

ROSICRUCIAN DIGEST

COVERS THE WORLD

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THE THOUGHT OF THE MONTH

A SCHOOL OF HUMANISM

By THE EMPEROR



AN impartial observer peering at man from afar, with his natural vision, unhampered by the colored glasses which the religious sects and ethical philosophies offer, would find him very much an animal. Shorn of his titles and his illusionary station in life, and nude, man is rather an ignoble specimen of living matter. True, he is far more complex than the amoeba, and he has come a great way from the amphiox, the most primitive of all vertebrates. However, beside the sleek panther, the graceful deer, and the mighty elephant, he stands as a rather poor relation. Physically, compared with the magnificent mammals with which the world abounds, he is rather a pathetic member of the animal family.

It does not mitigate this opprobrium of him to acclaim his great mental traits, for by the simple kick of the toe one may unearth an ant hill in which may be seen feats performed by these minute creatures which amazingly parallel some of the human's *intellectual* achievements. Beavers, bees, and many birds likewise have remarkable faculties for using and mastering the things of their environment. They preserve their kind and instinctively find and use in nature many elements as curative properties. Man's animal and insect kin can build dams and bridges, organize armies, subordinate other creatures, make slaves of them for their own purposes; they can

hoard food and manufacture needed articles from those which nature provides them. They can hunt, fish and even cultivate their food.

The greater brain of man is no more to his individual credit as an organ of use and dependence than the web-foot is to a duck, or the elongated neck to a giraffe. His inferiority in certain attributes forced specialized development in others so that he could survive in the environment in which he found himself. Man particularly stresses the use of his brain because he has little else to use. The fact that he can resort to abstraction, contemplation of things which have no reality or which he has not yet actually objectively experienced, is a natural consequent of his own special function, or brain. One may admire the fleetness of deer, but one would hardly compliment them for their natural instinctive use of their principal advantage over a hostile environment. So why flatter man for relying upon and thereby developing the only safeguard he has? If man is truly a superior being, it most certainly must be shown in other ways than the development of his physical senses or the processes of his imagination, or that he can devise more complicated ways of living and of providing his sustenance. A mountain goat is so constituted as to be able to climb precipitous cliffs to find the shelter and agreeable surroundings it seeks, and nothing more could be offered it to bring it greater satisfaction. Wherein does man differ from the mountain goat if he uses his special powers, his intelligence, to attain the same end? Obviously, then, it is not how an animate being acquires the things necessary for its state of living

that is important, but rather, we as Rosicrucians must say, *what it does with life.*

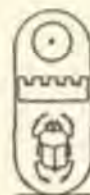
Within man there are characteristics which, though not confined to his kind alone, are more developed in him than in any other living thing. These are the moral values which arise from his innate moral sense. Some profound thinkers and psychologists relate this moral sense to purely physical and psychological factors. For example, the sense of justice which we all have, they contend is the instinct of self-preservation sympathetically aroused by acts which cause us to act towards and in behalf of others as we would in our own interests. In other words, as a realistic picture of an appetizing meal will stimulate within us the desire for food by suggestion, so experiencing the abuse of another's rights arouses sympathetically within us a resentment, and causes us to feel and defend the interests of the wronged person as we would for ourselves. From the spiritual, metaphysical and ethical point of view, the moral sense is the wisdom of the soul, which wisdom prescribes the course of human conduct we shall follow, which is compatible with divine right. This wisdom we experience as the voice of conscience. However, whatever the origin of this moral sense, it is indubitably the most laudable attribute of man's nature. It is the only saving grace by which man is removed from a purely mechanistic existence and is given the opportunity to parallel in his conduct the functions he attributes to his God. He, because of this moral sense, is able to appraise the things of the world in other terms than their benefit to himself. It makes possible an attitude of selflessness.

After all, what difference would there be between a living thing whose simple consciousness causes it to respond involuntarily to its environment to sustain itself, and a man who uses his intelligence *consciously* for no other purpose? Just because man knows what he is doing in devoting all his energies to self, if he could not escape doing so he would be no less bound to a mechanistic system in the universe than the simple earthworm beneath his feet. His one avenue for becoming a *human* in the sense which we usually attribute to that

word, and in becoming a true reflection of the Cosmic Mind is, therefore, to give expression to his moral sense.

