

our pity or sympathy, however, for he is not suffering under any delusion, but merely trying to foster and force upon the American public a scheme of his own creation, and he *wilfully* and *deliberately* carries on his ridiculous claims thoroughly conscious of what he is doing and of the wrong impressions he is creating.

We learned some time ago in a magazine published by the American Medical Association of December 15, 1923, that this man at one time was connected with so-called schools of medicine which were claimed to be genuine colleges of medicine or therapeutics, and he issued diplomas to others until legal interference stopped the system. In fact, the medical magazine alleges that he issued a diploma to himself from one of his own medical schools before he had established it. Whether his ideas were right or wrong does not concern us inasmuch as the American Medical Association saw fit to condemn him as a notorious fraud in *The Journal* for December 15, 1923.

This man has written some new books about AMORC and they have given us many hearty laughs and smiles in the last few days. In fact, we have passed some of these copies around among our members and university students here and will pass a set of them around among all of the delegates and members at the Convention; for of all the unique and unusual literature in the name of the Rosicrucians that has been published in the past five hundred years, these pamphlets issued by this high authority in Pennsylvania constitute the gem of all from the humorous point of view, as well as from the absurd point of view. What he says about AMORC and its activities would certainly make any one of our members wonder whether all our members had been half asleep during the past ten or twelve years or were unable to understand the English language.

This man says, for instance, that the Emperor of AMORC has as his "secret chief" one international and infamous character known as Crowley, and that through this deplorable character known as Crowley the Emperor of AMORC works his "black magic."



Now every member who has passed beyond the second or third degree or who has ever inquired of us regarding the character known as Crowley, knows that we have very strongly and very definitely condemned all of the sex teachings and other so-called philosophic ideas proclaimed by Mr. Crowley as being unfit to be a part of any real system of mysticism and really unfit to be a part of the literature to be found in any home, or to be read by any person of a clean mind. Mr. Crowley has been exposed many, many times in Europe and according to newspaper accounts it is alleged he was even required to leave certain countries and never enter them again, including the United States. Mr. Crowley has never had any contact with our organization or a single officer of it, and we would immediately expel from AMORC any member that was associated with Mr. Crowley and his work. The farmer in Pennsylvania knows this only too well, and he knows how bitterly we have condemned some of his philosophic writings and preachings upon the sex question, and, therefore, he seeks to confuse the issue by wanting his few followers to keep away from any contact with AMORC because of AMORC'S "black Magic." Could anything be more absurd in the field of mystical literature?

Then, again, he publishes in another pamphlet a number of ridiculous charges against AMORC, all of which he has published in pamphlets many years ago and which have been considered and investigated by various committees of our members in every State and at each of our national Conventions and found to be absolutely untrue and absurd. If any member comes in contact with any of these pamphlets devoted wholly to an attack upon AMORC, he should not hide them or try to burn them in a spirit of protection, for such literature cannot harm AMORC nor any of its officers. In fact, we have announced to all of our members in recent months that they should watch for these booklets and read them carefully and distribute them among the members for discussion. Page after page reeks with the most ridiculous allusions to AMORC

that the human mind could conceive and the inconsistencies of the statements made really cause one to smile instead of being displeased. But this sort of thing represents the manner in which some persons seek to promote their own business interests and to lift themselves from plebian insignificance to a more prominent position in life. They feel that if they can destroy something or tear something down that stands in their way, or which they think stands in their way, they will widen the pathway that leads to success and happiness.

Only evil is worthy of consideration in this regard and even in such a case, and in all cases, the obstacles in our path are not to be destroyed but to be transmuted. Whenever we are tempted to look upon an individual, an institution, a scheme, a plan, an incident in life as an obstacle to our own growth and development, we should remember that it can be transmuted through love and through the use of the higher laws into a stepping stone that will aid us properly to rise and to advance. To attempt to tear down or destroy something in the false belief that through its destruction and through its possible absence the way will be easier to success and happiness is a delusion that sooner or later ensnares us in its web and entangles us in such a manner as to bring misfortune and unhappiness. This man in Pennsylvania, like thousands of others in other walks of life, is simply singing his "swan song" by each and every attempt that he makes to destroy that which he hates or which he finds in his way. He believes, for instance, that if he could cause thousands of people in the United States or in any part of it to have doubt and suspicion about the integrity, the honesty, the authority, the goodness of AMORC or its officers, thousands of persons in their bitter disappointment would turn immediately to him as their leader and become a member of his society. We all know the fallacy of such an argument. Every successful business man knows that he never gained any real customers or ever improved his trade by attacking another very successful person or institution. If this

printer of little pamphlets could succeed in convincing twenty people that all of the claims and statements of AMORC were false and that its leaders were hypocrites, he would simply make of these persons "doubting Thomases" for the rest of their lives and they would neither turn to him nor any other organization of like nature for any further help or leadership.

