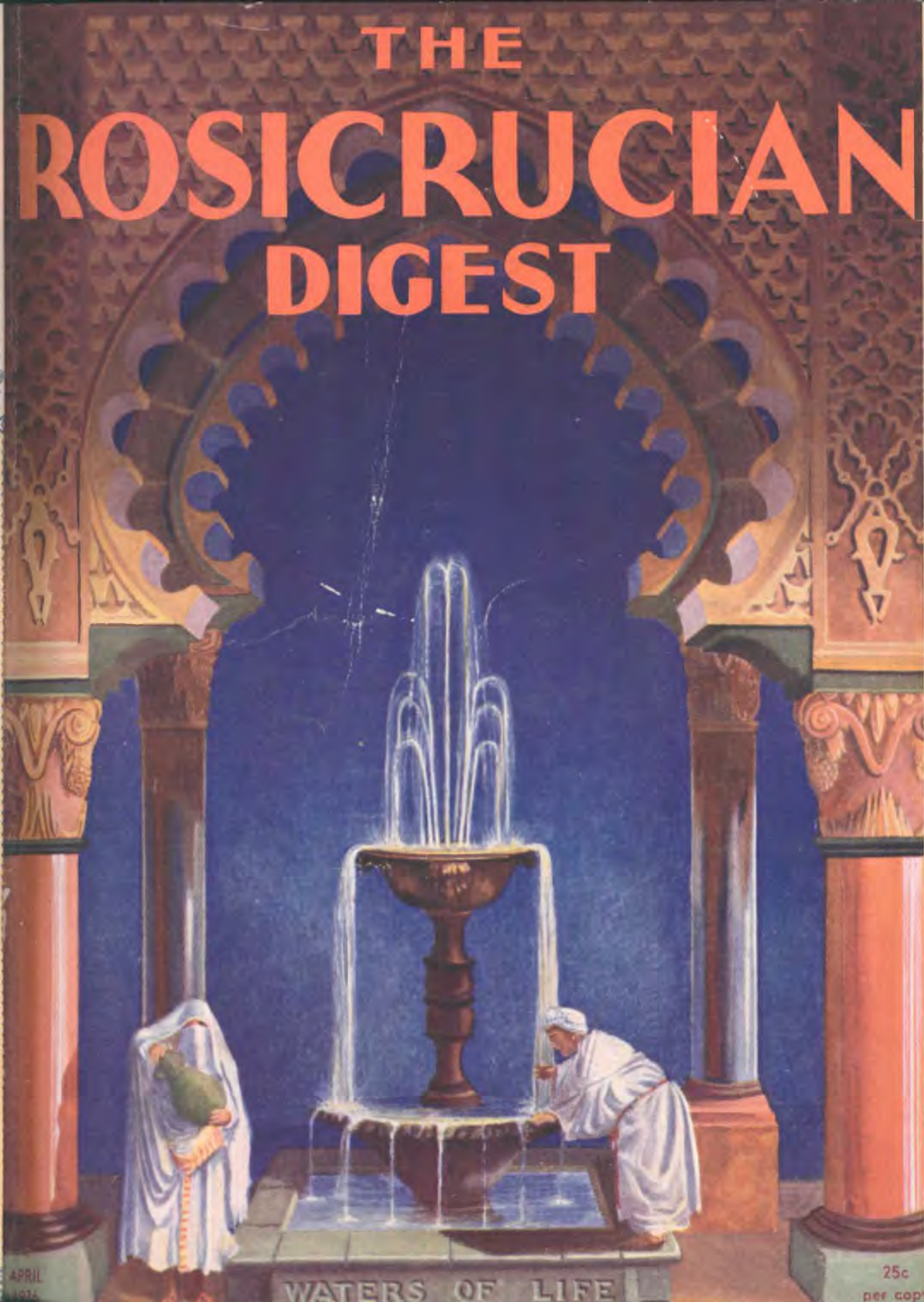


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DR. CHARLES GREEN, F. R. C.

Dr. Green, of Pittsburgh, Pennsylvania, was the first Deputy Grand Master of the Rosicrucian Order for the Pennsylvania jurisdiction, and later became the State Grand Master. He was initiated in the Order in 1916 and was unanimously elected Chairman of the first Rosicrucian Convention, of the present cycle of the Order, in the summer of 1917 at Pittsburgh, Pennsylvania. He was also a member of the committee that drafted the original constitution of the AMORC of this jurisdiction. At present he presides as Master of The First Lodge of Pennsylvania. He is held in high esteem by all Rosicrucians whose privilege it has been to know him.

(Courtesy of Rosicrucian Digest.)



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ROSICRUCIAN DIGEST

COVERS THE WORLD

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

Vol. XIV

APRIL, 1936

No. 3

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ROSICRUCIAN PARK

SAN JOSE, CALIFORNIA

THE THOUGHT OF THE MONTH WORLD ASPECTS

By THE EMPEROR



IF ONE were to judge world conditions, and especially world psychology, by the present-day newspaper reports, one would be tempted to say that the year 1936 is destined to be an outstanding year in the human methods of destruction.

But I am of the firm opinion that the year 1936 will prove to be a year of construction, and of constructive thinking, and particularly of constructive action and reaction. Despite the fact that during the month of February and the early part of March the principal international moves centered around the prospects of war and the arbitrary actions of leaders and dictators who seemed to be bent upon war, there is a trend of wholesome constructiveness back of the complex situations which cannot fail to impress the careful thinker and student of international affairs.

We have already expressed in our little booklet dealing with future world events, the thought that the involved and entangled activities of the year will prove 1936 to be one of conflicts, but all conflicts are not destructive, and most certainly not all of them end in ultimate destruction of fundamental principles. Evolution in all of its phases is a conflict. It ever has been so, and must ever be so. The contest between right and wrong is an eternal conflict and yet it is not a destructive process, but leads ultimately to constructive thinking and

action. The great, good things which we now enjoy in our lives are the result of conflict, of contest, and of processes that appeared at one time or another to be wholly destructive. It is not a matter of one's view-point, but of time. If we take any important feature of civilization and diagram it as a circle in the process of moving through the stages of evolution, we may find that the circle covers a period of ten years, a hundred years, or a thousand years. Any individual examining that circle during his lifetime covering a period of thirty or forty years is examining merely one segment of the circle, and that segment may be in the part of the process of tearing down, the act of preparing and clearing away the dross and the undesirable to make room for the refinement that is to follow. Viewing the matter from this close and limited aspect gives a wrong impression of what is taking place.

Viewing the Italo-Ethiopia situation from a distant point of view with a lack of all of the actual facts, and during just one section of the circle of time to which the matter is related, we see only the destructive processes of this conflict at work, and are tempted to look upon the contest as an unwarranted warfare and a destructive process wherein the stronger attempts to dominate the weaker. The newspapers and the unthinking critics of the situation call it a war of civilization against the uncivilized, a war of religious differences, a war of greed, a war of economic advancements, a bit of political maneuvering, a manifestation of ego and self-aggrandizement, and a contest between the white and black races. It may be all of these

things, or any one of them, and yet not just that alone. What is taking place in this particular war between the Italians and the Ethiopians is typical of what has occurred in many different centuries between many different countries, and for the same identical purposes, and leading to the same inevitable results, and if we examine those results closely from this distance and later point of view, and as the historian of the future will view this present situation, we shall see that some good was in the making, and that eventually much good will result from this unpleasant conflict.

The time is undoubtedly coming—and we all pray that it will be soon—when human warfare and the actual destruction of living bodies and the destruction of man's magnificent creations in art, literature, architecture, and other material things will not be necessary as a part of world evolution or the advancement of civilization. In the past it has seemed to be necessary for man to make war upon man, and by the test of physical strength and dire suffering force into action and mold into existence certain fundamental principles that advance the scheme of civilization and promote the activities of evolution.

While we are forced in fairness and unbiased consideration of everything involved to look forward to the ultimate good that will result from such a conflict, we cannot help condemning the human idea and practice of war that centers its force in the destruction of human life and property. It is not only natural, but absolutely right for man and mankind collectively in nations and groups to fight for that which he believes is right, and which will advance civilization and the best interests of those concerned. And in such a fight it is not only natural but proper in the universal scheme of things that man should put into the fight every element of effort, every degree of sincerity, and every amount of personal sacrifice. But it should not be a fight to death, and it should not be a fight that includes the use of weapons of destructiveness, the shedding of blood, the loss of life, and the things that have already been evolved in the arts and sciences. The fight should be a contest of minds, and should exhibit the prowess of each in-

dividual and each nation in being able to master the mental and psychological conditions involved. And the time is coming when a greater contest, a greater conflict, a greater struggle requiring all of the genius, all of the wit, all of the powers of individuals to settle international arguments, but this fight, this contest, will be settled within a room while all are sitting at a table, and where the emblem of peace instead of the emblem of war will reveal its spirit. The victors in such a case will be victorious indeed, and those who lose will have lost nothing, but gained.

It is a notable fact that so far as physical and material things are concerned, the victors of most of the wars of civilization have been the losers, and the losers have been heavy losers, indeed. The loss of life and property, of prestige and morality, of ethics and principles has represented a greater factor than anything that was gained by the conquest. But still the conquest must go on until man himself, individually and collectively, realizes that the fundamental principle is *change*, and that old ideas, old methods, old standards, and old principles must give way to the new, and that progress will brook no delay, and will kneel before no adversary. Like the motion of the heavenly planets that plough their way through space, never affected by the anticipation of what may be in their path and overcoming what seems to our finite minds many great obstacles in theoretical principles, so is the progressive thinking of man and the onward march of civilization ploughing its way through the quagmire of human interference and the inane, bemuddled thinking and reasoning of the human brain.

Of the many wars that appear to be part of the horizon at this very moment in the early part of March, no doubt many of them will fail to manifest in even a skirmish between a few individuals. Some of them may be forced into action of a short duration, and some of them will be frustrated by the very spirit that emanates them. Already the situation has become so complex in Europe, and the demand for cooperation between nations has become so open, and the expression of ideas has become so public that many of the



matters which were secretly in dispute have lost their power, and have become impotent and unessential. One thing is certain: There has been a greater tendency in the past two years for the statesmen of various nations openly to discuss formerly secret alliances, agreements, and compacts between them, and to air to the public the matters which they thought were in conflict and of serious consequence. The exposure of these things to the light of publicity, and to the understanding of the world has caused many of them to melt into insignificance and to dissolve into inconsequential considerations.

The fear of the unknown, as I have stated elsewhere, is one of the great dreads that ensnares and enslaves not only the individual, but groups and nations of individuals. The secret compacts, agreements, alliances, maneuvers, and ambitions of rival nations have always been an incentive for secret preparations for war, and secret anticipations of conflicts, and when these things could no longer be held in secrecy because of their explosive nature, they burst forth in bombshell and the destruction of life and property. The days of secret diplomacy and of agreements and compacts are rapidly passing. The days when rulers, dictators, and diplomats could negotiate and barter the lives and property of their subjects without consulting them, and without giving them an opportunity to express their disapproval, are rapidly becoming a thing of the past. Heretofore the greatest ambition of each nation of peoples has been that of peace nationally and internationally, while in secret the ambition of the rulers and statesmen has been that of aggrandizement, greed, political power, and personal egoism even to the extent of annihilating the subjects under them and destroying the nation itself in an attempt to fulfill that which is born of the lowest instincts.

Into the scheme of things has always come the influence of the progressive tendencies of the universe and of the mind of God. While men have proposed in secret and in selfishness, God has disposed in universal advancement.

God has deliberately put into the consciousness of man the spirit of rest-

lessness and the ambition for advancement and improvement, but God has given man a brain, a mind, a heart with which to understand, to comprehend, to analyze, and to carefully plan and create. Through the constant restlessness of man and the ambitions to move forward and onward in the scheme of civilization, man has always found it necessary to criticize the past and to remedy the present. But he has at his command two methods for accomplishing these results—the one by means of animalistic instincts of the lowest nature, and the other through the idealism of his mind and the creative power that moves through his being.

Before the year of 1936 is over we may faintly discern what the future historians will unquestionably proclaim; namely, that some of those who now in their ignorance and personal ambition are apparently seeking war and carrying on campaigns that seem to be destructive and objectionable, were moved by idealistic restlessness in their beings, but motivated in their physical actions by a wrong interpretation of the urge within them in resorting to physical means of contest instead of mental and spiritual. Yet they will have accomplished some good, and future historians will name some of the present leaders of conflict as unconscious, unknowing contributors toward a greater universal peace than we have seen for many centuries.

Already in many parts of the world, and among many civilized nations the opinion regarding the justice, the necessity, or the temporary reason for the conflict between Italy and Ethiopia is changing, and the condemnation that once centered on Italy and its leaders is modifying to a form of acceptance and understanding. The conflict will always be condemned for its physical destructiveness and for the nature in which the contest was carried on, but there will be an increasing realization of the justification of the claims made, and the correction of principles underlying the disputes and arguments. In other words, the time is rapidly approaching when we shall see that good-will comes out of the contest for both Ethiopia and Italy, but we shall regret that the leaders of both nations were not able to solve the

problem and work out the solution without resorting to bloodshed.