Socrates says in Plato's dialogues that though virtue is knowledge, it is the knowledge of the soul, and it cannot be taught, it can only be sensed and interpreted. However, even with this great divine heritage of man—the moral sense—we find many of his kind throughout the world acting not unlike the beasts of the field. We find man, an inferior animal in many ways, competing with animals and casting aside that essence of his nature by which he can attain his true estate. The reason is that he is being *taught* what constitutes the good, and being exhorted to follow a path of righteousness which inwardly he does not respond to or perhaps even comprehend. The world in trying to teach him to live a godly life, in the main, has failed. We need only to look about us at the conduct of the nations of the world to verify this. The moral values are not the products of reason or the elements of objective knowledge.

There is nothing which sounds so ineffectual, logically, as the platitudes or affirmations which some schools of ethical philosophy and religious sects have their followers chant. They are *mere words* which arouse within the followers no corresponding moral response. Most every parent knows how difficult it is to explain, from the point of view of reason, why little Johnny should not help himself to a bar of candy he finds on a counter while he is passing through the store. He wants the candy, he knows by experience that it is most delectable, and there it is within his reach. Why should he not take it? To explain that it belongs to someone else is rather inadequate, is it not? Consequently, unless one has an appreciation of another's property rights, and emotionally and morally respects the injury to another if those rights are violated, or—as in most cases—fears a punishment for such violation, all of the moral injunctions that can be cited will not stop him from taking the property of another at the first opportunity. You cannot touch off a person's moral sense by ethical postulations, from the lecture platform, from the pulpit, or by legislation.



On the other hand, little Johnny will never forget a skit or playlet in which he sees another child cry because he has been bullied or because the other child's toys were destroyed maliciously. Likewise, he will never forget the effect of a lie if it is dramatized in some form. It is not what he sees that has a lasting effect upon him but the emotional sensations he has and which reach far within his psychical self and cause him to "*feel the wrong*." The emotions he experiences at that time correspond to those innate sensations of right and wrong he has sensed, and he comes to know and realize how they may affect others. The moral sense or its attributes, the virtues, as inner impulses, are most feeble in most all of us in contrast to the conclusions of our reason which are enforced with the dynamic energy of will. When the moral impulses are vague and unformulated and difficult of interpretation, is it strange that most persons easily quell their moral sense, push it far into the background?

The world has numerous codes of ethics, but how many of us as we read them experience emotionally a sympathetic response to them? Consequently, how many of us who feel that a contemplated course of action is wrong, can express in words some rule of ethics or some religious principle that defines *why we feel it is wrong*? It is this lack of coordination between our personal moral sense and the codes taught us that causes a world overlaid with rules defining right and wrong to throw all moral values overboard, break promises and covenants and violate every ordinary accepted provision of decency. Most peoples have learned what constitutes the right and wrong, but they have generally *not felt* the right and the wrong, and therefore the world as a whole has no qualms about abrogating the purely intellectual moral standards.

Humanity is not entirely lost. It can regain its status. What it really needs is the establishment of *schools of humanism* in every land. We have schools of science, of art, music, literature, schools for the acquisition of knowledge of the world in which we live and of the universe at large, and schools which teach us about the functions of our physical and mental selves. Now we need schools to train man *how to be*

human. He must be taught to *self-analyze his moral impressions* and formulate self-precepts of right living which in effect will conform to those had by the better element of society. *He should not be taught that some conduct is wrong because it is so declared to be in the writings of this or that sacred book or in the doctrines of this or that teacher, master, or religion; but he should learn to reject something as wrong or accept it as right because inwardly he is or is not consonant with it.* He should be given problems which cause him to choose a course of conduct to pursue, not because that course would be most profitable to him or the most practical to follow, but because *he feels that it is the right one*. He should then be obliged to define his moral dictation. Why did he think it the right or the wrong thing to do? The definition he formulates from an analysis of his own feelings will become a more understandable moral precept for him to follow than any advocated by all the saints.

If you doubt the need of such *schools of humanism* for the development of the moral sense often referred to today as moral rearmament, try for example, fitting your sense of beauty to everyone else's description of what constitutes the beautiful. You well know that what one loudly proclaims as beautiful may have to you an appearance of coarseness, or may even seem ugly. If there could be a universal description of beauty that would engender within all of us the same realization of the beautiful, then we would all love identically the same things. In a school of esthetics, students are trained to see the beautiful in things of the world and to appreciate beauty. Yet the graduates of those schools do not each love as beautiful the same things in art, sculpture and terpsichore. Therefore, a *personal understanding* of our own moral sense is a needed human development, even if it is not consistent in definition with our neighbor's. Today we are just finding out that a keenly developed moral sense contributes more to the peace of the world than a deep insight into physical phenomena through the medium of science, or a highly developed technique for making money, or a method for becoming a material success in the world.