We were amused recently also at the attempt on the part of an individual to commercialize an incident in our book about Lemuria. He went through California claiming that he had found the secret temple of the mystics that are claimed to be living in or around Mt. Shasta, as referred to in our book, and he finally succeeded in getting a party of twenty or thirty men and women to go and live with him in a camp at the foot of Mt. Shasta and receive from him preparation in such mystical laws as would enable them to be accepted into the great secret temple. We advised those who wrote to us to look upon the thing as the most laughable and inane mystical proposition that this poor country has had to face in the last fifty years—and we all know that America has been the happy hunting ground of every form of fraudulent mystical appeal and psychology scheme that the human mind can invent. But now we find that after spending twenty or more days, at great expense for instruction and food and personal advice and preparation, they have seen nothing and heard nothing that would indicate that they were one foot nearer to the mystic temple than they were when they were in their own home towns and that they are leaving the place in bitter disappointment.

We need not feel pity or sympathy for these persons. They are simply foolish and must have a peculiar streak in their nature that will allow them to be taken away from their homes with such pretenses. They remind us of the man who, twenty-five years ago, went into New York seeking *supermen* and *superwomen* to study under him in preparation for a return trip to his mystic city which he said was down underneath a volcano in the hidden parts of Mexico. After receiving large sums of money for many months from over-

ambitious men and women, and after giving them bits of psychology and philosophy that might be found in any ten-cent magazine, he suddenly departed for parts unknown and even the police could not trace him.

What is this quest after all? Is it for sane, rational comprehension of the mysteries of life and a practical commonsense understanding of the ways to live? Or is it the quest for some illusion, some mystical thing that is so indefinite and so vague that it may be named anything and cost any price and be worth any sacrifice? Even in our correspondence from persons seeking to make application for membership in our Order we find the peculiar notions expressed that reveal the weaknesses of human nature in this regard and we refuse their applications and return their fees and keep their letters in our files to show to committees and investigators the peculiar tendencies of some persons in trying to fathom the real laws and principles of life.

There are still those who believe in love potions or love powders, in amulets and charms, some of which this man in Pennsylvania offered some time ago to the gullible public as mystical charms that would afford a protective or beneficial influence. They do not want anything that can be tested in the light of science, but that which is intangible and the more mysterious and ridiculous, the more appealing it seems to be.

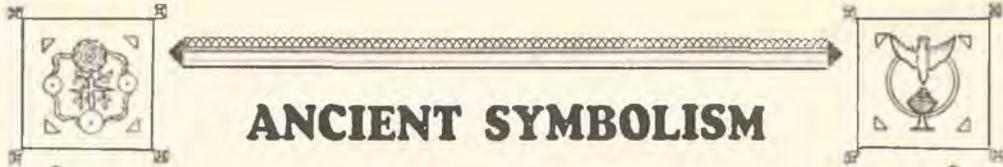
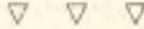
All such literature is truly amusing. It represents the lighter side of the researches in the field of mysticism; and if you secure any of this literature, analyze it, read it carefully; let others who are apt to be led astray read it. In every such case the AMORC has benefited by the analysis made, and *this applies especially to the literature that is mailed out of Pennsylvania*, as gems of Rosicrucian literature. You will recognize it instantly, for from cover to cover and from the top of each page to the bottom, it says nothing but that which is uncomplimentary and laughable about AMORC, as though AMORC were the only topic in the world worth writing a pamphlet about. If the author of these books would say



in one of them a little something about his own organization and where it started and why the man who started it committed suicide and why he himself has been so rigidly investigated so many times, he would tell a more in-

teresting story than he has told in the past fifteen years in all the pamphlets he has issued.

Human nature is strange, but it is so interesting that it constitutes one of the finest studies in life.



## ANCIENT SYMBOLISM



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



### THE SWORD, SHIELD, HELMET AND BREASTPLATE

The early armor of man has often been used symbolically and allegorically in classical, philosophical and ecclesiastical literature. The following are allegorical Biblical references to the armor of a warrior.

"Wherefore take unto you the whole armour of God, that ye may be able to withstand in the evil day, and, having done all, to stand.

"Stand, therefore, having your loins girt about with truth, and having on the breastplate of righteousness;

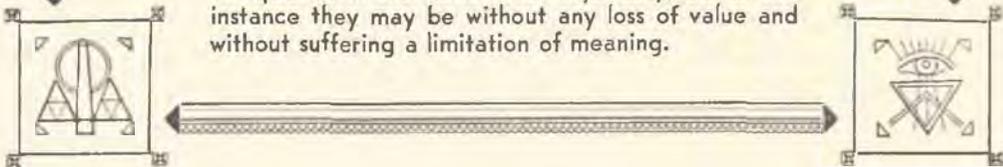
"And your feet shod with the preparation of the gospel of peace;

"Above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked.