It is impossible for us in any part of the world, and in any circumstances to rightly judge the problems involved and to see the hand of progress and the spirit of evolution working in its true form, but the fault lies with us, and not with the conditions or the principles. Our great duty, however, lies in not attempting to understand what problems now face and may face the nations of the world in the future stages of evolution, but in proceeding at once to advo-

cate and to bring into universal acceptance the spirit and principle of arbitration to supplant the spirit of war. When the future contests, therefore, are solved, and all the future difficulties are met and overcome through arbitration, both the victors and the vanquished will gain, and the world will take its next great step forward in bringing about the Kingdom of Heaven on earth.

(The foregoing is purely the personal opinion of the Emperor expressing what he believes to be an appropriate thought for the month.)



• READ THE ROSICRUCIAN FORUM •

OUR NEXT EGYPTIAN TOUR

All of our members will be glad to know that the proposed tour to mystic lands, including Egypt and a score of other ancient countries and cities, is definitely set to start next January, and that hundreds of members have made registration, many of them having paid for their tickets or made large deposits. The registration list for the tour is still open, for the more we have in the touring party, the better will be all of the facilities that we can reserve in advance and the more enjoyable will be every feature of the trip. Any member in any branch of our organization is entitled to take the trip with us and to be accompanied by any member of his family whether a member of the Order or not. For further information, see the special article about the Egyptian tour in the April issue of *The Rosicrucian Forum* and then write to the *Egyptian Tour Secretary*, C/o AMORC, Rosicrucian Park, San Jose, California.

If the steamship people and others had the same knowledge and faith last year which we had, a large number of our members would be with us at this very date in the Mediterranean enjoying the tour that was to leave New York last February. We stated positively in 1934 and throughout 1935 that no war would interfere with our tour. But people of little faith doubted our predictions and the steamship company cancelled the boat and a few of our members withdrew their registrations. They felt sure that a terrific war would center itself around the Mediterranean and European countries. Yet up to the present time—the middle of March—not a shot has been fired in the Mediterranean and not a single incident has occurred that would have interfered with a peaceful, happy, and instructive tour. We stood alone in our attitude of faith in our prediction, for nearly all the world's statesmen and practically all the newspapers of the world proclaimed war as imminent every month throughout 1935. With the same faith we are planning our tour for next winter. Do not miss it if you can possibly go along.

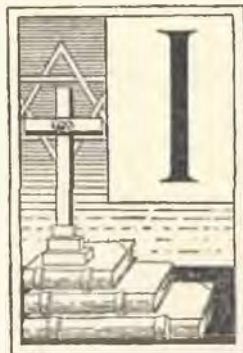
EGYPTIAN TOUR SECRETARY.





The Kabala

By FRATER S. M. MACHTEI



IN DEALING with this subject, it is essential, at the outset, to have an understanding of its terminology, its chronology, and of the relationship between practical Kabala and theoretical Kabala.

Kabala is derived from the Hebrew root KABBAIL,—“to receive”—and is, literally, “the received or traditional lore.” It is the specific term for the esoteric or mystical doctrine concerning God and the universe, asserted to have come down as a revelation to elect saints from a remote past, and preserved only by a privileged few. There is the theosophical or theoretical system, KABALA 'IYYUNIT, and the theurgic or practical, KABALA MA'ASIT.

In the chronology, we encounter some difficulties. The name KABALA does not occur in literature before the eleventh century. I refer, of course, to the general literature on the subject. The mystic lore of the geonic and Talmudic periods antedated the modern concepts of Kabala and is traced, according to tradition, back to Creation, through a series of teachers and saints. From the geonic period (9th to 11th centuries),

when the oral traditions first appear to have been recorded in treatises, each system was developed independently of the other. In the 14th century, the gulf between theoretical Kabala and practical Kabala was bridged by the appearance of the ZOHAR (Splendor). In this volume both systems converged.

If the anthropologist is correct in his statement that there is no *pure* ethnic group,—and it is conceded that he is right—how much more so must it be true, in the field of ideas, that the intercourse between peoples greatly influenced their thoughts, and that, in the metaphysical studies, the Gnostics, the Neoplatonists, the Aristotelians, the Greco-Arabic philosophers, and others, contributed to the present form of the Kabala?

The speculative school of Kabala took for its problem metaphysics in the strict sense of the word; namely, the nature of God and His relation to the world. The other movement was religious-ethical in nature. Practical Kabala or mysticism endeavored to apply metaphysics to the every-day problems, and, after a while, it degenerated into a cult where amulets, angelology, demonology, and superstitions played the leading role, and where the principles of Cosmic laws were relegated to a minor and supporting part. Anyone knowing the names and functions of the angels could control all nature and its powers. Only

Eighty-eight

the initiated knew the names and what they actually represented. The followers of the cult conceived of the angels as "beings," as physical messengers, intermediaries close to the Throne.

The term Kabala rightly characterizes the theosophic teachings as an ancient sacred "tradition" *instead of being a product of human wisdom*. The Kabala, by which speculative Kabala (KABALA 'IYYUNIT) is essentially meant, was, in its origin, merely a system of metaphysics; but, in the course of its development, it included many tenets of dogmatics, divine worship, and ethics. God, the world, creation, man, revelation, the Messiah, law, sin, atonement, etc.—such are the varied subjects it discusses and describes.

To depart for a few moments from the technical terminology of the subject, we may profit greatly if we view the subject objectively, examining the problem in the light of *motives* as distinguished from *effects*. What prompted the saints, who possessed the knowledge, to reveal it to others? Why does man speculate as to the reasons and causes *for his being here*? Was it the intention of the early Kabalists and mystics to train *miracle-workers*, men who should *perform* the unusual to inspire fear and awe in the minds of the populace?

From early Kabalistic writings, we learn that man had become enslaved to the environment; that he gave little heed to his rightful place as the "created image of the Divine." It was the purpose of the instruction in the Kabala to restore to man his God-consciousness, his realization of the use to which he might put the powers with which he had been endowed by the Creator. The Kabala sought to impress man that he was a microcosm, a miniature of the macrocosm, and that, within him, were locked up all the Cosmic forces in evidence in the universe. Man has ever been eager and ready to take the "bows," to acknowledge the applause—deserved or undeserved; but, how to liberate these imprisoned forces, how to make them manifest, were things which had to be taught to man. Man's egotism responds to the title of the great "I AM," and the bubble bursts when

man's weakness, his inability to *be* the Master, becomes obvious.

So it is that we come to understand the task which confronted the Kabalists, the mystics of all times. For their starting point they took the doctrine of the EN-SOF (Infinite). It is the doctrine of all Kabalistic speculation. God is the infinite, unlimited being, to whom one neither can nor may ascribe any attributes whatever; who can, therefore, be designated merely as EN-SOF ("without end," "the Infinite"). Hence the idea of God can be postulated merely negatively: it is known what God is not, but not what He is. The question presents itself: how did such an One create the universe? To which we have the answer in the SEFIROT or "emanations," the progressive stages by which this EN-SOF, the Infinite, projected itself, and, through combinations of the Sefirot in trinities or triads, accomplished creation.

The doctrine of the Sefirot is perhaps the most important doctrine of the Kabala. The Sefirot are the tools of the Divine power, superior creatures, that are, however, totally different from the Primal Being. God is immanent in the Sefirot, but He is Himself more than may be perceived in these forms of idea and being. The Sefirot themselves, in and through which all changes take place in the universe, are composite in so far as two natures may be distinguished in them; namely, (1) that in and through which all change takes place, and (2) that which is unchangeable, the light or the Divine power. The Kabalists call these two different natures of the Sefirot "OR" (Light) and "KAILIM" (Vessels). For, *as vessels of different color reflect the light of the sun differently without producing any change in it, so the divine light manifested in the Sefirot is not changed by their seeming differences*.

A detailed description of the progressive stages by which the Sefirot unite, in triads, to accomplish creation, would be too technical and too lengthy for one article. These conclusions, however, are interesting: The first three Sefirot, KETER (Crown, or Primal Will of God), HOKMAH (Wisdom), and BINAH (Intellect) form a unity among themselves; that is, *knowledge, the knower, and the known are in God*



identical, and thus the world is only the expression of the ideas or the absolute forms of intelligence. We further note that the first three Sefirot form the intelligible world; the second triad is moral in character; while the third triad of Sefirot constitutes the natural world. The tenth Sefirah, MALKUT (Dominion) is that in which the will, the plan, and the active forces become manifest, the sum of the permanent and immanent activity of all Sefirot.

In the Kabala, the soul is threefold, being composed of NEFESH, RUAH, and NESHAMAH. *Nefesh* is the animal, sensitive principle in man, and is in immediate touch with the body. *Ruah* represents the moral nature; being the seat of good and evil desires, according as it turns toward *Neshamah* or *Nefesh*. *Neshamah* is pure intelligence, pure spirit, incapable of good or evil; it is pure divine light, the climax of soul-life.

The Kabalists explain the connection between soul and body as follows: All souls exist before the formation of the body in the suprasensible world, being united, in the course of time, with their respective bodies. The descent of the soul in the body is necessitated by the finite nature of the former: it is bound to unite with the body in order to take its part in the universe, to contemplate the spectacle of creation, to become conscious of itself and its origin, and, finally, to return, after having completed its tasks in life, to the inexhaustible fountain of light and life—God.

While *Neshamah*, the pure spirit, divine light, intelligence, ascends to God, *Ruah*, the moral nature, enters Eden, to enjoy the pleasures of Paradise, and *Nefesh*, the animal, remains in peace on earth. This applies only to the just. At the death of the godless, *Neshamah*, being stained with sins, encounters obstacles that make it difficult for it to return to its source; and, until it has returned, *Ruah* may not enter Eden, and *Nefesh* finds no peace on earth. Closely connected with this view is the doctrine of the transmigration of the soul (reincarnation?) on which the Kabala lays great stress. In order that the soul may return to its source, it must previously have reached full development of all its perfections in terrestrial life. If it has not fulfilled this condition in the course of ONE life, it must begin all over again in another body, continuing until it has completed its task.

Natural magic depends largely on man himself; for, according to the Kabala, all men are endowed with insight and magical powers which they may develop. The means especially mentioned are: "KAWWANAH"—intense meditation, in order to attract the higher spiritual influences; a strong will exclusively directed toward its object; and a vivid imagination, in order that the impressions from the spiritual world may enter profoundly into the soul and be retained there.

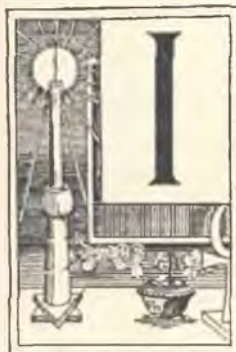


AN APOLOGY TO OUR MEMBERS

The officers of the Grand Lodge at San Jose wish to apologize to all of the members for the delay that has been caused in the last several months in the prompt answering of correspondence directed to the officers personally or to the various departments. Because of many improvements that are being made in the monographs, preparations for the Convention, and other matters that have come in an accumulated form for immediate attention, much of our correspondence has been delayed. The increasing of membership and the resulting increase in correspondence each day of the week and each week of the year, constantly present a problem requiring adjustments in many departments. We hope that by the first of May we shall have all letters answered promptly in accordance with a new routine. The cooperation of our members is heartily solicited in this regard.



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.)*



In recent months one of the powerful radio stations of England, located just outside of London and with studios within the city of London, has been broadcasting at a special period that begins each morning at 3:00 a. m. London or Greenwich

Time. This is equivalent to 10:00 p. m. in the eastern sections of the United States and Canada, and to 7:00 p. m. on the western coast of North America.

It is likewise a convenient hour for many countries and nations affiliated with the great British Empire. This special broadcast period therefore enables the British radio station to speak to a larger number of its subjects and people, as well as friends, than at any other time of the day. The programs are clearly heard on short-wave radio equipment in almost any part of the world. Each of the broadcast periods begins with the ringing of the great bells of the clock tower known as Big Ben. But on Monday mornings—which is Sunday evening or afternoon in a large part of the world, the periods are followed by the chimes of Westminster, and then a magnificent religious service of a non-sec-



tarian nature is conducted while millions of people pray in unity and listen to words of inspiration and Divine revelation. This becomes almost a universal church service and it is an ideal thing in spirit and purpose.

When we stop to realize that with most religions a special day of the week has been set aside for a sacred and holy day and for special worship, and when we realize that this one and only day out of the seven is a definite day with many of them, we see the sad situation of an attempt on the part of man to standardize his religion and religious worship, and to confine his hours of spiritual thought to a small period of his weekly life. While many argue that Saturday is the true Sunday, and others argue that Friday is the most sacred of all, and a large portion of the world holds fast to Sunday as being the only

true holy day of the week, the person who is truly spiritual in nature will realize that every hour of every day of every week and month of the year is an equally fortunate and propitious time for spiritual communion, and it is in this sense and for this purpose that the Cathedral of the Soul offers to such persons an opportunity for spiritual contemplation in united hearts and minds. Whether you are a member or not, if you have not had the marvelous experience of such spiritual communion and contemplation with the accompanying thoughts of millions in agreement and attunement with you, send for the book mentioned in the heading of this department, *Liber 777*, and join with the multitudes in this undenominational, non-sectarian, and wholly spiritual system and method of Divine inspiration and guidance.