In fact, an *undeveloped* moral sense combined with a keen and highly trained intellect becomes a menace to society. Man can easily destroy himself through his natural animal advantage—his brain—unless he resorts to that divine salvation, the training of the moral sense—

not trying to learn what is right and wrong from the words of others. The world certainly needs schools of humanism of which the Rosicrucian Order, AMORC, is one. Let us encourage the promotion of them before it is too late.



The 1940 Convention

By THE SUPREME SECRETARY



THE annual Rosicrucian Convention which will have its opening session on Sunday evening, July 7, of this year is an event which is anticipated by members and officers alike throughout the entire organization. The Rosicrucian Con-

vention is more than a convention, when we consider a convention in the usual sense of the word. It incorporates all of the benefits that can be found in a convention of any group, and in addition it is a period of instruction and inspiration for the attending members.

There are so many features of the Rosicrucian Convention that it would be impossible at this early date to go into any detail as to the specific features which you can anticipate upon your attendance here, but a few things which will be of interest to all members can briefly be outlined. An enjoyable phase of any convention is the social contacts; at the Rosicrucian Convention there is

the opportunity of meeting individuals from all walks of life and from all parts of the world, but who nevertheless have similar purposes and ideals in mind; that is, who are studying the same type of philosophy as you, yourself. Contacts which have been made by members at conventions have become lifelong friendships, and have been an inspiration to the individuals who have entered into these friendships.

Another feature which is outstanding at the Rosicrucian Convention is instruction. The Rosicrucian student is affiliated with the organization primarily for the purpose of receiving instructions in the Rosicrucian teachings. While this instruction, it is true, is contained in the Rosicrucian monographs, it is always a distinct benefit to be able to meet with other members who are studying the same subjects in the same degree where you are studying, and to discuss these subjects, and to have your discussion directed by a Supreme or Grand Lodge officer who will add to your enjoyment and understanding of the studies. Special classes will be held at the Convention just for this purpose where students of certain degrees will have the opportunity not only of discussion and in-



struction, but of asking questions. In addition to these features there is the opportunity of contacting the officers of the organization. All officers will be available for interviews, and members in attendance at the Convention find that this is one of the highlights of the year to round out their individual home study.

Immediately previous to the Convention there will be a three-week term of the Rose-Croix University. For those who are able to leave their homes and occupations for a period of four weeks, an ideal vacation can be arranged which will be very profitable to the members through the three weeks' attendance at the Rose-Croix University followed by the week of the Convention itself. Write to the Registrar of the Rose-Croix University if you are interested in the requirements for attendance, or further information regarding its courses.

I wish to impress upon the mind of every member at this time the fact that every frater and soror is invited to attend the Rosicrucian Convention, and is eligible to enroll for the matriculation courses of the Rose-Croix University. Regardless of whether you are a Neo-

phyte in the first introductory lessons of the organization's teachings, or have advanced to the highest degrees of the Order, you are welcome to attend the Convention, and you will find activities which will be of interest to you and helpful at your particular point in the studies.

Therefore, plan now on being present when the Convention is called to order on Sunday evening, July 7. Recent information which has reached us has assured us that the World's Fair on Treasure Island in San Francisco will again be open this year. Those of you who did not have the opportunity to attend the World's Fair last year should, if possible, include this as a part of your vacation plans. A week at the Rosicrucian Convention, and a few days at the World's Fair will give you an enjoyable and beneficial vacation which you will look back upon in the future as well spent.

As more detailed plans are made for the 1940 Convention our members will be notified. Watch for future announcements in coming issues of the "Rosicrucian Digest."

LOAN YOUR ROSICRUCIAN DIGEST

Does an article in the pages of this magazine interest you? Do you find in some issue of the Rosicrucian Digest a discourse that answers your questions, that analyzes problems with perspicuity? If the subject matter of the Rosicrucian Digest proves beneficial and enlightening to you, it will to others as well. *Think*—have you a friend or acquaintance who might enjoy reading your present copy of the "Digest?" *Loan your Rosicrucian Digest*—point out to others the articles you think they will find interesting. The Rosicrucian Digest may be read by non-members of AMORC as well. By loaning your copy you increase the "Digest's" circulation. Perhaps those to whom you will loan it will eventually wish to be included in its large and growing family of subscribers. Be certain that you get the return of your personal copy.