"And take the helmet of salvation, and the sword of the Spirit, which is the word of God."

Ephesians vi:13-17

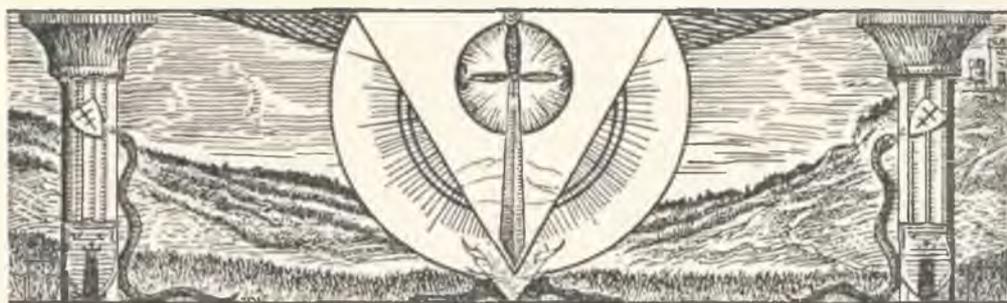
It is quite infrequent that allegories of the Christian Bible may be interpreted in the same sense mystically, but in this instance they may be without any loss of value and without suffering a limitation of meaning.



*The  
Rosicrucian  
Digest  
August  
1935*

*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.*

*Two Hundred Sixty-eight*



## Cornerstones of Civilization

AS FOUNDED UPON THE PRINCIPLES OF TRUTH

By E. J. BOWRIN



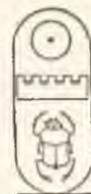
FOR a few minutes let us visualize ourselves on a northern coast line, high on an overlooking precipice. The day is fair and our vision carries our thoughts out over the waves to a large iceberg, floating aimlessly hither and yon.

The iceberg is a symbol and a reality which all of us should consider in our moments of repose; especially in these days of apparent confusion. "Why the iceberg," one might ask? It is simply used to convey a warning to those who may have lost Faith and Hope in themselves, the world, and everything in it.

Those in such a dilemma let their minds become virgin soil for the implanting of seeds of Atheistic origin, they become agnostic, doubting Job's and Thomases.

An eighteenth century man of intellect, Herbert Spencer, said, as his transition approached, "My intellect forbids me hope for anything but annihilation." This is the kernel of an atheistic mind. Why? Because he had neither faith in

man nor hope of the future. The presence of omnipotent power is all around an atheist, but he refuses to admit a first cause. He, like the iceberg, drifts, cold, dull and cheerless in the waters of self-destruction, having no genuine followers; because centuries of faith in God and that GOD IS, proves his mission one of conceit, who arrogates to himself more knowledge than all those avatars and sages who preceded him. Thus, an atheist is the most dismal of all human beings, alone in an enlightened world, having no faith in the SACRED institution of man, government, and social activities. Atheism like the iceberg, drifts to eternity companionless, no faith in a Supreme Cause and no hope of future existence. Those in charge of government in this period of world history should guard to the utmost against any tinge of Atheism in the new "social order" that is bound by reason of the CYCLES of life to come in the present cycle. No one can see or describe the mighty powers of the Universe, one can only conceive and believe and the greater one's perception, his faith and trust in the workings of the Universe become manifest and operative. "Eternal Justice never fails, and the Cosmic Law always fulfills." To believe that "annihilation" is the end of



hope and opportunity is no part of everlasting justice, or of Divine kindness which blesseth the rich and poor since the world began. Millions the world over possess no intellect compared to Herbert Spencer's, but are very happy. Why?

Because their FAITH gives them HOPE of happiness hereafter and consolation for the sorrow of this world. Faith makes them believers in God and His justice and mercy which are everlasting.

It is sad to relate that there are some in charge of political power who have seized upon the idea to eradicate all belief in God, all interest in Church or its activities, all hope, aspiration, and faith, unless it conforms to the political doctrine of those who have seized the political powers. Either group might be justified if they were crusading in the name of truth, but do they know the real TRUTH? They forget that upon true religion is based respect for law. There should be no experimenting in this regard. As long as such a set-up exists no permanent peace will ever be accomplished. Religion and political freedom are an integral part of life, and there is no religion higher than that of TRUTH. As long as there exists written Constitutions, books of law and international agreements for peace, faith, hope and justice must enter into them. Atheism is therefore a cold, stupid creature, absolute NEGATION alone in the dark without illumination or vital knowledge. How can men and women become such creatures? Cannot they lift their eyes heavenward and see in every direction simple and ample proofs of creative forces, justice and human kindness? God's earth has for centuries traveled safely around the center of the solar system, the sun, and keeps itself in one corner of the Universe. We live with fire beneath our feet and above us "absolute zero". The seasons return at stated periods, bringing us fruitfulness. Other proofs are at hand of a "plan" of a power that protects and preserves. *Chance is a word void of sense, the Universe was created according to immutable and mathematical laws.*

A cold, blind conceit is no proof that everything happened by accident and

that there is no power above us, and that there is "nothing to hope for but annihilation" when 1935 or a few more years have passed.