● READ THE ROSICRUCIAN FORUM ●

IMPORTANT NOTICE

We regret to state that our Sovereign Grand Master, Dr. Clement LeBrun, is seriously indisposed and confined to his home where he is receiving competent attention and treatment from physicians, metaphysicians, and nurses. His indisposition manifested itself very keenly at our recent New Year ceremony on Thursday evening, March 19, and it was found necessary for him to discontinue his regular routine activities at his office and sanctum and to remain at home.

His secretary and assistants will look after his correspondence during his absence from the office, for it may be many weeks before he can take up these activities in person. In the meantime, all of our members are asked to remember him in their prayers and to send him the kindest thoughts that he may soon recover. We feel sure that the waves of love directed toward him from all parts of the world will give him vigor and an understanding of the high esteem in which he is held by every member whom he has contacted personally or through correspondence.

IMPERATOR.

*The
Rosicrucian
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April
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Entering Noah's Rainbow

By FRATER WILLIAM H. McKEGG, F. R. C.

"If the spectator could enter into these Images of his Imagination, approaching them on the fiery chariot of his contemplative thought; if he could enter into Noah's Rainbow, or into his bosom, or could make a friend and companion of these images of wonder, which always entreats him to leave mortal things (as he must know), then would he arise from his grave, then would he meet the Lord in the air, and then he would be happy." —William Blake.



NEVER before have Light and Color, essentially one, occupied the human mind to so great an extent as now with their wonders. Through the medium of Light we are penetrating beyond the veil of matter to have revealed to us, besides the secrets

of existence on earth, the existence of that inner world we cannot see with finite sight.

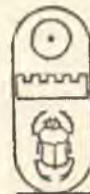
"There is One Universal Soul, diffused through all things, eternal, invisible, unchangeable; in essence like Truth, in substance resembling Light." Pythagoras came to this wisdom as far back as the 6th century B. C. Only today are we turning our whole attention to this irrefutable Truth.

The greatest advancement, awakening, and stimulation of the human race occur when Color abounds in daily life. The Gothic Age used colors to arouse man's mind. The Elizabethan era was an era of color and pageantry. In both ages mankind progressed.

The Shakespearean plays and sonnets abound in color-wording. They are the works of the greatest color-poet the world has yet seen.

In order to learn and understand Cosmic Laws, to become a medium of the Supreme Mind, the Invisible Light abounding through all things, Sir Francis Bacon guided his contemporaries toward the study of Nature and her secrets. However, he stressed that Nature was only the medium, and not the secret, of God's mysteries. Light and Color demanded investigation before mere Form.

Bacon had made a deep study of Light and Color, and knew their mystical effects. Likewise, he studied stagecraft, staging many plays, elevating the theatre which, at that time, had fallen to a low and degraded position. He renewed it to its real worth as Humanity's magic mirror. In "Masques and Triumphs" he says: "Since princes will have such things it is better they should be graced with elegance than daubed with cost." He directed many plays enacted by the two companies owned by Edward Vere, Earl of Oxford. Until this century the stage was—and should be still — the place where mystical, scientific, and poetical creations may be



demonstrated to the people for their understanding, study, and enlightenment.

In "Sense and Perception," in an effort to interest others to seek into their origin, Bacon dwells on light vibrations.

"Before we can enter the remote and hidden parts of Nature, it is requisite that a better and more perfect application of the human mind should be introduced. . . . As navigation was imperfect before the use of the compass, so will many secrets of nature and art remain undiscovered, without a more perfect knowledge of the understanding, its uses, and ways of working.

"That the form of Light should not have been duly inquired into appears a strange oversight, especially as men have bestowed so much pains upon perspective: for neither has this art, nor others, afforded any valuable discovery in the subject of Light. Its radiations, indeed, are treated, but not its origin; and the ranking of perspective with mathematics has produced this defect, with others of the like nature, because philosophy is thus deserted too soon."

Just as there is a world of matter, so there is a world of spirit. As there are colors seen by Finite Sight, so there are colors seen by Infinite Sight. These latter are psychic, or what Edwin D. Babbitt, in his now rare and valuable book, "Principles Of Light And Color," called "third grade colors."

When *en rapport* with finer grades of light, all bodies become as transparent as clear crystal. "Transparency comes from the fact that certain substances have such a chemical affinity for all the ignited color-ethers, as to draw them on with great power and transmit them beyond. These substances whose atoms cannot be polarized by light are not transparent."

Dabbling in a search for hidden light and color might appear as futile to the worldly-minded. Yet which is more futile: to follow Intuition, or to accept Theory? Babbitt points out that scientists in his day boasted of a single ether—as they do today—and have no facts to prove it. He wanted to know how thousands of grades of forces, luminous, electrical, and magnetic, could be transmitted over and through it?

"The psychic lights and colors are inexpressibly beautiful and manifest the infinite activities of nature unseen by ordinary eyes. . . . This higher vision exalts the conception and shows that there is a grander universe within which is the real cosmos. . . . These finer interior views of nature and her forces show us that *there are universes within universes*, and that the condition of things which we inhabit is not the real universe, but the mere shadowy outer shell of being, while the real cosmos is so much more intense and swift and powerful than the grosser grade of materiality around us that the latter compares with the former somewhat as a mist compares with a solid substance."

In 1672, Isaac Newton published the theory that the white light of the sun contains seven degrees of refrangibility. Nearer our own times, Helmholtz stated that each color is founded by its own law of vibrations, and incapable of subdivision.

Be that as it may, Babbitt started seeking for the psychic colors and found them.

"In the year 1870," he relates, "I commenced cultivating, in a dark room and with closed eyes, my interior vision, and in a few weeks or months was able to see those glories of light and color which no tongue can describe or intellect conceive of, unless they have been seen. . . . When I opened my eyes upon the sky and earth around me after seeing these, they seemed almost colorless and dim and feeble. . . . Sometimes fountains of light would flow out from me and become lost to view in the distance. More generally, flashing streams of light would move to and fro in straight lines, though sometimes fluidic emanations would sweep around in curves of a parabola as in a fountain. What was more marvelous than anything else was the infinite millions of radiations, emanations, and luminous currents which at times would seem streaming *from* and *into* and *through* all things, and filling all the surrounding space with coruscations and lighting activities. I believe that if the amazing streams of forces which sweep in all directions could be suddenly revealed to people, many would go wild with fright for fear they should be dashed to pieces."

Babbitt was one of the first in modern times to apply the law of colors to cure human ills. Like the great mystic, Paracelsus, he could see the auric colors emanating from each human being. According to the intensity or dullness of the colors, he could deduct the ailment, and where the chief mischief lay in the invalid's body.

Within each human being dwells the source of all Light and Color; it may be reached by the true seeker. "The Word, or the Voice, of God shall be given to those worthy of it." It is the interior world from which we have "fallen." There, all things are spiritualized. Outer forms are but gross shadows of the Real. Outer colors are but feeble reflections of the True colors within.

On our way to the inner world we see, at first, fleeting clouds of color; forms as of flaming opal come and go; streams of colors appear in designs and geometric patterns, like symbols flashed through the dark clouds for our guidance.

Words of speech cannot arouse the soul. Lessons and lectures are useless, except as signs on the path, leading us to the Closed Door. That is why the fine arts—Poetry, Music and Painting—have always aided man to aspire and achieve lofty things. They speak to the inner self; they arouse the soul; they help us to open our psychic sight and to behold the iridescent glories in color and sound behind the form of the world.

William Blake awed people with the radiance of the colors he put into pictures. It was said he mixed gold and silver with his paints to get such phenomenal hues, and accounted for his being always a poor man. It was also declared that the Comte de Saint Germain ground up sapphires, rubies, and emeralds, to attain his brilliant blues, reds, and greens. Of course, today we know that both these Rosicrucians knew the secrets of vibrations!

When Saint Germain depicted jewels in some of his paintings they had a fire and a radiance in them that hinted of magic. A physician and a chemist, he knew the hidden secrets of Nature, for he had mastered Nature. He could fuse diamonds and show no jointure in them. He could "purify" jewels.

Saint Germain was one of the leaders in pointing out the way to the inner

world. He did not pose, but was plainly matter of fact. But he told his disciples that they belonged to the order of Melchisedek—which the Bible tells us the Master Jesus belonged to.

"Be the torch of the world," he said. "If your light is that only of a planet, you will be nothing in the sight of God. I reserve for you a splendor, of which the solar glory is a shadow. You shall guide the course of stars and those who rule empires shall be governed by you."

There is a means of entering the fire of colors not seen with mortal sight. When the darkness disperses, the Bow in the Clouds will be seen, the colors of which outshine any in the finite world. It is thus, as Blake says, "we meet the Lord in the air."

This was the chief truth he expressed all through his life. "The Persons who ascend to Meet the Lord, coming in the Clouds with power and great Glory, are representations of those States described in the Bible under the Names of the Fathers before and after the Flood. Noah is seen in the midst of these, canopied by a Rainbow, on his Right hand Shem and on his left Japhet; these three Persons represent Poetry, Painting, and Music, the Three Powers in Man of conversing with Paradise, which the flood did not sweep away." (His comment on his picture "*Vision of Last Judgment*.")

At the Library of Congress is to be seen Carl Guthertz's pictorial spectrum of light, expressing the idealizations of the seven principal colors. *Violet*—State. *Indigo*—Science. *Blue*—Truth. *Green*—Research. *Yellow*—Creation. *Orange*—Progress. *Red*—Poetry. Indeed, man's inner development might be said to go through this order of colors.

In the Persian Sufis' four "Schools of Colors," *White* is ecstasy, inspiration. Shelley, another of our great color-poets, tells us that all poetry, all creation, is derived from Love, "a going out of our own nature (ekstasis) and an identification of ourselves with the beautiful which exists in thought, action, or person not our own."

"Extasis," Eliphas Levi writes, "is a voluntary and immediate application of the soul to the universal fire, or rather to that light—abounding in images—which radiates, which speaks and cir-



culates about all objects and every sphere of the universe."

Ancient manuscripts from occult sources state frequently about the "Voice of the Fire." To become masters of the Astral Light we must, as the original teachers tell us, learn to "hear the Light speak."

A complete correspondence to the cosmos resides within man. Had we no such correspondence, no inner response would manifest at outward forms. The color vibrations in things we see strike a response on the color organ of our body. A sunset, a painting, a flower garden, might hold us momentarily enraptured.

On such immortal moments Lavater has some pertinent comments to say, for these moments make us as one with the universe, the universe one with us.

"He who has frequent moments of complete existence is a hero, though not laurelled; is crowned, and without crowns, a king: he only who has enjoyed immortal moments can reproduce them.

"Whatever is visible is the vessel or veil of the invisible past, present, future—as man penetrates to this more, or perceives it less, he raises or depresses his dignity of being." In his copy of Lavater's "Aphorisms On Man," Blake wrote in the margin of this maxim: *A vision of the Eternal Now.*

"Let none turn over books, or roam the stars in quest of God, who sees him not in man."

Man, however, prefers to study the stars than himself. Even though our greatest astronomers tell us that what we gaze at are not things as they are, but as they were.

"What has been for a long time the past for the earth is only the present for a distant observer in space," writes Camille Flammarion. "It is not the Present state of the sky which is visible, but its past history. . . . The progressive motion of light carries with it through Infinitude the ancient history of all the suns and all the worlds in an eternal present."

We only see the past of the stars, never the present. Light transports us into the Infinite Life. By the advancement we have made in Light and Sound

it is possible soon to see and hear events that occurred centuries ago.

Kepler gave a Color and a tone to each planet. Modern astronomers tell us the color of each planet as seen through the telescope. Mystically, they are as follows: Mercury—*Purple*, the color of Majesty, Dominion, Self-Esteem. Venus—*Green*, color of Youth, Kindness, Fertility. Mars—*Red*, denoting Courage, Nobility, Strength. Jupiter—*Blue*, color of Hope, Spirituality. Saturn—*Black*, representing Earth, Justice, Mourning.

Mars stands for Fire. Jupiter for Water. Saturn for Earth. The Moon for Air. Thus the four primary elements of the universe. The national colors of England and the United States are *Red, White and Blue*—Fire, Air and Water.

In occult mysteries the Chariot of Hermes is drawn by four living cherubim with four faces. The correspondences are thus:

Earth	Fire	Water	Air
Body	Mind	Soul	Spirit
Ox	Lion	Man	Eagle

Man is the shadow of the Shadow of God. He formed man from the earth and breathed into him the Spirit of Life, and man became a Living Soul. Since Creation took place after the "Fall," it too must be in the likeness of the Divine Shadow.

The Chariot of Hermes stood to the early mystics as the four elementary manifestations of the one substance. Herein lies the secret of the Sphinx, guarding the triangular pyramids on their square base! Around the Chariot is a rainbow. It is the Holy Mountain wherein dwell the seven Spirits of Lights, the Elohim of the Godhead.

It is also the divine vision of Ezekiel. (Read the entire first chapter, and particularly note verse 28.) But if we keep constantly in mind that the microcosm of man is alluded to all the time, it will be easier to understand the mystery—in fact, to test the truth of it!

The colors of the prophet's vision emanate in centrifugal radiations. Television transmits pictures of events actually happening. Developing our psychic organs permits us to expand our mind.