WRITE FOR THIS RITUAL

On Wednesday, March 20th, the time of the vernal equinox, Rosicrucians will celebrate the beginning of a new year according to their time-honored tradition. (See article about Rosicrucian New Year in this issue.) For the benefit of those Rosicrucians who do not live adjacent to a lodge or chapter, a copy of the *Rosicrucian New Year Sanctum Ritual* will be sent for the member to perform in the privacy of his home sanctum. It is necessary that ten cents (not stamps) accompany your request to cover mailing charges. Send your request to: Rosicrucian Order, AMORC, Rosicrucian Park, San Jose, California. Be sure and make your request in time to receive the ritual.



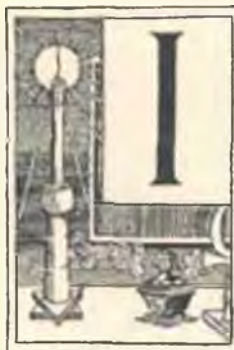
The True Key To Self Development and Self Mastery

By ROYLE THURSTON

(H. Spencer Lewis, Ph. D., F. R. C.)

From The American Rosae Crucis, March, 1916

Many of the articles written by our late Emperor, Dr. H. Spencer Lewis, are as deathless as time. That is, they are concerned with those laws and principles of life and living which are eternal, and thus never lose their efficacy or their import, and are as helpful and as inspiring when read today as they were when they were written five, ten, fifteen, twenty or more years ago, and likewise will continue to be as helpful and as instructive in the future. For this reason, and for the reason that thousands of readers of the "Rosicrucian Digest" have not read many of the earlier articles of our late Emperor, we are going to adopt the editorial policy of publishing in the "Rosicrucian Digest" each month one of his outstanding articles so that his thoughts will continue to reside within the pages of this publication.



IS IT possible to reach the inner self and develop it and make it superior to the outer self? Such is the purport of many questions asked of those who have found the key to the development of self.

It seems such a simple question! It is often asked casually in connection with many other questions more easily answered. But this question really involves the workings of the whole domain of the occult, the spiritual and the divine. To know the answer is to know the whole problem of self-mastery.

What is self? Unless we have, at first, a thorough understanding of who and what is self, we cannot have an

answer to the question. Self is personality, say some; it is character, say others; still others say self is individuality. In truth it is none of these, but all of these — and more. Rosicrucianism teaches that personality is destiny, and character is fate. The planets may dominate, or determine, our personality and thereby determine our destiny. But fate — absolute fate — is determined by the character, and CHARACTER IS MADE BY WILL.

We are not individuals. Individualism means separation, distinction, determinate isolation and unlimited freedom. It is the very antithesis of unity.

In our study of gross matter we find that science has divided the substance into elements—one of which is the atom. But while atoms are considered as primary elements—as primary creations—they have no REAL INDIVIDUALISM. The atoms of each molecule may, in the scheme of things as worked out in



the laboratory, seem to have INDIVIDUALITY, but the scientists know that each atom vibrates with the spirit of the life of all other atoms, that it is related to, a part of, the great force—the creative force—which pervades all other atoms. Not one of the atoms could continue to exist as an atom independent of that force or of other atoms. This same principle applies to molecules, the next highest division of matter. It is the unity of the atoms that makes the molecule and the unity of molecules that makes matter. And back of all this is the unity of the divine force which makes the atom.

The human body is a material creation. Every square inch of flesh is composed of minute elements, working in unity, manifesting through unity. If the whole creation—the body of man—may claim individuality, why not the millions of cells which compose every square inch of flesh? We know from experience what occurs when two or more cells of the flesh, or two or more corpuscles of the blood, proclaim individuality and separate from all others and end their co-operative, unified work. Disease results. There is rebellion. The proclaimers of individuality are out of harmony and eventually become ostracised and rejected. War is declared by the unity against individualism and—a thousand and one medical terms are given for the physiological or mental conditions which result.

The same is true of the body or soul of every man, woman or child. The great creative force within us, to which we owe our very existence, is INDIVISIBLE! If we realize that, we must see at once that the soul or spirit of no one can be individualized. The soul and spirit is indeterminate, indefinite, indivisible. Matter is indivisible except from soul; for all matter is material, each atom, each molecule, each cell, each grain is but a part of the whole.