The fact that man cannot conceive God IS as He IS, is no proof that He does not exist. Only a fool could have such a perverted "kingdom within". A bird in the air cannot conceive of an aviator at the controls directing the airplane. But the aviator IS, the inventive genius that created it exists, and persons ride through space to their destinations with a plan and purpose. God likewise carries us as passengers of Earth, all subject to his immutable laws which we cannot see, but somehow when our souls become illumined, we cannot deny their existence. How could any human, possessing a body, soul, and spirit, conceive or imagine enough to suggest that the infinitely arranged mechanism of the Universe could by any remote chance be the result of accident, as an atheist advocates; or ruled by any power except *Universal Laws*.

Any teaching by any school of thought claiming ancient origin which teaches man to injure himself, make his life barren, and render the imagination sterile is nothing more than Atheism under disguise and therefore "black magic", and should be indexed by the informed as a public menace. Absence of faith is anarchy in which progress becomes a void. Faith is the most essential asset in the present cycle, when many are in want, and those in power are uncertain and bewildered. We know things have gone wrong in the past and came right again. We need the faith and hope that everything will come out all right this time. We must hold our faith in the councils of man, our Order, and in each other.

AMORC has since the days of Amenhotep the IV proved that progress and opportunity among mankind depends upon faith in a Supreme Cause. Hope in the Hereafter. Human beings need faith—faith in business, government, friends, between husbands and wives, faith in relations, between nations; in fact, faith in everything that pertains to life on Earth, whether man or nature. The under current of the world is set on one goal, *the revelation of the supreme truths of existence.*

*Two Hundred Seventy*

Look for and contact that ray of *light* which shines from "our Father's house of many mansions". You will be comforted, have a feeling of safety and realize that God IS one Supreme Justice and power ruling the UNIVERSE. The blind have no sight, yet they are able to hear with faith. "I am the resurrection and the life; he that believeth in Me, tho' he were dead, yet shall he live." Lose not the light of thy soul, the faith that sees beyond death—IMMORTALITY. To do so you take away all that is worth while, and fast become one of those who would render this earth a floating "iceberg", adrift in Eternity; no hope, and without God in the World.

Let us cling to the Cross in our homes, anchored by Faith and Hope,

for they are one. Faith in God, hope of reward in a future life are requisites of human happiness. Hope is the eternal fountain and will not die. It is the power behind all human effort and achievement—and Faith and Hope are one. And as one the symphony of LIFE never ends, what we were and are remains as chords in the staff of time, interposed with phases, movement, and progression.

Everything that exists upon the Earth has its ethereal counterpart above, and there is nothing, however insignificant it may appear in the world, which is not depending on something higher; so that if the lower acts, its presiding higher part reacts upon it.



### THE ROSICRUCIAN CONSTITUTION

If you are a member of the Rosicrucian Order, AMORC, you should be able to answer such questions as the following:

How many members constitute the Grand Council? Which is the incorporated body of the organization, the Grand Lodge or the Supreme Grand Lodge? How many members are required for the organization of a Chapter—of a Lodge?

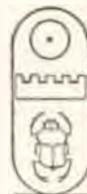
If you cannot answer these questions, and others like them, you do not know your Rosicrucian Grand Lodge Constitution and Statutes. If you have no copy, you may obtain one for the sum of 10c from the Rosicrucian Supply Bureau. It is the duty of every Rosicrucian to have a copy of the Constitution and Statutes of the Order in his possession and to be conversant with it.

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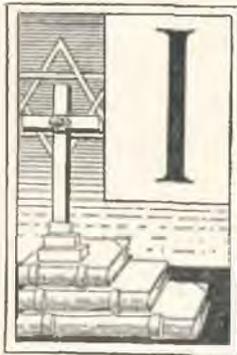




## SANCTUM MUSINGS

### EVOLUTION OF THE SOUL CONCEPT

An address given by the Supreme Secretary at the Rosicrucian Convention



**I**N TRACING from its probable beginning the idea or concept of soul, we are also tracing the rise and fall of man's spiritual life inasmuch as they parallel each other.

Generally it is believed that the idea of soul followed a certain

degree of spiritual development; in other words, that after man's spiritual life had fairly well advanced, he then began to describe his spiritual nature which he called "soul", or its equivalent. Such is not so, however. Man conceived of soul for centuries—how long it is impossible to state before he had any realization of a spiritual nature and of the need for a spiritual life.