An expansion of consciousness turns our head into a radio-television apparatus. Things that are hidden are thus brought forth in Light. (Job 38)

The Fall succeeded the Paradisical state of Man and the World, and was necessary as a formation of external Nature and physical sense. The Darkness became a veil on which the colors of the Inner World could be reflected, though in a much lesser degree.

In unity, the sun's ray is pure white. Broken up, it separates into seven colors, seven tones of music, from which all other colors and tones evolve. The Fall of man from the inner world divided his powers. Unity became disunity. In the inner world man had the stars within him in all their brightness, all the planets and constellations. Then came the day of darkness. "The stars went out, the planets were destroyed." A new creation had to evolve out of the old one.

The correspondences to the stars and planets, and to all else in the universe, withdrew to the centre of man's being, as he fell from the inner world to the shadow. The "Flood" followed the "Fall." Noah is the symbol of the aspiring soul eager for development, unfoldment, and illumination. He breaks away from the material, seeking spiritual wisdom.

After many days on the waters of regeneration, Noah sees the Cloud, and in the Cloud the colored Rainbow. Through this sign Noah reaches the Holy of Holies where he hears the voice of God and learns the means of salvation of mankind. (Gen. 9:12-15)

The Bow signifies the way of contacting Astral Light, seeing visions therein and becoming prophetic. The fixation of this Light by the Divine Grace bestowed on our will is represented by the serpent pierced by the arrow, the Aleph of Kabalistic lore.

Heinrich Khunrath, one of the greatest of Rosicrucian mystics and teachers, tells us in one of his works, "The Amphitheatre of Eternal Wisdom," that the seeker goes through various phases of development, or periods of progress. In one part he says that the Gate of the Sanctuary is enlightened by the Three Lights, or the Seven Mystic Rays.

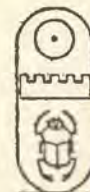
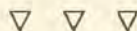
Eliphas Levi says that this book as a whole contains all mysteries of the highest initiation. "It is," he adds, "a true manual of Transcendental Magic and Hermetic Philosophy."

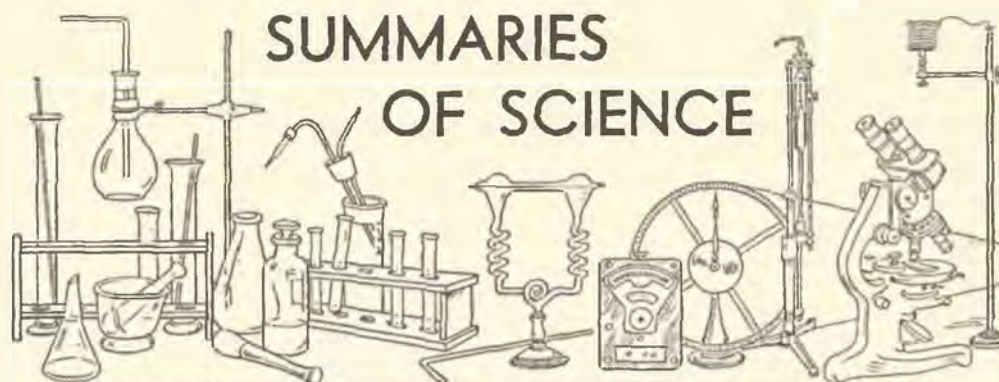
The meaning of "Entering Noah's Rainbow" is reaching the Sanctuary, the real church of the Masters. When we ourselves are set within the Cloud we are prepared to see and be in the many-colored rainbow. The Inner World is reached. It is but the sign. If we be not worthy the clouds will not disperse. If, however, we allow the Immortal Rose to blossom, nurturing it with the water of regeneration, the Cloud disappears and the Light and Colors alone are left. Thus do we become prophets! We see visions and dream dreams!

The present time is the era of spiritual enlightenment. The Earth Consciousness and the Human Consciousness are rising higher, nearer to Cosmic Consciousness. We are about to propound the Truth that "The soul as Microtheos, God in miniature, is the solution of all the riddles of mysticism." (Windelband.)

We know the rainbow is caused by a refraction of light in a prism of water. The world, if not divided against itself, is a Divine Unit. Separated into portions, it becomes multiple. It is like the Bow. Pure Light is its real essence; divided into seven colors when refracted by the prism. To see the world and humanity in the True Light is to see All as One—a mighty Unit, transfigured by Love.

As above, so below. As in the universe, so in man. We become transfigured by "entering Noah's rainbow." For as we serve as a prism for Light and Color, so may we enter into the Pure Light, to which all belong. The Closed Door is opened. The Holy of Holies is reached, and by Divine Grace alone we are permitted to enter therein. The Divine Fire in which we become bathed renews us. We hear the Fire speak! We learn that Music is the Voice of God! Color His Speech!

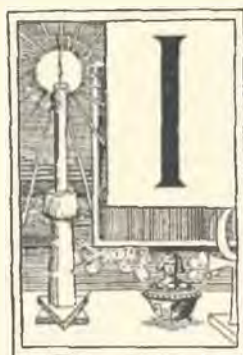




Each hour of the day finds the men of science cloistered in laboratories without ostentation, investigating nature's mysteries and extending the boundaries of knowledge. The world at large, although profiting by their labors, oftentimes is deprived of the pleasure of reviewing their work, since general periodicals and publications announce only those sensational discoveries which appeal to the popular imagination.

It is with pleasure, therefore, that we afford our readers a monthly summary of some of these scientific researches, and briefly relate them to the Rosicrucian philosophy and doctrines. To the Science Journal, unless otherwise specified, we give full credit for all matter which appears in quotations.

Celestial Collision



It shuttled back and forth across its filmy bridge, laying down strand after strand of the thread-like substance it exuded from its body. Weaving in and out, it produced a pattern of mathematical exactitude. Eventually the tiny creature's lacy

web screened the entire aperture of the lower end of the rain spout. Here was not an extravagant display of energy, but a methodical and purposeful act. Near at hand were the prey—vulturous flies buzzing about the remains of an unfortunate fledgling who had tried his wings too soon. Within this small world were crowded all the elements of a possible success. Attainment was near at hand. Aroused by necessity, the instinctive intelligence sought a favorable environment for its purpose. What an excellent combination of circumstances,

a blessing of fate! There was the greedy prey, a rigid foundation to support the snare and high enough to be free from the lurking danger of the sticky tongues of those tailless amphibians, toads and frogs. What security! What masterfulness in choosing this locale! What confidence these circumstances must have instilled!

Time certainly would reward, it would seem, such a sequence of causes with the happy, profitable results of the loud buzzing of a hapless victim. The end must be inevitable—an end free from failure, for all that need be known to assure that was apparently realized.

Outside of that tiny world—the world of a few square feet—was a great unknown one—unseen, unheard and undisturbing. Just beyond the border of it were eyes that saw this tiny creature and the things of its world. They were the eyes of man looking down upon it. There was a mind also that not only comprehended the chain of events upon which the creature depended, but apprehended causes which could shake its

very world—things the insect could not even imagine, yet it reigned supreme in its ignorance. If speak it could, it would cry a challenge to the unknown. It had coped before with tangible elements. Why could it not conquer again and again? In contrast to its triumphs, what could exist out there in the apparent nothingness which could cause it terror? It knew friend and it knew foe within its own world. What else was there? It had lived long in its small way, in its small realm, proving that it had been alert. Nothing which could ever greatly affect its welfare had gone unperceived.

With reflection the human looked down upon the swiftly moving and busily occupied creature. Its world was complete. Its limits were the feeble powers of its faculties of perception. Little did it realize that another world existed, of which its own was an infinitesimal part—a world which it was at the mercy of at all times; a realm of forces and beings so great that it could not perceive them, even though they were omnipresent. Its little environment at the height of its greatest certainty was always on the verge of becoming chaos by elements which concerned themselves not the least with its world, or its interests. In fact, its world as it knew it had no existence. It was a microscopic part of a still greater one, and its efforts were part of the collective activities of millions of beings, forces and causes.

As man continued to contemplate upon these things, a gust of wind lashed the bows of the trees, lightning rent the heavens, and the clouds poured forth rain. The human fled to shelter, and with a spurt and loud gurgle water rushed from the rain spout, washing at his heels the creature, its web, and the prey, and inundating its little world—a world in which it was about to add another triumph to its feeble supremacy.

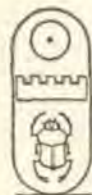
In contrast to the universe, even as we conceive it, man's globe is as inconsequential in the scheme of things as were the few feet of earth the world in which the spider dwelt. For all of man's accomplishments in the world of which he is a part, for all of his mastery of its laws, forces and conditions, he is helpless in the path of Cosmic causes, which are manifesting a higher end than he

can conceive. His world can be shattered, dashed into impalpable bits, crushing his hopes and his dreams; yes, even his cherished beliefs, and yet, such a cataclysm may be the orderly progression of law fulfilling a magnificent intent.

Man should neither curse the forces which destroy his microcosmic world, nor become arrogant, defiant, and boastful, when the ultimate has not yet arrived, because the former is not intended as an affliction of punishment, and the latter is not the result of his powers. The spider's brief fortunate circumstances were not because it had momentarily suspended the laws of nature, but that in the course of things change had not yet reached its sphere.

So it is with man in his element. Man's existence, since the earth first knew him until it will long since have forgotten him, will be but a tick of Cosmic time. Make the most of the intervening interval, he should; but always with a consciousness that it is with the gracious decree of an intelligence and an order that he is permitted to do so, and not because of any influence that he has exerted. Each hour of the day is a respite from eternity out of which he came and into which he will return. Fortunate is he that has been given consciousness of the moment. Foolish is he who thinks that being conscious of it, he has secured it. A part, man may play; robes and costumes he may wear; scenic effects, fame and fortune he may create, but the curtain must and will come down when the story has been told, regardless of its forceful portrayal. In life man has done naught but dramatize his thoughts and emotions. The realities remain as constant and as unswerved from their purpose as ever.

Forget the particular and think of the whole. Contemplate the magnitude of a plan having a consistency of purpose that treats all things alike, subjecting everything to its end. Feel secure only in the knowledge that change is inevitable—a change out of which will come stupendous results, a transformation out of which a new order will continuously appear. Do not make the mistake which insults the human reason of believing that the world must continue



in accord with the highest good as man conceives it.

Consider the following recent news article, and excoriate from your thoughts the vain idea that the earth continues its rhythmic oscillation and its stability because it shelters you. Realize the portending momentary change, and lift your thoughts to the thrill of the mystery of its cause.

"A great rock hurtling through space is having its photograph taken by astronomers eager to chart its heavenly path before it disappears from view.

"This new minor planet is the smallest object in astronomy's annals, except the meteorites which smash into the earth. It came closer to the earth than any other thing in the heavens, except possibly one or two comets.

"It is known as the Delporte object, after the Belgian astronomer Professor E. Delporte who discovered it on February 12. Not until several more observations were made could its path in the heavens be computed and its unusual diminutiveness and proximity discovered.

"Here are the Harvard Observatory figures showing the new planet's claims to fame: Size—One third mile or only one twenty-five thousandth of the earth's size. Weight—Five hundred million tons, about the same as a small mountain. Distance away—When first observed was within two or three million miles of the earth.

"Cable advices to Science Service from the International Astronomical Bureau at Copenhagen described it definitely as 'planet,' that is, a minor planet or asteroid, with an elliptical path around the sun.

"Orbit computations made at Harvard College Observatory, University

of California, and University of Michigan show that the tiny planetoid is moving swiftly away from the earth. Drs. Fred L. Whipple and L. E. Cunningham located and photographed the Delporte object with the new and powerful instruments at Harvard's Oak Ridge station in the town of Harvard, Massachusetts.

"Professor Delporte has been an active discoverer of small planets and comets. One such object that he discovered in 1932, also called the Delporte object, came very close to the earth, but the present object is not the same.

"Through a study of the tiny object astronomers believe they may be able to discover many hitherto unknown characteristics of similar small particles. They also hope to determine its orbit so as to make possible a prediction as to if, and when, it may return.

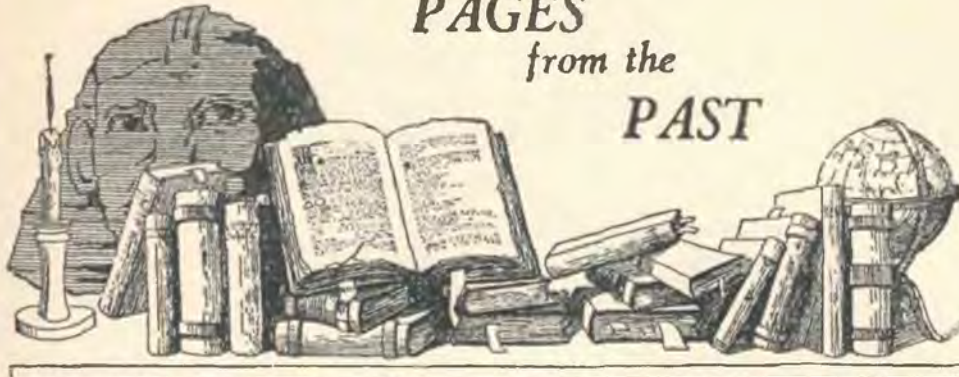
"Because the object is so small, it is expected to be greatly affected by the gravitational forces of the planets Venus and Mercury, which it passes very closely, thus permitting the most accurate measurements ever made of the masses of these planets.