But the proclaimers of individuality speak not of matter. They claim individuality not for their bodies, but for their personalities, their souls. They would set them aside, distinguish them from all others, and make them superior individualities. And therein they break all attunement with the universe and set up the same conditions in the planetary and spiritual planes as existed with the

cells of flesh in the material world. Unity is destroyed or disrupted—perhaps I had better say interrupted—and harmony is lacking. That is individualism!

But self can be mastered and developed. Self, in the sense I use it, is the manifestation of personality, the expression of the soul. The soul manifests through matter—through the body. Personality expresses itself through the will of the being. We cannot mould the soul, but we can mould the channels through which the soul expresses itself. We can develop the attributes of the soul and lead those attributes—train them—to do those things which make for goodness and love.

The soul should be given more freedom. It should not be so closeted within the body that it finds no place for development, for expansion or unfettered expression. I ask in all seriousness that my readers join with me every night when it is possible in a five minutes' quiet talk with self. Sit in a darkened room, in the silence, and take your thoughts from material things, from the body. Lose consciousness of the body, of your surroundings, and let the soul within you dominate and expand. Concentrate your mind on your inner self, that great force resident within you, and see and feel its touch with the Infinite forces and mind of the universe. Gradually you will sense an attunement with the Cosmic Consciousness and will become conscious of peace, harmony, love, goodness and perfection. You will lose your body, — the mantle, the cloak, the shell will drop from your soul and you will be free from the limitations of matter and find your soul outside of your body, surrounding you like an aura. Its expansion will be rejuvenating, exhilarating and divinely beautiful. The most wonderful sensations you have ever experienced will come to you and then—talk with your inner self. Any suggestions, any words of encouragement, of hope, love, goodness and Godliness you think or speak will find immediate response.

And, as you gradually take into your body the expanded soul and return to normal consciousness of your surroundings you will find that it is with difficulty

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Each month a paramount question of the day which engages the thoughts of millions of intelligent people throughout the world will be considered in this department. Each question will be answered by two different Rosicrucian members. The answers to the questions are not to be regarded as official statements of opinion of the editor of this publication, or of the officers of the Rosicrucian Order, AMORC.

"Should Clergymen Be Made Members of Public Library Trustee Boards?"

Orval Graves, who is now librarian of the Rosicrucian Research Library, is familiar with library problems and the dangers inherent in a Board whose members may be affected by denominational prejudices.

Samuel J. White is in a position to consider this important question from both sides inasmuch as he is not only a clergyman, but an author and lecturer as well.

THE function of the Board of Trustees of a public library is to maintain the balance of conciliation between the public at large and the library.

The high intellectual training of a clergyman would seemingly qualify him to serve on such a Board. However, intelligence does not mean absence of bigotry and prejudice. This fact is attested to by some of the leading clergymen themselves. Dr. J. C. Archer, minister and Yale Theological Professor, in writing for the average minister states, "Whatever the cause and origin, we have developed as a matter of plain fact, an unwarranted amount of prejudice in the direction of the non-Christian peoples and their religions."

In philosophical matters there is a prevailing tendency among the clergymen to ignore philosophy completely as something cold and lifeless. During my three years attendance at two theological seminaries, there was only one philosophical lecture given. And this lecture was given by an outsider against Scholasticism.

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GENERALLY speaking, it would not be wise to have clergymen on Public Library Trustee Boards, because they have followed tradition too long to be able to break away from it and select books properly for the general public. This is, perhaps, not true of all clergymen, but I believe it to be true of nine-tenths of our clergymen throughout the country. Most all clergymen follow beaten paths, dogmas and disciplines to such an extent that they are unable to decide properly and wisely upon the things the general public should read and know. Most clergymen have been hemmed in by ecclesiastical rulers and their opinions, until they are weak in regard to the freedom of thought and expression. One may say that he is liberal in his thought—and he may be perfectly honest in his thinking that he is liberal—but his long dwelling in the pinched circles of sectarianism, makes him unable to break away from its clutches. Books, whose contents prove to be contrary to his own way of thinking and which express advanced ideas,

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Sympathetic Vibrations

By FRATER ORVAL GRAVES, M. A., F. R. C.



THAT pioneer authority on tone, Helmholtz, says: "The plastic arts, although they make use of the sensation of sight, address the eye almost in the same way as song and poetry address the ear. Their main purpose is to excite in us the im-

age of an external object of determinate form and color." The main purpose of this paper is to point out some of the ways, and hint at others, by which sounds of the spoken word excite in us those images and sensations of external objects.