It may surprise many to learn that man's first concept of soul was anything but spiritual. He merely considered it a different phase or function of his being, and most often feared it and attributed

to it many horrible, fantastic, and repulsive acts. It was not until man's intellect had developed, till his mentality grew, and until his environment became more refined, that his idea of soul took on the attributes and characteristics of spirituality.

The idea of soul, therefore, influenced the spiritual life of man. When he considered its subtle influences, its strange effect upon him as his better nature, his spiritual life changed accordingly, and he tried to live in harmony with the feelings of the soul, with his comprehension of what he thought soul was.

How far back we may trace the idea of soul it is impossible to say. It should suffice to say that modern archaeology today has traced this concept back for thousands of years. We find the soul described in Egyptian hieroglyphic and in cuneiform writing, on obelisks, in the Nile Valley and along the Euphrates, on stone tablets high in the mountains, and on ruins of ancient buildings in the wild jungles of the tropics and on majestic totem poles in the frozen North.

How man came to first realize or become conscious of soul is another mys-

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tery which may never be solved. One theory offers us a very plausible explanation, and it is one that has endured for several decades. This psychological theory for the origin of the concept of soul is that it arose in the consciousness of man's mind when there came about a disparity between the conation "I" and the external "I", which means when a difference arose between the inner "I" of the ego—the "I" of the inner self—and the external or objective "I", the "I" that represents the physical or outer man.

Most lower organisms, other animals lower in the scale than man, react involuntarily to their environment; in other words, they are stimulated by their environment and act accordingly, without reasoning about their actions, without judging their actions, without contemplating on the probable cause or the result. Thus, for example, when they are thirsty they are motivated to seek water. They could not explain nor do they know why they desire water, nor even why they seek water where they do. When they are in danger or attacked, they instinctively defend themselves without a realization of why. Man, however, because of his highly developed organ of brain, has the ability to analyze his environment, to interpret the conditions with which he is surrounded, and to appreciate the reason for most of his acts, their cause and effect.

Primitive man, perhaps the paleolithic man, must have been somewhat like the lower animals, merely reacting to his environment without a realization of why. But a time came when he had the desire, the will, to do something, to perform some act, to accomplish something, and was unable to do so, and there dawned upon him the fact that, on the one hand, within him there was the urge, the impulse to accomplish something, and, on the other hand, the physical, outer self was unable to follow the urge or to satisfy and gratify the desire. We can imagine primitive man desiring to halt the fall of a mountain stream, desiring to move a larger boulder which obstructed his passage and struggling with it, or commanding the waterfall to cease, and being amazed that he lacked the power and means to enforce his

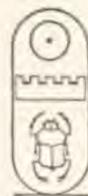
commands. There for the first time was the clash between the wilful "I", the volition, and the external "I", the physical being. There arose in man's mind at that time the dominant thought that the self, the desire self, the inner "I" was the antithesis of the body. He imagined the one, the will, the desire, the impulse, as the energy of man, the soul; and the body which was subordinate to it, the form.

This concept in the due course of time developed into one of the most primitive and earliest religions which is extant among primitive people today, the aborigines of South America, South Africa, and Australia; this religion is animism. Animism is the belief that all things are animated with life, from which the word animism derives its name. There is no distinction of life between a rock and a leaf, between the sands of a beach and the jackal of the forest.

Not only were all things believed to be animated, but all things were conceived to have souls. The functions and characteristics of a thing were considered the soul of the thing, and its perceptual image its body. That is, what a thing appeared to be insofar as its form was concerned, to man's senses, that was its body; and what its purpose or functions seemed to be was the soul of the thing. Thus, for example, the magnitude, volume of water and height of a waterfall constituted the body of the waterfall. But with the belief that the waterfall was animate, the animist imagined the soul of the waterfall, its obvious characteristics, its roar, its force, and that which it was able to accomplish. In a large boulder, for example, its soul was thought to be its characteristic of hardness and ability to resist all things. Its body was its perceptual image, its shape, its mass.

There is an admirable characteristic about this, which is the distinction between the form of a thing and its purpose. To primitive man the form of a thing was subordinate to its real attribute, the thing which it could accomplish or do, or its purpose.

Animism branched out or developed, if we wish to use that term, into the dual concept of soul. Some primitive



peoples came to believe the soul was either embodied permanently in form until separated by death, or it was discarnate, could leave the body freely even before death and return again to the body.

Those who believed in embodied souls considered the soul the life of the body. There was no distinction, with them, between life and the soul. Soul, to them, was the very life force of any form which they considered alive. Therefore, naturally, the soul was thought to be constantly embodied in the thing which was alive, because if the soul departed, and if the soul was the life of the thing, the thing would then cease to be alive. This thought became so dominant that it resulted in many atrocious practices. Cannibalism was a common practice among believers in embodied souls. It was customary and still is among primitive people who hold to this belief, to try to preserve the soul or the life which exists in the body of a relative or friend by devouring the body at death, believing that the soul of the deceased would then be absorbed into the body of the living.