"Preliminary calculations at Harvard indicate that the orbit is on approximately the same plane as that of the earth. Its closest approach to the sun is about half the distance from the earth to the sun, while its greatest distance from the sun is equal to about one and one-half the earth-to-sun distance.

"The estimated length of time required for the completion of the orbit is roughly sixteen months, the shortest period for any heavenly body, with the exception of the earth, Venus and Mercury."



PAGES from the PAST



ELBERT HUBBARD

Each month we will present excerpts from the writings of famous thinkers and teachers of the past. These will give our readers an opportunity of knowing their lives through the presentation of those writings which typify their thoughts. Occasionally such writings will be presented through the translation or interpretations of other eminent authors of the past. This month we present Elbert Hubbard.

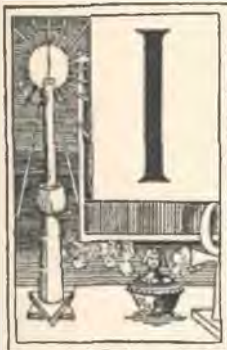
Hubbard, eminent American philosopher and essayist, was born in Bloomington, Illinois, in 1850. His education in his youth was meager. He had a common school education and supported himself by working on a farm and in a printing office. Later, he devoted himself to private study and extensive travel. He concluded his travels by settling at East Aurora, New York, where he established the renowned Roycroft Press.

The magnificent typography of the periodicals and publications disseminated from that establishment made them recognized examples of the highest in the printing art. His first publication was a little magazine known as the "Phyllistine" which almost immediately attracted attention. An essay appearing in one of its issues entitled, "A Message to Garcia," was so well received that it was later published in pamphlet form and eventually had a total circulation throughout the world of fifteen million copies.

When about forty years of age, he entered Harvard College and for a period of three years studied literature and language. Mr. Hubbard was not only a forceful thinker and writer, but brought additional laurels to himself by his eloquent manner of speaking and his splendid platform appearance. He was especially inclined toward mysticism and occult and metaphysical studies and researches. He sponsored numerous small societies in their investigations of the mysteries of nature. He was intimately known to the Emperor of the Rosicrucian Order of the North and South American Jurisdiction.

Below are a few of his numerous essays. Every reader will be impressed with the simplicity of his style, its beauty, and the fact that each thought expressed is exceedingly cogent.

The Teacher



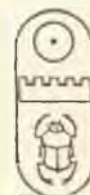
IT IS a great thing to teach. To give yourself in a way to inspire others to think, to do, to become — what nobler ambition! To be a good teacher demands a high degree of altruism, for one must be willing to sink self, to die, as it were, that others

may live. There is something in it that is linked to motherhood—a brooding qual-

ity. Every true mother realizes that her children are only loaned to her — sent from God — and the attributes of her mind and body are being used by some Power for a Purpose. The teacher is training her children to do without her."

Desire

"What is it wins? Work you say, but you are wrong. It is desire that brings every good thing. Did you ever watch a cat about to spring for a bird? The cat does not think about working to secure that bird: about how to place its body for the most graceful spring—not



that. It is just filled with the desire, and it does exactly the proper thing—the single-hearted thing. Rabbits can run faster and farther than cats, but rabbits never catch birds—they do not desire to."

Eternity

"We are living in eternity now, just as much as we ever shall. God is right here now, and we are as near Him now as we shall ever be. He never started this world a-going and went away and left it—He is with us yet. There is no devil but fear, and nobody and nothing can harm you but yourself. We should remember the weekday to keep it holy, live one day at a time, doing our work the best we can. There is no more sacred place than that where a man is doing good and useful work, and there is no higher wisdom than to lose yourself in useful industry, and be kind—and be kind."

My Creed

"I wish to be simple, honest, natural, frank, clean in mind and clean in body, unaffected—ready to say, 'I do not know,' if so it be, to meet all men on an absolute equality—to face any obstacle and meet every difficulty unafraid and unabashed. I wish to live without hate, whim, jealousy, envy or fear. I wish others to live their lives, too—up to their highest, fullest and best. To that end I pray that I may never meddle, dictate, interfere, give advice that is not wanted, nor assist when my services are not needed. If I can help people, I will do it by giving them a chance to help themselves; and if I can uplift or inspire, let it be by example, inference and suggestion, rather than by injunction and dictation. I desire to Radiate Life!"

Fear and Doubt

"The world accepts a man at the estimate he places upon himself. Many men are strong at times, but strong men make enemies—they have detractors—calumny calls and hate hisses. Then doubt comes creeping in, possibly the enemies are right—ah, who knows! And instantly the doubt is communicated to the public—the man's face tells his fears to all he meets. And their estimate of

the man is the lowest standard he sets upon himself.

"That is why we need Some One to believe in us—if we do well, we want our work commended, our faith corroborated.

"So note this, when you find the strong man he is one who is well sustained.

"To associate closely with those who doubt or distrust you is eventually going to make you distrust yourself. And then we get dead conformity, hopeless mediocrity, nothing more. The individual who thinks well of you, who keeps his mind on your good qualities, and does not look for flaws, is your friend. Who is my brother? I'll tell you, he is one who recognizes the good in me."

On Walt Whitman

"Most writers bear no message—they carry no torch. Sometimes they excite wonder, or they amuse and divert—divert us from our work. To be diverted to a certain degree may be well, but there is a point where earth ends and cloudland begins, and even great poets occasionally befog the things which they would reveal.

"Homer was seemingly blind to much simple truth; Virgil carries you away from earth; Horace was undone without his Macaenas; Dante makes you an exile; Shakespeare was singularly silent concerning the doubts, difficulties, and common lives of common people; Byron's *Corsair* life does not help you in your toil, and in his fight with English Bards and Scotch Reviewers we crave neutrality; to be caught in the meshes of Pope's *Dunciad* is not pleasant; and Lowell's *Fable for Critics* is only another *Dunciad*. But above all poets who have ever lived, the author of *Leaves of Grass* was the poet of humanity.

"Milton knew all about Heaven, and Dante conducts us through Hell, but it was left for Whitman to show us Earth. His voice never goes so high that it breaks an impotent falsetto, neither does it growl and snarl at things it does not understand, and, not understanding, does not like. He was so great that he had no envy, and his insight was so sure that he had no prejudice. He never boasted that he was higher, nor claimed

to be less than any of the other sons of men. He met all on terms of absolute equality, mixing with the poor, the lowly, the fallen, the oppressed, the cultured, the rich—simply as brother with brother. And when he said to the outcast, 'Not till the sun excludes you will I exclude you,' he voiced a sentiment worthy of a god.

"He was brother to the elements, the mountains, the seas, the clouds, the sky. He loved them all and partook of them all in his large, free, unselfish, untrammelled nature. His heart knew no limits, and feeling his feet mortis'd in granite and his footsteps tenon'd in infinity, he knew the amplitude of time.

"Only the great are generous; only the strong are forgiving. Like Lot's wife, most poets look back over their shoulders; and those who are not looking backward insist that we shall look into the future, and the vast majority of the whole scribbling rabble accept the precept, 'Man never is, but always to be blest.'

"We grieve for childhood's happy days, and long for sweet rest in Heaven, and sigh for mansions in the skies. And the people about us seem so indifferent, and our friends so lukewarm; and really no one understands us, and our environment queers our budding spirituality and the frost of jealousy nips our aspirations: 'Oh Paradise, oh Paradise, the world is growing old; who would not be at rest and free where love is never cold.' So sing the fearsome dyspeptics of the stylus. Oh enemy he, you bloodless she, nipping at crackers, sipping at tea, why not consider that although the evolutionists tell us where we came from, and the theologians inform us where we are going to, yet the only thing we are really sure of is that we are here!

"The present is the perpetually moving spot where history ends and prophecy begins. It is our only possession—the past we reach through lapsing memory, halting recollection, hearsay, and belief; we pierce the future by wistful faith or anxious hope, but the present is beneath our feet.

"Whitman sings the beauty and the glory of the present. He rebukes our groans and sighs—bids us look about on every side at the wonders of creation, and at the miracles within our grasp. He lifts us up, restores us to our own, introduces us to man and Nature and thus infuses into us courage, manly pride, self-reliance, and the strong faith that comes when we feel our kinship with God.

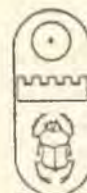
"He was so mixed with the universe that his voice took in the sway of elemental integrity and candor. Absolutely honest, this man was unafraid and unashamed, for Nature has neither apprehension, shame nor vain-glory. In *Leaves of Grass* Whitman speaks as all men have ever spoken who believe in God and in themselves—oracular, without apology, without abasement—fearlessly. He tells of the powers and mysteries that pervade and guide all life, all death, all purpose. His work is masculine, as the sun is masculine; for the Prophetic voice is as surely masculine as the lullaby and lyric cry is feminine.

"Whitman brings the warmth of the sun to the buds of the heart so that they open and bring forth form, color, perfume. He becomes for them aliment and dew; so these buds become blossoms, fruits, tall branches, and stately trees that cast refreshing shadows.

"There are men who are to other men as the shadow of a mighty rock in a weary land—such is Walt Whitman."

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Would you like to travel in a privately chartered comfortable bus from your state to the National Convention in San Jose, with all of your fellow passengers Rosicrucians? Would you also like your round trip fare to be considerably cheaper than the usual rail or bus rates? Of course you would, and we will try to make this possible for you. Do you live within one hundred and fifty miles of either New York City; Pittsburgh, Penn.; Chicago, Illinois; St. Louis, Missouri; Kansas City, Missouri, or Denver, Colorado? If you do, write to the Secretary of Bus Arrangements, Rosicrucian Order, AMORC, Rosicrucian Park, San Jose, for full particulars.





Does Fear Enslave You?

OFTEN IT IS THE MASTER OF OUR LIVES AND
WE ARE UNCONSCIOUS OF IT

By THE IMPERATOR



ANY persons to-day are actually controlled or directed in all of their thinking and acting by the emotion of fear without being directly conscious of the degree or extent of the influence, while on the other hand there are multitudes who thor-

oughly realize that the greatest and most enslaving problem which they have to face is that of the Frankenstein of fear.

Many of our members, and hosts of our friends and acquaintances and thousands of individuals not connected with our organization, have written to us from time to time asking whether we could help them to escape from this subtle and ever-present influence of fear. Do not be too sure that fear is not affecting your life. You may be like millions of persons who glibly state that they are not affected by any superstitious beliefs, and yet a casual inquiry of their thoughts and practices in life will show that they are more or less guided by superstitious creeds or dogmas, ideas, or practices that they have almost unconsciously adopted.

Perhaps the greatest element of fear that is almost universal in human beings everywhere is *fear of the unknown*.

Among psychologists and psychiatrists fear of the unknown is classified as a fundamental emotion and as a logical and reasonable emotion. But the strange part about this fear of the unknown is that it increases with a certain degree of intelligence or with a certain degree of acquired knowledge. The very ignorant, unthinking, unintelligent person has less fear of the unknown than the one who has a smattering of knowledge and a small degree of wisdom. The little child who has not learned much of life has less fear of unknown things and is affected less by his lack of knowledge than the adult who has acquired some knowledge and has dabbled inconsistently and improperly into a lot of subjects which have given him a false or incomplete idea of many important principles. The child who knows nothing of fire does not fear it. The person who has had only a little experience with fire becomes enslaved by the fear of it, while the one who has learned much about it and has had much experience with it has little fear of it, and the same is true of many of the elements and principles of life.

It has been found that as we become better acquainted with the fundamental principles of all natural laws, we become

less fearful of the unknown—the unknown principles, the unknown actions of these principles, and the unknown conditions and situations. The greatest expression of the fear of the unknown is made manifest by the average person when he realizes that he is on his so-called death bed or face to face with the possibility of eminent transition. The realization of the fact that the future state and future conditions across the borderline are unknown, creates the most horrifying fears and makes the prospect of transition the most dreadful picture, the most terrifying realization, in the human mind on the part of those who look upon the future state as an unknown condition.

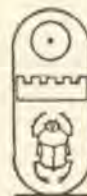
Despite the fact that every branch, every denomination, and every division of the Christian religion teaches that life beyond death, or the life that follows this existence on earth is a magnificent and beautiful experience filled with all of the possibilities of joy and happiness, and despite the fact that all of these Christian denominations sing songs of joy in anticipation of their spiritual contact in the future, the average Christian on his death bed is like unto the average person of no religion at all in fearing the unknown beyond the grave. This is not meant as a criticism of the Christian religion, but a criticism of the weakness of human faith. Faith seems to sustain the average human being in matters that are of passing or temporary value, but when it comes to matters that have duration and continuous influence, faith seems to be of little value in the face of a lack of positive knowledge. Only those who feel that they have convincing knowledge of what the future holds in store for them or whose faith is sublime and transcendental, are unfearful of the change that takes place at transition and of what lies just beyond the borderline.