What is sound? Asked suddenly in an ordinary company, it is doubtful if the question would be immediately answered. The correct answer to the question would be that sound is a sensation produced by the vibratory impact of the air upon the external tympanum or drum, of the ear, whence it is conveyed by an internal process to the brain. By no possibility could the sound be heard without the air or some less important body acting as a medium. Nor could there be any sound without motion. Take an ordinary drinking glass and strike it with some hard substance so that it gives forth an audible note; then, very gently bring your finger into contact with the rim and you will feel a tremor as long as the sound lasts. If,

however, you press your finger upon the edge, so as to stop the vibration, the sound ceases.

Most students have great difficulty in connecting the law of vibrations with music and speaking. However, the laws of sound and vibration ought to be familiar to the speaker and the singer. Vibrations are air waves set into motion by the sounding body, and the process in the air is exactly the same as that on the surface of a body of water when a stone is thrown in; waves advancing in all directions, and expanding in ever enlarging circles. The particles in the air move periodically backwards and forwards, setting the adjoining particles into motion until they return to their original position. And so the adjoining particles influence others, the waves extending throughout the air-ocean until interrupted by some obstacle. Another simple illustration of vibration is that of a swing. The movement of the swing, back and forth, could be considered the vibrations of the swing and the lengths of the vibrations their periodicity.

But the state or thing giving the movement to the swing does so by the law of resonance. A state of resonance is said to exist between the force that moved the swing and the swing itself. A cello or a guitar hanging on the wall of a room will vibrate strongly without being touched if a voice of fine quality sings, at some little distance from it, a tone corresponding to one of its strings, or even, having merely an affinity with it through one of the octaves. This

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brings our illustration of resonance within the realm of sound. A still more familiar example is that of the experiment with the piano. Open the lid of a piano, press the pedal that raises the dampers, and leaning over the strings vocalize with energy some chord; you will at once hear those strings, whose period of vibration is identical with that of the notes you have sung, reproduce the same chord. Again, take two tuning-forks that are in unison and both mounted upon sounding-boards; cause one of the two to vibrate, and its mate, even at some distance, will vibrate untouched. The air will have transmitted its vibration to the mass of air contained in the sounding-board of the second tuning-fork; and this air will have vibrated forcibly enough to move the heavy bent bar of steel. Another more interesting example of how art utilizes this phenomenon of highest interest, resonance, is given in the words of Albert Lavignac, Professor of Harmony in the Paris Conservatory. He said, "I once had a small petroleum lamp which would never allow me to play on the piano the march in Tannhauser. As soon as I reached the chord B, D#, F# in the trumpet-call, at the beginning, it (the lamp) went out as if by magic. It is evident that this chord corresponded to the modes of division in the glass chimney, and threw the air contained in it into such a flutter that the flame was blown out. I was obliged to submit to this and when I wished to play the march, I had to use another lamp."

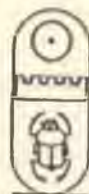
Certain bodies which are not musical instruments, notably candlestick sconces and the pendants of chandeliers, will vibrate under the influence of certain notes, while other notes have no effect on them at all. All of these effects on physical objects are assigned to one and the same cause, resonance or *sympathetic vibration*. Feeble though they are, the air-waves are able, acting in unison, and by reason of their perfect regularity, to set in motion bodies relatively heavy, providing that these bodies can mate with them, that is to say, conform to their period of vibration.

An inexperienced person, endeavoring to ring the great bell of a church, will probably expend much unnecessary strength; while a little choir-boy who

knows from experience will pull the rope down with a kind of cadence according to a regular rhythm, waiting patiently until these feeble oscillations add themselves together and set the great mass in motion. It is thus that the alternate condensations and rarefactions of the sound-waves succeed, with their persistent wave lengths, in compelling bodies often very massive to submit to their influence.