Embodied soul believers gave various descriptions of the form of the soul. Some conceived it as breath, because breath was always associated with the living, and was absent with the dead. To preserve this soul breath force, when one was dying, they would lean over and try to inhale the last breath of the dying, thinking that they had preserved it in themselves. Others conceived the soul as a small being within man, and they pointed to the heart as proof of that fact. They would listen to the beat of the heart and if the heart beat strongly they believed the soul was strong and the person healthy, and would live for a long time. If the heart beat faintly, they imagined that the soul soon would depart, or that the soul force was gradually ebbing out of the individual. Others conceived the soul as the warmth of the body, because warmth is always associated with living things and the corpse is cold. Every attempt was made, even after death, to capture the remaining warmth of the body by embracing the deceased, hoping to draw into their own selves the

departing warmth of the dying or dead. From this there arose a superstition of fire. Among primitive people flames and sparks were considered souls without bodies, that after death the warmth of the body representing the soul had escaped and continued to exist independent of form or body.

The discarnate soul believers had equally as strange concepts and weird practices. To them the soul also resided in the body, but it was independent of the body. It could leave the body at will, and had no relation to life. It was thought that though soul could leave, the body could continue to live and function normally. The soul for the first time was considered an independent self, independent of the living body.

Shamans, or medicine men, were considered to have the ability to send their souls forth on journeys to distant places or lands to communicate with members of the tribe there; to run messages for them, in other words. Further, it was believed that one could leave his soul at home when he was to depart on a dangerous journey and thus would not need to risk endangering his soul, and upon the return the soul would again be embodied.

This concept eventually resulted in the idea of dual souls; that is, that man was possessed with two souls, but they were somewhat different in nature. At death it was believed that one soul would go to the underworld, a subterranean chamber, and there dwell indefinitely; but the other would remain earthbound and would inhabit the place where the corpse had been buried. It is interesting to note the description given of this earthbound soul. In it we find the origin of the superstition of ghosts. Primitive people described this earthbound soul, one of the two souls, as being a sort of ethereal, vaporous, transparent substance, rather elongated, without any definite shape. The descriptions were even so detailed as to refer to the voice of this soul as being birdlike, or similar to whistling. It sounds like the description of the small boy's "ghost", which he imagined he saw passing the local church cemetery.

Another characteristic of these discarnate souls was that they were con-

stantly slipping away from the body. They were rather disobedient to the will, and one had to be constantly alert or else his soul would have departed for a time. These primitive believers in incarnate souls attributed to soul the functions of a communicator; that is, its main duty was to communicate with others, those who were alive at distant points or with the souls of those who had gone on after death. In this sense, it parallels to some respect the modern concept of the spiritualist.

We have been considering the concepts of some of the primitive peoples without reference to any time or period in history. We now begin with definite periods. We start with the Semitic period, the Babylonian and Assyrian era.

The Babylonians were very vague in their description of soul. What we have been able to discern from decipherings of their ancient writings is that they conceived of man as a dual being, possessed of a physical, mortal body, and also an impalpable self. This impalpable self was not exactly an ethereal being, or an energy, or merely an influence; it was an actual substance, just like the physical body, except that it was finer composition, ground finer, if we may use that term. At death, the soul was separated from the body, and the soul departed to the underworld, to dwell there with other souls. It seems that the soul, according to the Babylonian concept, was constantly desirous of returning again to the normal state, because the living state was considered by the Babylonians as man's proper and normal state. And the Babylonians constantly feared the congregation of these departed souls conspiring against the living, and eventually, if the living were not cautious and did not take the proper precautions, being dominated by them. But the departed souls were partially appeased if they were fed and given water, so we find the Babylonian custom described not only in their writing, but in scenes found upon the walls of their temples and tombs, of sprinkling water upon the graves of the departed and placing there also choice foods.

The form of the soul was never very definitely described by the Babylonians

and the Assyrians. It is believed that they imagined it to be something like whirling dust particles.

Next we come to the Egyptian era. The concept of soul had by the Egyptians, the masses, the peasants, and the slaves of the Pyramid Age—that period of about 4000 to 3500 B. C.—was very, very crude. These primitive, very ancient Egyptians, imagined the soul as a very definite concrete entity, just as definite as the physical body. It was nothing ethereal or vaporous; it was to them a body within a body. They referred to the soul as "BA", but the Egyptians, these early Egyptians of the Pyramid Age, distinguished distinctly between soul and life. They did not confuse the two, as some of the earlier primitive minds did, for life to the Egyptians was known by another name. It was called the "Ankh". In fact, the Egyptian symbol of the cross of life which we refer to as the *crux ansata* was called by the Egyptians the "Ankh", and we find the word Ankh incorporated in the names of many of the Egyptian kings and pharaohs, for instance, King Tutankhamen.