We see this trait of fear of the unknown made manifest when normal persons enter a building or structure with which they are unacquainted and find themselves in the dark and about to cross the threshold into a room that is unknown to them. The fear of what lies just beyond the threshold in such a case is identical with the fear of the

future. And there are those who fear taking a journey on a steamship crossing the Pacific or Atlantic because, never having traversed the ocean and having no conviction or positive knowledge of what lies beyond the horizon, they are fearful of it. I have talked with scores of persons who began to express this fear the moment the great steamship had been freed from its dock and had pointed its bow toward the eastern or western horizon of the sea. Immediately they began to question what the evening would bring and the morrow, and what would happen in the dark of the night or in case of a storm, or what would happen when one's foot was placed upon foreign soil. But we have noticed that little children will rush into a dark room or into empty places unconscious of any fear or any hesitancy that might take hold of their actions. Yet after a child has been told something of the dark and given some little knowledge of its dangers or possible dangers, or fictitious dangers, this little knowledge makes him conscious of the fact that there is more knowledge which he does not possess and it is this lack of knowledge that constitutes the elements of the unknown.

Teaching a little child that he must not go here or there because of the bogey man — a habit that was quite common thirty to fifty years ago—made more children fearful of the unknown than any one other thing, and it had an influence upon them throughout their lives. The fictitious, mythical, fairy-like bogey man of their childhood grew as they grew until he was a Frankenstein of monster size in their adulthood, always just across the threshold, or just behind a door, or hidden just beyond a veil or curtain and ready to seize hold of them if they ventured too far.

And this leads us to the second analysis of the complex of fear. It is a hesitancy which unconsciously affects us and seizes hold of us in our thinking and acting when we are venturing into new lines, new acts, new fields of thought. It affects the business man in both his business and social affairs, and it affects the woman at home in her social and home affairs. It affects young and old alike. Experiences in life which beget wisdom and knowledge are the only



things that eventually free such men and women from the influence of fear.

The emotion of fear is not always on the surface and it is not easily recognized as such. Many persons, if not most of the educated and intelligent men and women, have different names for this bogey man of fear. The most common name for it is *Caution*. Other names are Reasoning, Consideration, Analysis, Preparation, and Forethought. Those who claim that they have no superstitious beliefs will tell you that the hesitancy they manifest is due to a hunch, whereas in fact it is a superstitious belief that fear is warning them.

There is a vast difference between the hesitancy that results from real cautiousness and the hesitancy that comes from subconscious or conscious fear. One may be thoroughly adventuresome and free from any fear at all even in entering into an unknown field or taking part in an exploration of the unknown conditions of the wilds and explored portions of any continent, or even of entering the mouth of a sleeping volcano, and yet one can be cautious. Being cautious does not inhibit our actions and delay our procedure as much as it causes us to be on guard in consideration of the known things or anticipated possibilities.

Caution, preparation, analysis, and study are excellent matters of procedure in all the affairs of life. They beget progress and are the handmaids of adventure. Fear, on the other hand, frustrates our plans and turns our footsteps backward or enslaves us to our present position and makes us unable to proceed, to advance, to grow, expand, or develop.

It is claimed by some that fear is an inherited quality of nature, particularly when the fear complex is strongly developed and not of a subtle, subconscious nature. I will not argue the point, for it may be true that some degree of fear has been inherited through frights and fearsome situations experienced by the mother during the prenatal period, or through the inheritance of cowardice from either one of the parents; but whether inherited or acquired, fear is an emotion that can be overcome and for which we have no excuse, least of all the alibi that it is the result of some experience on the part of our forebears.

Fear is the very antithesis of bravery. It causes us to default in making of ourselves what we should be. It robs us of a divine inheritance far greater than any inheritance from our earthly parents.

Life is a conquest continually from the hour of birth to the hour of transition. Life is not merely a period of acquirement. We do not come into life empty-handed and empty-minded like a blank book with its unprinted pages ready to be filled with human experiences and with lessons and wisdom which we must learn bitterly or with joy. We come into existence fortified with an inner, divine, omnipotent wisdom that is ready as well as qualified to enable us to master every situation and to lift ourselves beyond those experiences in life which must come to those who are not brave but are fearful. Therefore, our lives are conquests resulting from the challenge of the wisdom and self within to the ignorant and superstitious earthly conditions around us. Only to him who is fearless is the conquest a success and only to the brave is given the palm of reward.

The divine and Cosmic laws sustain us in our bravery while God's consciousness and mind in us provide us with every means to overcome the germs of disease, the frailties of life, and the weakness we have acquired. Without fear in our consciousness and with an open mind and a willing attitude to let the laws of God and nature prevail, our battle against the odds of life is easy. But when fear is given its opportunity to influence us or when we allow its subtle influence to affect us unconsciously by our refusal to cast it out of our being, the conquest of life becomes a long and tedious battle in which the odds are against us to such a great degree that the average human being cannot possibly win the rewards that he should win.

In the first place, the average individual in his lack of understanding and in his wilful refusal to investigate and study the more fundamental principles of our existence does not realize that the fear of a thing animates it, strengthens it, and enthrones it until it becomes a master which whips us and holds us in humble position and inactivity. The moment we allow our

consciousness to form a realization of a thing through our fear of it, we create that thing into a reality where before it was non-existent. By giving credence or consideration to our fear of anything we immediately tie upon our ankles and our wrists the shackles and the chains which the fearful thing has created out of fiction or out of imagination, or out of the superstitious beliefs of the day.

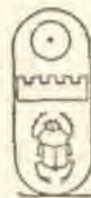
I have seen persons in perfectly healthy and normal condition go aboard a steamship and immediately rush to their cabins to undress and go to bed, out of fear of the possibility of seasickness. I have seen them a few hours later in the night suffering all of the unpleasantness of *mal-de-mer*, and I have heard them speak of the disagreeable effects of the rocking and tossing of the ship when, in fact, the ship was still at anchor attached safely and steadily to the pier and had not moved one inch from where it had been for days. The belief that the ship was to leave at midnight whereas in fact it was scheduled to leave after midnight has caused many to become seasick within an hour after midnight while the boat was still waiting for the rising tide to take it out of the dock in the morning. I have seen persons enter an airplane fully anticipating that the moment they stepped into it they would become air sick, and the influence of this fear made itself manifest before there was any real physical cause for their condition.

Men and women have approached business propositions with a timidity, hesitancy, and an attitude of mind based upon the emotion of fear within them and from the very start the success of their plans was doomed and each and every failure, each and every incident that delayed them in their progress, and each and every unfortunate incident was easily traceable to the fear that dominated their thinking and their acting. More fortunes in money and in the material things of life have been lost by those who hesitated out of fear than by those who ventured too quickly and without caution. Bravery and fearlessness beget power and a venturesome, optimistic, constructive attitude of mind, and this in turn attracts favorable conditions even when there are some unfavorable ones to be overcome. Fear

creates a pessimistic attitude inwardly if not outwardly. And this attitude of mind attracts failure and it inhibits constructive thinking and it makes the mind cynical, doubtful, and creative of unfavorable anticipation which in turn become realities that enslave the individual.

There is only one way in which each individual can eliminate from his consciousness the influence of fear. It is first of all by becoming familiar with the fundamental principles of life and establishing a firm conviction in the mind and heart that all of the activities of the universe are essentially constructive and good, and that it is only our angle or view-point of some of these forces and operations in the universe that make them have the false appearance of being destructive. The second point is to establish in our minds and consciousness the absolute and eternal fact that all of these good and constructive processes of nature are the result of the constructive, beneficent, merciful, loving consciousness of God, and that God is love and goodness and that all seeming unkindnesses and injustices are due to our misunderstanding, misinterpretation, or miscomprehension of things as they are. The third is to become convinced of the fact that man is possessed of the creative power of God and that he is master of his own career and can create, both mentally and physically, the things that he requires, the things that he can image, and the things which will make him what he should be or what God intended him to be. The fourth is to practice the principles of this faith or belief in the omnipotence and goodness of God and the creative power within man by refusing to visualize that which is unfortunate, destructive, unhappy, sinful, or inharmonious to our best interests. The fifth point is to be venturesome and brave in the realization that we can overcome the evil more easily than we can escape the conclusions and creations of our own thinking; that poverty, ill health, unhappiness, misery, and failure in the conquest of life are things that we create if we give life to them, power to them, through our fear—our belief—of them.

The manifestation of fear—even in the guise of hesitancy and caution be-



cause of analysis and study—is a sign of weakness and never of strength. The strong are brave and the brave are venturesome. The weak are hesitant and the hesitant are fearful and the failures are of this class inevitably. Each new venture into the unknown, whether it be the unknown of finances, the unknown of business, the unknown of study and investigation, the unknown things of life, the unknown principles of religion, the unknown labyrinth of mental power, each venture into these unknown things is a victorious conquest and each brings strength to the

character, fortitude to the emotions, and encouragement and progress to the mind and heart. Be brave, therefore, and make sure that your hesitancy, your extreme carefulness, your doubts and your delays for investigation, are not the alibis of fear and therefore the balls and chains that hold you in a false place in life and let only the dazzling picture of success and happiness pass before you as a parade upon the horizon while you are entombed in your false position and must watch the parade go by.

● READ THE ROSICRUCIAN FORUM ●



ANCIENT SYMBOLISM



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



THE MYSTIC

This is another reproduction of an old woodcut illustration taken from one of the rare Rosicrucian books in the archives of the Order. It may be rightly termed the mystic, for it depicts the ancient alchemist employing in a mys-

tical manner, the laws of nature to manifest its phenomena. Note the lion representing the power of justice, devouring the serpent which depicts the satanic influence of evil. On the wall beneath the window is shown the symbolic key to life, the Egyptian Crux Ansata.



*The
Rosicrucian
Digest
April
1936*



SANCTUM MUSINGS

THE SOLE REALITY

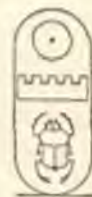
(Continued from last month)



IT IS interesting to note that the state of quiescence is absolutely devoid of the characteristic of dimension, as that term is applied to the realities of touch and sight, or as its equivalent intensity is applied to hearing, tasting, and smelling. Upon a first consideration, we are apt to believe that we have experienced quiescence as having dimension, but such conclusions are the result of confusing the cause of the idea of dimension with quiescence. For example, in a dark chamber where nothing is visible to us, and visual quiescence exists, we can, nevertheless, ascertain the dimension of the chamber and are apt to believe, therefore, that we have determined the area of the visual void or quiescence. We place our back against the wall and extend our arms before us, and slowly walk forward, until we feel another wall or object. By counting our footsteps, we determine the dimension between the wall and the first other object felt. But this method would not give the state of visual quiescence any dimension, for we

saw nothing. There was no visual quality, thus we could not measure its extent. What we did do, is to measure the changes of the sensations of touch. Beginning with the sensation of the wall against our back, we counted each additional change of sensation, each different position, when a step was taken, until we eventually reached the opposite wall or another object in the chamber. If, however, quiescence had existed to touch, as it did to sight, this would not have been possible. Suppose we were suspended in the chamber, so we could not, through the sense of touch, perceive any part of it, or any objects in it, then a notion of dimension would not be possible, just as it was not possible with visual quiescence.

A definite distinction must now be made between quiescence and space. A state of quiescence begins to our senses, with the end of a form and ends with the beginning of a form. For example, we see a lighted candle, and then it is extinguished and the chamber is plunged into darkness and we see nothing. Quiescence begins with the darkness and continues until we visually perceive something again. To this interval of quiescence, no dimension can be given. We cannot say that so many yards, feet or inches existed between the end of our perception of one object and the



beginning of our experience of another. However, when we look at a form and observe its end and the beginning of another or the apparent absence of any other, or space, we say the form has dimension. This is arrived at by measuring the extent of the form, the particular variation of that quality of sight which makes it visible to us. To do this, we must at all times be conscious of form. We must perceive the old form and the beginning of the new, or merely perceive the form and its limits—that is, an apparent absence of anything else around it, which we call space. To illustrate—I can determine the dimension of a book either by noting where another immediately beside it begins its form, or by observing where space appears to surround it, constituting the end of its form. Thus I measure the visual form that is constant and which I identify as a book and where a variation or a sudden demarcation of the constancy begins, I conceive it as a new form. Quiescence cannot have dimension, because it lacks a sense quality and lacking a quality, there can be no variation of it, the extent of which can be measured.

This conclusion offhand may seem impossible to reconcile with space, for space appears as formless as does the state of quiescence, and yet, we can assign it dimension. First, it must be realized that space is never perceived without relation to matter or form. How are we visually conscious of space? It is only by perceiving its limits, which limits are the beginning of form. Being conscious of form, we conceive that that state or condition which appears to be without it, is space, because it has the capacity to occupy form. Never, at any time, has man apprehended space in the sense of a void, without it being related to form. Although space may appear formless, it has the same quality as form, but without variation. Space visually perceived is sight's quality of light without variation. The lack of variation causes us to conceive a formless state. There is no expanse of this state of the absolute quality of sight or light so great that we cannot perceive its boundaries of visual forms. If there were, we would experience a condition similar to quiescence. Even when looking heavenward on a clear day, space is limited by an illusionary ceiling of blue

which constitutes form, gives the area probable dimension.