Now, with few exceptions, all musical instruments possess three elements, a motor, a vibrator, and a resonator. The violin has the moving bow for a motor, the strings for a vibrator and the hollow body for a resonator. The human voice and its relation to resonance is of prime importance. The human voice as an instrument is far superior to others, for, most musical instruments have their resonators fixed and unchanging. The human resonator is flexible—or as Helmholtz states it, "admits of much variety of form, so that many more qualities of tone can be thus produced than on any other instrument of artificial construction." Dr. Muckey says that resonance is "the most important factor in voice production." He writes of a focal point where the sound waves of the voice produce the greatest resonance. He propounds at some length the importance to the voice in public speaking of having this exact focus of the sound waves of the voice. This was not intended to be a course on voice development. However, the voice and its relation to resonance had to be mentioned and emphasized as the body is a huge sounding board with minor ones in the chest and head. It is with the power of these vibrations, that can be felt by a normal person within his body as he speaks, that this paper deals rather than the technique of its development. Enough has been given to prove the energy of vibrations that can be created by resonance. The important point is that man can create these vibrations. Later this point will be taken up together with the fact that vibrations are creative.

Sound vibrations, that is, vibrations perceived by the ear, have a rapidity which ranges from 16 to 36,500 per second. All natural phenomena, sound, light, and heat are produced by vibrations. The sensations from vibrations



range from touch, through sound, radio frequency, electricity, heat, light, X-ray and even beyond the gamma and cosmic rays. There are many gaps in sensation between the various degrees of the vibrations of which little is known. The point of all this is that a well-trained voice with its good resonant tone is creative. It is creative in a physical sense which is independent of the listener's will. There is a marvelous opportunity for speculation as to how the vibrations of sound are related to color, chemicals and nerves. For instance, each key of the musical keyboard, whether on the organ, piano, violin, cornet, or any other instrument that produces sound, even the human voice or human whisper, has a connection with some key on all other keyboards that have just been described. For instance, the key of "middle C" on the organ has attunement and direct connection with a certain nerve in the human body; so also with all other keys in every octave.

If one note or chord after another be sounded upon a musical instrument—a piano, or preferably a violin, because of its multiplicity of tones, a tone will finally be reached which will cause the hearer to feel a distinct vibration in the back of the lower part of the head. Each time that note is struck, the vibration will be felt. That note is the "key note" of the person whom it so affects. If it is struck slowly and soothingly, it will build and rest the body, tone the nerves and restore health. If, on the other hand, it is sounded in a dominant way, loud and long enough, it will kill as surely as a bullet from a pistol. An actual case of this occurred in Santa Barbara June 26, 1933, when twin brothers were killed, by one of them, a famous violinist, playing a series of long, monotonous notes of strange sounds for two hours.

The invisible sound-vibrations also have great power over concrete matter. They can both build and destroy. If a small quantity of very fine powder is placed upon a brass or glass plate, and a violin bow drawn across the edge, the vibrations will cause the powder to assume beautiful geometric designs. The human voice is also capable of producing these designs, always the same design for the same tone.

The history of ritualism reveals the fact that the mysterious vowel sounds used in mantras and incantations had a definite creative purpose in their production. A curious story is told of one of the United States Senators that is closely related to the subject of the power of vowel sounds. Hon. Roscoe Conkling, United States Senator and leading lawyer in his state, had one of the richest and most pleasing voices man was ever gifted with. When he died, no one knew the combination to the lock on his safe. "Did he have any favorite word?" asked the expert. "Yes," said a young man in the office, "I have often heard him ring out his voice on the word Rome when he was alone in this room." The word Rome furnished the key to the combination of the safe, as well as to the development of the Senator's voice. The word Rome emits a sound similar to the ancient mystical word "aum" or "om" that is believed by the Orient to possess so much magical power. Some may doubt, but it is a striking fact that our voice instructors of today make us practice for hours the resonant humming sound of "m" in combination with the vowel sounds "a," "o" and "e." This is done even in the University of California.

Many people know from the study of vibrations that there is an intimate connection between color and sound. When a certain note is struck, a certain color appears simultaneously. Each color of the spectrum has its corresponding note on the musical keyboard. In 1933 H. S. Lewis, Ph. D., Rosicrucian Imperator, constructed a color organ in San Jose that played colors, as well as musical sounds. When "Moonlight and Roses" was played on the organ, the music proved its name by showing beautiful colors of roses and moonlight on the screen.

The reaction of the audience to a speaker, both aesthetically and psychologically, because of the sound of the voice is hinted at by Hollister in one of his ideals of oral interpretation, that of immersion. He speaks of the "wash of thought below the forehead." This "wash of thought" can be aroused in the audience by the power of sympathetic vibrations arising from the speaker's voice. The voice is analogous to the radio. The broadcasting station is

the speaker and the receiver is, of course, the people of the audience. The speaker, however, has an advantage over the radio station, in that the audience cannot ordinarily "tune him off." He has the power, if he only knows it, of recreating, by mere sounds, within the heads of his audience, his own emotions.