These early Egyptians did not concern themselves much with the nature and substance of the soul, but were greatly concerned with its future life. At scattered places, we find, however, some pictures inscribed on temple walls and obelisks and referred to as the soul. The form consisted of either the heron, or another large bird, with the face or head of a human.

After a lapse of about two thousand years, we find a tremendous step forward in the concept of soul and of God and of the future life of soul. During the Feudal Age and the Empire Age of Egypt, from about 1500 to 1300 B. C., we find the Egyptians definitely recognizing and believing in immortality as well as the belief that the soul returns again to the body. We find the ancient Egyptians hewing and chiseling into solid rock cliffs, passageways, and enlarging those passageways into chambers comprising a tomb. We find them carving and making elaborate sarcophagi, mummy cases or coffins in which the body of the deceased was carefully laid and preserved. The art of embalm-



ing reached a high state, for the Egyptian desired to preserve the body so that the soul could again return and take possession of it. Deposited in the burial or sepulchral chamber were the worldly possessions of the departed, particularly his intimate personal belongings, his toilet articles, his favorite chair and weapons, his jewels, his papyrus scrolls, or the chosen books of his library.

Unfortunately, it was generally believed at this period that only the kings' and pharaohs' souls would return again to the body. The souls of the common men, it was believed, would continue in an afterworld, never to return.

The Egyptians also believed that man possessed, besides his soul, another body, which was a sort of shadow of himself, a duplicate of himself, which was with him at all times—a sort of better nature. This they referred to as "Ka", and it had naught to do with the soul. Ancient Egyptian inscriptions refer to man discussing his own conduct with "Ka", and when he was about to do an improper act, Ka would warn him of the consequences. We find scenes of an Egyptian nobleman or king conversing with Ka, in which are shown two figures exactly the same facing each other. The attributes and the characteristics attributed to this Ka parallel in many respects what we term today our conscience.

The next is the Grecian period, in which we find a still greater advancement, insofar as a description and understanding of the nature of soul and God is concerned. We begin with Socrates, because Socrates began what is

termed the first ethical period of the ancient philosophers. He is the first one of the ancient Greeks to concern himself with the ethical and spiritual side of man, whereas many of his predecessors were mainly concerned with cosmological problems, the origin of the world and the universe.

To Socrates, the soul was immortal. It was divine, and it emanated from a central divine source. After death or the separation of the soul from the body, it returned to this divine source, but it retained its conscious existence. In this respect Socrates' conception parallels the Christian doctrines. To Socrates, however, the soul was the inner knowledge of man; in other words, the universal ideas which man has, constitute his soul. The inner knowledge, as separate and apart from the outer knowledge, the empirical knowledge which man acquires—that is the soul.

Virtue was a quality and an attribute of the soul. It was an indication of the soul, for Socrates in the dialogue, the *Phaedo*, states that lower beings are not virtuous and have no concept of virtue, because lower beings do not have soul, and only those who possessed the inner knowledge could be virtuous because virtue requires that knowledge of what constitutes right and wrong. The highest good, the ultimate end of life, Socrates contended, was to become virtuous, for by becoming virtuous, living a temperate life, in all things, one would be following the dictates of this inner knowledge. He would be following the dictates, therefore, of the soul, and be adhering to the spiritual nature of his being.