Two cubes are placed before us and we say they are twelve inches apart. In the area between is space; it is a state to sight without form; yet it has dimension because we can measure its extent between the forms, where it begins and where it ends. This dimension of space is comparable with the dimension of form. We repeat, form must always be perceivable as a boundary for us to give space dimension. We may desire to measure the area between a certain mountain and a lake hundreds of miles distant. Obviously, both forms, the mountain and the lake, could not be perceived at one time, nor in fact, could either one be, after we had travelled about half way between them, yet this does not alter our assertion that space must be perceived simultaneously with form to have dimension. In such a case as the one given, the distance is arrived at by measuring from the mountain to a form which is seen, thence from that point to another and so on, or by substituting such arbitrary forms as foot and yard rules, or mathematical calculations which are continually in our consciousness as forms during the period of measurement.

What is the limit of the quiescence of the senses? Actually, it is when form is again perceived. Since it is possible during a period of time equal to our interval of quiescence to perceive an object of any size, we cannot therefore know what capacity to assign quiescence. Quiescence is not a mere absence of form, but the absence of the quality of the sense of which forms are comprised. Since the quality is possible of manifesting nearly any dimension of which the human mind is capable of grasping, we cannot give it a fixed dimension. Space, being bounded by forms, its area or dimension is its potential capacity of the forms seen, or its capacity is certain arbitrary units of measurement between the forms.

A form capable of being measured, that is, having its dimension or extension determined, is for that period at least, apparently at rest. If it were changing rapidly to another form or disappearing entirely, it would not be constant enough for us to determine its extent. Therefore, if it is fixed enough

to be measured, it is fixed in our consciousness for the moment at least. It matters not that the form itself may in relation to others be in motion; as long as its particular expression or identity remains unchanged, it is fixed. Its length, breadth, or height is ascertained by substituting arbitrary changes along the extent of the fixed form. To illustrate—There lies before us, let us suppose, a board. It appears to maintain its form, and it also appears at rest. We proceed to measure the extent of that form by taking a rule, scaled, we will say, to three feet. We turn this fixed rule of three feet end over end, along the surface of the board, counting each change of position of the rule until we perceive a change of form; that is, the end of the board. The total count of the arbitrary changes along the extent of the fixed form is its dimension. Thus, to ascertain the dimension of a form we break up its seeming rest into units of action, brought about by changing the position of our rule. Each unit of the rule is fixed and its form at rest also, but the change of its position and the mathematical progression gives it an artificial action.

Our deliberation upon space brings us to a consideration of that illusion of human consciousness designated as TIME. It is so closely related to space that many psychologists and metaphysicians refer to it and space as the space-time factor. Although as we have seen, the state of quiescence cannot be subject to the same standards as space—that is, it does not have extension or dimension, it does exist in time. Absence of perception of action gives rise to a realization of a state of quiescence. This interval between states of perception is possible of measurement. The interval of quiescence is divided into mathematical units. The extension of these units is the determining factor in knowing the duration of the period of quiescence. On the other hand, we may take the opposite of this quiescence or perception and find it exists in time also. Perception is the realization of form. Form, as we know it, is action, even though it may appear at rest. Single or several forms, or forms which change as we perceive them, if constituting a single period of perception, are measured by time. An entire experience,

whether we perceive it as action or not, if we consider the experience as fixed, at rest, may be measured by dividing it as we did with quiescence, into mathematical units. The sum total of these units is the duration of the sense experience, or the period of our consciousness of the form or forms perceived.

This explanation may appear inconsistent, for it has been said that quiescence cannot be measured as is space, yet we have, it seems, applied the same method to it and perception in determining their time. But, there is actually a vast difference, extremely significant yet simple enough to be overlooked by many. We begin an explanation of this difference by approaching it from the point of consciousness. By consciousness, we mean that state by which we realize the variation of the sense qualities, have knowledge of the realities and of self. The period of consciousness does not alter to us the nature of an idea or a form. We perceive a splash of color and a geometrical form, and say that we see a red cube; neither the color nor form of the object is intensified by increasing the length of time we are conscious of them. Once an idea is definitely formed in our minds as to the nature of an object, it has that moment, to that sense or combination of senses, acquired as much reality as it will ever have to them. The period required to register the idea may be three seconds or five minutes, but an additional period of consciousness will not alter the nature of the fundamental sense impressions. Therefore, it is cogent that the elements which contribute to our notion of dimension, are not affected by the period of consciousness. According to our previous hypothesis then, when there is established the notion of dimension, there must be apprehended at the same time either the limits of the form in comparison with others, space, or the mechanical changes of measurement. The salient point is that measurement for determining the extension of reality and space is dependent on perceived change—a change in reality from one form to another, or from reality to space. The only importance of the period of consciousness is that it be long enough to measure the changes. This, as said, may be accomplished in either a long or short interval. If I have before



me a map with a scale of miles, I can at a glance, determine a distance of five thousand miles between cities, a distance which without the map might require several weeks to measure. Whenever the elements, as in the example of the map, are all combined in such a manner that the idea is formed at once in my consciousness, space and extension also have their illusory existence to me instantaneously. The length of the period of continued consciousness matters not.

Time is likewise measured in terms of change, but a change of consciousness, not reality. When we are conscious of a thing, the consciousness is of the NOW. Everything we have ever experienced, if not forgotten, would be of the now, if the experiences were not interrupted by periods a fraction of a second in duration, when we are not conscious at all. These intervals, when we are devoid of consciousness, cause the experiences of consciousness to have an orderly progression. It makes it possible for us to distinguish between the immediate and what preceded it. If it were not for this, we would have no imaginary conception of a past or a future, but just a continuous merge of sense impressions.

To measure the period of consciousness, we must have points of beginning and end that are recognized by all alike. We cannot very well count backward to a certain experience and state that an event occurred so many experiences ago. This would mean nothing to another, for the duration of his experiences may have been longer than ours and he would not realize the same lapse of time. Therefore, we have taken the motions of certain stars and the sun as standards of movement, recognized by all, and we aver that a day consists of so many periods of this movement. These periods are mathematical units of progression from one fixed point to another. Actually, what has been done is to divide man's consciousness of the change of position of the earth, sun, and planets into the arbitrary units of time. Man's consciousness of the changing of the earth, sun, and planets, is a fixed state. He can describe the various phases of motion of the Cosmic bodies, but without the artificial division of time, how could he measure the period of his fixed

consciousness of them? Without hours, minutes, seconds and their equivalent, how could he measure that period of change, of which he is conscious, from whence the sun is seen in the East until it is seen in the West?

A sustained conscious experience is a period of fixation. By this is meant that consciousness is arrested by the sense impressions which engender it. Although there may be a number of these different intervals of arrested consciousness or experiences, each may be of different duration, some twice as long as others, some half or quarter as long. For others to comprehend by comparison, the duration of our consciousness, we must describe it in units which have the same significance to them. Could you conceive the elapsed time if one said, "For exercise yesterday, I rode a bicycle and paddled a canoe?" You would need measure the duration of the period of consciousness of those experiences before you could conceive the time they are said to have consumed. You would need apply to that fixed experience of riding a bicycle and paddling the canoe, the arbitrary units of measurement, hours, minutes, and seconds. Each unit of time is a change, and we count the mathematical changes until there is a change in consciousness—that is, until there is had a new idea or group of ideas, constituting a new experience.

TIME, if we are to concisely define it, is the duration of the period of consciousness. It is the duration of the persistence of an idea or group of ideas. Each experience is consciousness arrested. SPACE is perception without form. EXTENSION is the extent of the character of a form or space. Change in the character of reality gives rise to the idea of DIMENSION. Change in the character of space gives rise to the idea of reality and to the idea of the dimension of space. The changes of time are changes in consciousness. The changes of space and extension are changes in the source of all reality. To put it more pointedly, in time the changes seem to take place within us, and in space and extension the changes appear to take place externally. With time we measure the duration of the idea itself, but with space and extension we measure the

cause of the idea. All three are obviously the properties of consciousness, states of mind apprehended, to which we have assigned identity, just as we did our sense qualities, which in their own rights have no existence.

These three states which have an imaginary realism, time, space and extension, are provoked by the external causes we have set forth. Time has its illusionary existence to us in the experiences of all the special senses. There is no difference in measuring the duration of consciousness of a sound, than in measuring the duration of the consciousness of a taste. The period of consciousness may be alike, regardless of the contributing sense quality. The conceptions of space and extension, however, as we conceive them, arise only from the qualities of the senses of sight and touch. It is only with the senses of sight and touch that we can be aware of more than one form, or a form and void simultaneously. Thus we can see two or more objects at a time, and measure the extent of each. Furthermore, we can always visually perceive the limit of any object or what may seem to be its limit; even the horizon is the beginning of an illusionary void. This perception of two or more forms or of form and void simultaneously makes it possible for us to conceive their extent. If a form were seen without its limits, we would not imagine space or extension.

Sometimes the example of a person in a dark chamber with eyes open is cited as an exception to this. It is said that he sees no form, yet is conscious of space. We repeat, he is not conscious of space, but of quiescence, the absence of any excitation of the organs of sight whatsoever. Space, as heretofore delineated, may be conceived as having dimension, but quiescence can not be. Could the subject in the dark chamber visually ascertain the dimension of the chamber? Patently not. Yet, if that chamber were well-lighted, although empty, he could measure the extent of its space by perceiving the surrounding forms, the walls and ceiling. With touch likewise, space and extension are conceived by apprehending one or more forms, or form and void simultaneously. We feel an object, and around it exists a void. We determine the extent of the

form by ascertaining its limits, where the void begins. To touch, the extent of void is known by substituting for its units of measurement in form, rules, yardsticks, steel measures, tapes, etc. They are all forms, because they can be felt. They bridge the void between objects. Space would not be known to us through touch, if we were not simultaneously aware of a touch form, something which we at the time could also feel. An absolute state of quiescence of touch is known by the fact that even the limbs of our own body do not register sensations of feeling. In other words, in terms of objective feeling, our body would have no existence. But when we are aware of space through the sense of touch, we also have the sensation and feeling of our own physical form.

Let us contrast this reasoning with the experiences of the sense of hearing. We have found that the extent of the forms of sound are known to us by their amplitude, their intensity. This intensity is not realized, however, by comparison with another sound of less intensity heard at the time or by comparing it with silence, but rather by comparing it with recollected experiences of sounds. In fact, if two sounds are apparently heard simultaneously, it is because they are of nearly the same intensity or the lesser one would not be heard at all. The ideas of space and extension arising within the senses of sight and touch, are ascertained by comparing concomitant variations of the quality of the senses, or by comparing the concomitant sensations of space and reality. The limits of a form, as we so often repeat, are known to us only by ascertaining at the time we perceive them the beginning of another form or that state which to us appears as space. In sound there is no limit to the form perceived, until we are only conscious of another, then the former does not exist to us at all. We may hear several sounds at one time, as for instance, a singer accompanying an orchestra. The music may have greater amplitude than the human voice, yet the limits of either are not perceived by us until one or the other is no longer apprehended by us at all. Visual objects and objects of touch may have their limits perceived, even while they continue to exist to us, and consequently, the extent of the character of the object is de-



terminable. This same principle underlies the experiences of the senses of smell and taste. A variation of the qualities of smell may give a scent a distinct fragrance, but the extent of the olfactory form can be known only by its intensity. As long as it continues, its limits in relationship to any other scent are not discernible. The extent which we perceive is qualitative rather than quantitative. It is difficult to compare these experiences with visual ones. *The best analogy is that it is like seeing one object more clearly than another, and in such an instance the important factor is not the extent of the object, but the definiteness of the impression, a registering of the quality variation sufficiently for a clear comprehension of the sensation.* We may, for example, never know where the sweetness of an apple begins or ends, in relation to the sweetness of a persimmon, but we can know that the degree or intensity of one is greater than the other.

By a process of reasoning, we have reduced all conscious reality, all things of the universe to ISOS, the universal Cosmic action. But what of man, he who interprets at least a portion of this action, this flow of Isos, and who assigns it form, and all of the other properties which constitute our conscious world? Is he a part of it? There can be no question but that his substance, the material elements of his nature, have their existence to him in the same illusory manner as do the particulars of the world about him. There are, however, those intangible elements, that strange faculty which interprets, and in which the qualities are aroused and which is known as consciousness. Further, there is that subtle force, life, which matter envelops and upon which consciousness depends. Are they too independent of Isos?

Man is the measure of all things: in him alone do they have the distinction of separateness and individuality, as we have seen. Apart from the thought of his mind, the particulars of the universe fall into that magnificent unity, that ceaseless flow of the one—Isos. Their natures do not become any less real without the mind of man, but they are free from confinement in words, terms, colors and forms. If the mind of man can conceive the indivisible universe as

a fantasmagorical world of things, then man too is a product of his own fancy. We cannot admit of a dualism of man and reality, but just the sole reality, Isos. If the idea of the multiplicity of the universe is a product of mind, then man likewise, as one of the things conceived, is a product of his own mental processes. His individualism is as unreal, as unseparated from the rhythmic oscillation of Isos as the cloak on his back. The fact that self-consciousness exists as apart from the objective consciousness of man does not alter this conclusion. To contend that because man may exclude the world of particulars, shut out the imaginary forms of the outer world and be aware of self only, and that he has therefore an existence apart from the external world, is false reasoning.