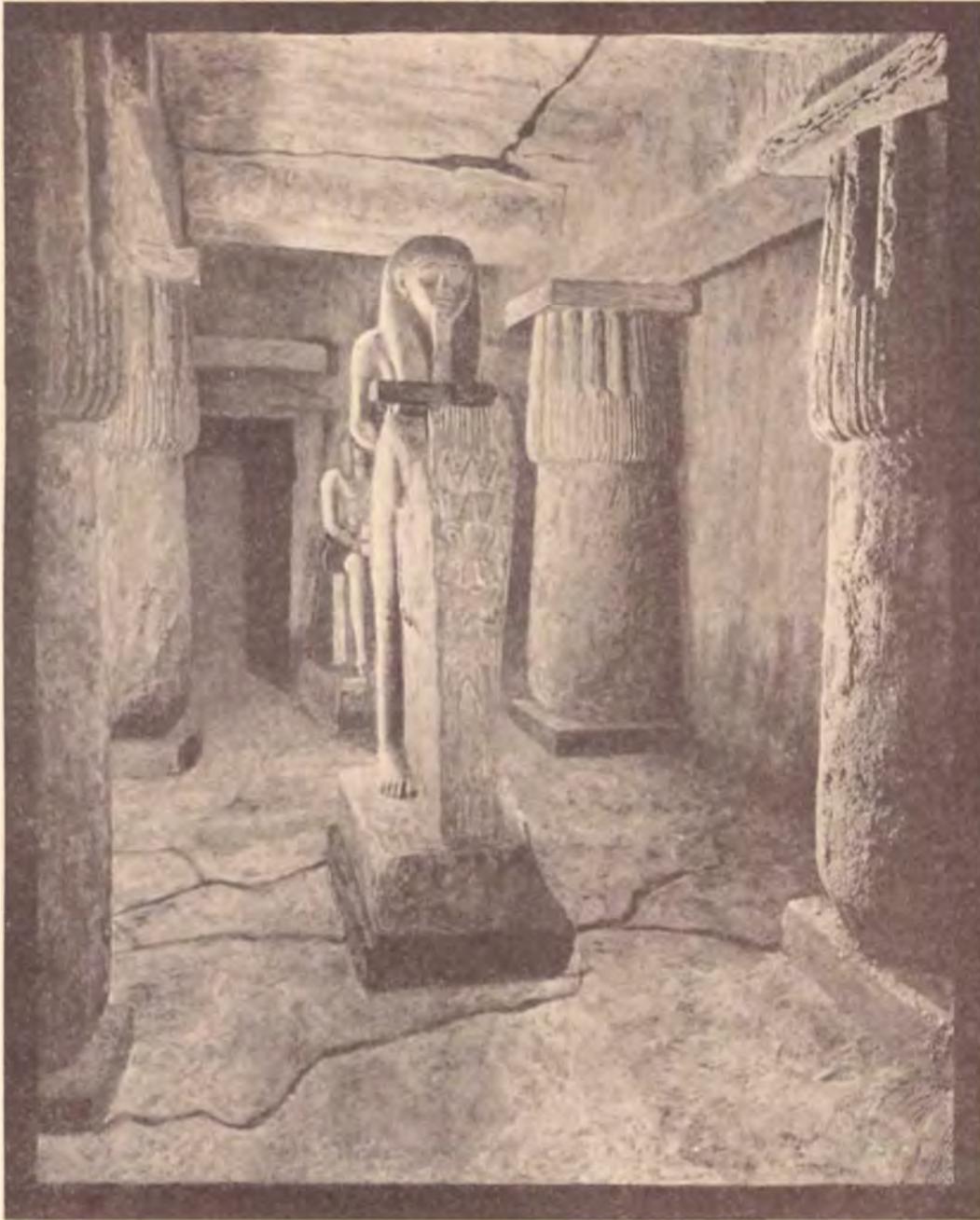
*(This article will be concluded in the September issue.)*

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### EGYPTIAN ROCK TOMB OF AMORC MUSEUM

Above is an illustration of an actual size reproduction of a rock tomb of the Feudal Age of Egypt of about 2000 B. C. This tomb was recently constructed in the Rosicrucian Museum in Rosicrucian Park, San Jose, California, from maps, photographs and diagrams provided by an Egyptian Exploration Society. It is complete to the most minute detail, being illuminated by torches designed after those used during the nineteenth dynasty of Egypt. It is the only Egyptian rock tomb to be found anywhere outside of Egypt.

The statue in the foreground is of the Nile God, and the one in the rear is a reproduction of the famous stone figure of King Seti Merneptah II, both being provided AMORC by the British Museum. The tomb is a source of considerable interest to the hundreds of visitors to the museum monthly.

*(Courtesy of Rosicrucian Digest.)*



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The Order is internationally known as AMORC (an abbreviation), and the AMORC in America, and all other lands, constitutes the only form of Rosicrucian activities united in one body having representation in the international federation. The AMORC does not sell its teachings, but gives them freely to all affiliated members, together with many other benefits.

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(Directory Continued on Next Page)

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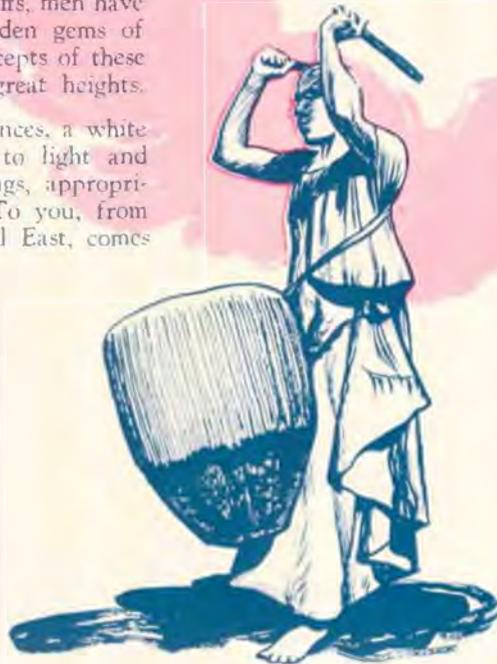
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