Consciousness is a state of awareness, a field of sensitivity to stimuli. It isolates its impressions and gives them a substance and separateness that they do not possess. With a continuation of consciousness and the agitating forces which engender it, a mental world exists to man, whether it be a realization of self or externality. Presuming that all things we perceive have existence, just as we realize them, if we concentrate our powers of observation on one object to the exclusion of all else, could we rightfully say that that thing alone had existence and all else upon which we did not concentrate was non-existent? If the alternating surges of Isos can account for the realities man perceives through his senses, then this same surge in his own being, which is of the same source, can be the cause of the idea of self. If the external world can react on consciousness to cause the conception man has of it, then man's own nature can react in like manner to cause a self-consciousness. This reasoning, then, interposes consciousness between the illusion of a world of particulars and the realization of self. The belief consequently that consciousness is a separate reality in the universe, is a pure figment of the human imagination.

Consciousness is never found without life. At least in a lifeless body there are none of the characteristics of consciousness found. Furthermore, consciousness has never been found embodied in a substance unlike animate matter. That

is, matter having the general properties of life. Thus, we are obliged to conclude that life and consciousness are related and that both have existence only in matter and not apart from it. Deep anesthesia submerges nearly all manifestations of consciousness and yet life persists without a serious retarding of its functions. Therefore, consciousness is evidently subordinate to life force. Although the world to man teems with things he has classified as realities, he has made general divisions of them, such as energies, matter, gasses, solids and liquids, and it is his first step in the recognition of the unity of realities. Also, although Isos is a single reality, insofar as its primary nature is concerned, its graduated intensity as explained earlier, causes a varying excitation of the sense organs and the human mind is capable of grasping the relationship of the phenomena they produce, resulting in the classifications we have of them. The affinity of life is matter. Therefore, it has never been classified by man separately as an energy of the universe and, in fact, it is not. Life is the harmonious relationship of two intensities of Isos. This relationship arrests both of them and unites them as one, without either losing its individual nature. By this we have not divided Isos into separate realities, but combined its variations. Let us use the following hypothetical illustration:

Suppose we had a long, narrow, and very thin sheet of a certain quality of rubber, thin enough to be translucent. Let us further suppose that we focused a bright light on this tautly stretched rubber sheet and it emanated a definite color after passing through it, and as we lessened or increased the tautness of the sheet, the color of the light passing through it would change. At certain degrees of tautness definite colors would be produced. Let us presume that at a certain point when passing from one color into another, a blend of the two would be had, engendering a third color unlike either of the others, in which at all times the two component colors would exist. This condition would be like the state of life caused by an induction or attraction between one intensity of Isos, which ordinarily manifests to us as matter, and another unnamed intensity or energy. Life, then,

is that peculiar condition or stress and strain between two variations of intensity of Isos. There is a constant pull and push or tendency for both of the contributing intensities to expand into their graduated orders. This stress and strain causes minor fluctuations of the intermediary condition or state of life. Variations of matter, one of the phases of this triune condition which we know as life, produce sensations within us, which we attribute solely to external compulsion and which we comprehend as being of a physical nature only. Excessive variations or disturbances tend to disrupt the equilibrium of the triune state of life and produce sensations varying from minor irritations to intense pain, depending on their severity. Those variations which stabilize and maintain this relationship of matter and the unknown phase of intensity of Isos, and which consequently strengthen the condition which exists between them, and which is known as life, produce sensations of a pleasurable nature. Variations of that unknown phase of Isos likewise produce sensations, but they seem to have an immanent origin. They are known to us as the instincts and cause a realization of self, as they appear distinct from the sensations which are associated with external causes.

If man could avoid every physical disturbance, every disease, every injury, every state and condition which would affect his physical being, whether it be pleasurable to him or not, and also suppress his objective senses, he would not have any sensations of pain or pleasure, nor would he even be possessed of any ideas. Our thoughts arise only from an interpretation of our sensations and sense impressions. Further, if man could anticipate every need of his particular nature and permit neither an excess nor deficiency of indulgence and thus meet the requirements of the state of balance of which his life consists, he would not be aware of the inherent urges of his being, or the instincts. He would not, patently, be aware of self, for who can define self as apart from the instinctive and emotional urges which we feel. Consequently, sensation is more than the parent of ideas and the stuff with which reason builds thought; it is consciousness itself. With the disappear-



ance of consciousness, man has vanished. His body, like the stars over his head and the grass beneath his feet, has its form exclusively in the evanescent hypersensitive oscillation of the flow of the life force. His ego, self, and personality vanish when the medium for perceiving and defining the shades of difference which existed to him as ex-

ternal and internal form has gone. Man, when consciousness dissolves, merges into the whole from whence he had never departed, and he loses an identity which he never had. Isos claims her own; there is but one reality, Isos, Cosmic action. All else is glorious illusion, even man, in whom the illusion occurs.

THE END

HAVE YOU NOTICED?

The Prince of Wales seriously considered marriage in March. Real estate sales and building activity have had their greatest increase since the beginning of the depression. The concerted attacks on the Townsend Old Age Plan. The recent new developments in colored motion picture photography. All of these constitute the latest news of the hour. Yet they are referred to in the predictions contained in the little brochure entitled, "1936 and Conflicts," which was printed late in 1935. Each prediction is being faithfully fulfilled. The startling accuracy of this booklet will interest all readers. Obtain a liberal supply for distribution to your friends and acquaintances. They will be sent without cost and with postage paid. Just address a letter asking for the number you wish to the Rosicrucian Supply Bureau, San Jose, California.

TEMPLE TOPICS

Rosicrucian Park at this time is resounding with the sound of hammers. Gradually there is rising to a greater height than any of the surrounding structures, a new building to be used for scientific purposes, a structure which will prove of the greatest interest to the membership and all who are privileged to enter it and witness the demonstrations that will take place therein. What the building is, is a secret for the time being, but it will be announced as a surprise later.

Even though the winter of 1936 has been the most severe in several years, with dust storms, blizzards and floods, the Courier Car is right on schedule, and up to the present not one city included in its itinerary has been omitted, nor even one lecture in any city. At this time, the Courier car is right in the flood area, and daily we have been in touch with the members of the National Lecture Board who accompany it. They have advised us that they will make every effort to complete their plans, so as not to disappoint all those who are expecting to hear the lectures and see the special motion pictures and demonstrations of Rosicrucian scientific principles.

The coming Rosicrucian Grand Lodge Convention gives evidence of being the largest ever held by the Order during its present cycle of activity. Representatives of AMORC state that more members have indicated their intention of coming to the Convention than in any other year. Those who do come will be well pleased with the special arrangements being made to make this Convention the best ever.

The Rosicrucian New Year ceremony held in the Francis Bacon Auditorium in Rosicrucian Park on Thursday, March 19th, was highly enjoyed by all. In addition to the ceremony itself and the addresses made by the various officers, there was a demonstration of the revolutionary new type organ known as the Hammond Electrical Organ, which produces marvelous tones, and which functions in accordance with the principles of vibrations as taught in the Rosicrucian physics. In addition to the vocal numbers of the Rosicrucian choir, there was an oriental dance entitled "The Dance to Buddha" which was very impressive and symbolical.

Rosicrucian Park is being increased in size by one third. Many new lawns are being added, walks, flower beds, shrubs and trees. A date palm over thirty feet in height was one of the trees added. Weighing twenty tons it required special equipment for its moving. The grounds of Rosicrucian Park are always admired and enjoyed by the thousands who visit the Supreme Grand Lodge throughout the year.



BALINESE SACRIFICIAL ALTAR

The above is a heretofore never published photograph of an ancient altar used for sacrificial purposes, located in an isolated village in the south part of the isle of Bali in the Dutch East Indies. To the right of the altar is the portal of a temple partially in ruins. Observe over the doorway the raised open hands, as if bestowing a benediction on all who enter. The photograph clearly reveals the magnificent Hindu art, sculpture and architecture. This forgotten shrine was personally photographed by Frater Jansen of Holland.

(Courtesy of Rosicrucian Digest.)



Pyramid Prophecies Startle the World!

"THE depression will come to a definite end on September 10, 1936." These are not the words of a modern economist, but the prophetic words of wisdom of a mystic people carved on the Great Pyramid nearly fifty centuries ago. So amazingly accurate are the predictions of the Great Pyramid that modern science has sent its greatest savants to study the veiled symbolism it contains, with the hope of being able to look across unborn centuries into an unknown future. The eminent Dr. A. E. Strach-Gordon, Scotch scientist, who recently returned from Egypt, in a surprising newspaper interview declared that nearly all of the Pyramid prophecies were fulfilled.

Science is intrigued, not with a seership, not by tales of supernatural vision, but by legends that the sages possessed a strange mathematical formula by which human, economic, and political tendencies were mysteriously reduced to a methodical system of cyclical forecast, just as modern science forecasts the weather. With these strange cycles the ancient Pyramid Builders presaged the fall of the Roman Empire, the coming of Christ, the discovery of America, the World War, and the depression. Other predictions, the full import of which are not yet realized, are being seriously studied.

Where did these people acquire their wisdom? What sources of knowledge were open to them? These fascinating questions are occupying the attention of the world's greatest thinkers today.

A GRIPPING NEW BOOK

In line with these latest archaeological discoveries in Egypt, Dr. H. Spencer Lewis has just completed a new work entitled, "The Symbolic Prophecy of the Great Pyramid." This book frankly discusses the origin of the Pyramid builders and the purpose of the Great Pyramid itself. He explains how its builders formed the first mystery schools of wisdom and held within them secret initiations. Look at some of the intriguing chapters this book contains:

MYSTERIOUS TRADITIONS.
THE PROPHECY OF EVENTS.
THE SECRET PASSAGEWAYS.
WHENCE CAME THIS KNOWLEDGE?
THE MYSTERY INITIATIONS.

No lover of history and mystery can afford to be without this book. Within it are published for the first time the diagrams and charts of the newly discovered subterranean temples and places of conclave never thought to exist, from which are being taken tablets containing the truths these mystery people taught.

The book is also a thing of beauty, being bound in silk cloth, scarab green in color, and highly ornamented with Egyptian symbolism; illustrated and well-printed. It is economically priced. No matter what book you have read on the Pyramid, this one will reveal new facts and new knowledge.

Only \$2.00 including postage

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THE PURPOSES OF THE ROSICRUCIAN ORDER



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"FUDOSI"
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The Rosicrucian Order, existing in all civilized lands, is a non-sectarian, fraternal body of men and women devoted to the investigation, study, and practical application of natural and spiritual laws. The purpose of the organization is to enable all to live in harmony with the creative, constructive, Cosmic forces for the attainment of health, happiness, and Peace.

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.

Inquirers seeking to know the history, purposes, and practical benefits that they may receive from Rosicrucian association, are invited to send for the free book, "The Secret Heritage." Address, Friar S. P. C., care of

AMORC TEMPLE

Rosicrucian Park, San Jose, California, U. S. A.
(Cable Address: "AMORCO" Radio Station W6HTB)

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(Including the United States, Dominion of Canada, Alaska, Mexico, Guatemala, Honduras, Nicaragua, Costa Rica, El Salvador, Republic of Panama, the West Indies, Lower California, and all land under the protection of the United States of America.)

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The following principal branches are District Headquarters of AMORC

Atlanta, Georgia:

Atlanta Chapter No. 650, Dr. James C. Oakshette, Master; Nassau Hotel. Meetings 7:30 every Thursday night.

New York City, New York:

New York Chapter, Rooms 35-36, 711 8th Ave., cor. 8th Ave. and 45th Street. Louis Riccardi, Master; Margaret Sharpe, Secretary. Inquiry and reading rooms open week days and Sundays, 1 to 8 p. m.

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Delta Lodge No. 1, AMORC, S. E. Corner 40th and Brown Sts., 2nd Floor. Mr. Albert Courtney, Master.

Benjamin Franklin Chapter of AMORC; Warren C. Aitken, Master; Martha Aitken, Secretary, 2203 N. 15th Street. Meetings for all members every second and fourth Sundays, 7:30 p. m., at 1521 West Girard Ave. (Second Floor, Room B).

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Birmingham, Alabama:

Birmingham Chapter of AMORC. For information address Mr. Cuyler C. Berry, Master, 721 So. 85th St.

Chicago, Illinois:

Chicago Chapter No. 9, Mabel L. Schmidt, Secretary. Telephone Superior 6881. Reading Room open afternoons and evenings. Sundays 2 to 5 only. 100 E. Ohio St., Room 403-404. Lecture sessions for ALL members every Tuesday night, 8:00 p. m.

Chicago Afro-American Chapter No. 10. Robert S. Breckenridge, Master; Aurella Carter, Secretary. Meeting every Wednesday night at 8 o'clock, Y. M. C. A., 3763 So. Wabash Avenue.

(Directory Continued on Next Page)

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Other Chartered Chapters and Lodges of the Rosicrucian Order (AMORC) will be found in most large cities and towns of North America. Address of local representatives given on request.

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Mr. Alfred H. Holmes, Master, 9533 Jasper Avenue E.

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This jurisdiction includes all the Spanish-speaking Countries of the New World. Its Supreme Council and Administrative Office are located at San Juan, Puerto Rico, having local Representatives in all the principal cities of these stated Countries.

The name and address of the Officers and Representatives in the jurisdiction will be furnished on application.

All correspondence should be addressed as follows:

Secretary General of the Spanish-American Jurisdiction of AMORC, P. O. Box 36, San Juan, Puerto Rico.

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