From our definition of sound we gleaned that the sound is carried "by an internal process to the brain." Any physiology text will explain how sound is carried to the brain and from there to the sympathetic nervous system. This nervous system is the one that controls our involuntary actions. Of course, the voluntary actions respond to sound also, but it is the sympathetic nervous system that responds the most readily. Hence, if an average speaker would realize that when his audience is in a state of expectation, awaiting his speech,

it is virtually in his power if he would only "grasp the reins firmly" and lead the group. Then, after he begins to speak, he is literally playing upon the keyboard of their souls; for the nerves of the sympathetic system are directly in control of that which man has dared to call soul. The powers of resonance, vibration and nerve communication, though they are merely physical, should give a speech student ready confidence to persist in achievement.

From this paper has come to me the suggestion that perhaps God created the universe by the vibrations of a great Word; a magical word that has been recognized as sacred since before Atlantis sank under the ocean; an esoteric word, the key to the enigma of creation, that signifies the unmeasurable, absolute, unattainable and sublime Essence—the Beginning and the End.



THE TRUE KEY TO SELF DEVELOPMENT

(Continued from Page 10)

you can contain your soul in its limited space. This sensation of expansion, development and advancement will be like unto growth of the soul and you will feel for hours afterward that you are just overflowing with inner blessings

and infinite benedictions.

Will you try this for ten nights with me? Come, Sisters and Brothers, let us give our inner selves a chance to grow—and learn the secret of self-mastery and self-development.



QUESTIONS OF THE TIMES

(Continued from Page 11)

By Orval Graves

There is a distinct state of warfare existing between the metaphysical schools and religious leaders. Clergymen consider metaphysics a menace to religion. The church leaders have always been very jealous of any new interpretations of the facts and data of life.

Dominated by orthodoxy and bound by biased viewpoints, it is self-evident that clergymen should not be members of such a Board. Inevitably, the balance of good relations between the general public and the library, the purpose of the Board, could not be maintained.

By Samuel J. White

are most likely to be barred from any library where he has jurisdiction over the selection of the books to be placed in such library. Broad minded men are needed on boards which select books for the public to read and digest. Most clergymen have prejudice and are biased in opinions to the extent that it would hardly be possible for them to select books wisely for the public at large. Where one has traveled so long in one rut, it is hard to break away and accept a more liberal course.





The Rosicrucian New Year

(PROCLAIMED FOR WEDNESDAY, MARCH 20)



WHEN the sun on its celestial journey around the Zodiac enters the sign of Aries on Wednesday, March 20th, a new year will begin for all Rosicrucians. It will be Rosicrucian year 3293.

To many persons who do not understand, it

seems strange that Rosicrucians celebrate the vernal equinox, which occurs on or about the 20th or 21st of each March, as the beginning of a New Year. In the Western world peoples have been recognizing the calendar year, which begins January 1st, for so many centuries that it appears to them that there is some foundation in nature for it, and that any other time selected is not only odd but ridiculous. For centuries before the existence of our present calendar year, however, the solar year was accepted throughout the entire civilized world. In fact, in many Oriental countries today the solar year is still recognized. The solar year—or the year that is established upon the relationship of the earth's orbit to the sun—begins, in those countries where the custom is indigenous, with the vernal equinox, in March.

As we shall see, the ancient selection of the vernal equinox for the beginning of the New Year is more consistent with the phenomena of nature than is January 1st. The selection of a New

Year, of course, to a great extent has to do with time. Time itself is not a reality apart from man. It is merely a state of consciousness, an inference which we draw from our actual objective perceptions. In other words, time does not exist except within the mind of man. Man derives his concept of time from his observations of changes in the things of nature, and in his own thoughts and consciousness. If, for example, you were conscious of only one thing without interruption, let us say a continuous whistle of a certain pitch, how would you relate time to such an experience? You would answer, "the extent of the duration of my consciousness of the whistling sound would be the length of time that elapsed." Actually, however, time does not pass and all that would occur in the above illustration would be the change of your consciousness from something else to the sound of the whistle and then again to something else. So time is an arbitrary measurement of our different periods of consciousness as they change from the awareness of one thing to another. Just as we lay a ruler along the surface of an object to divide it into units of inches, feet, and yards, to determine its extension, so we have adopted units of measure which we call seconds, minutes, and hours, et cetera, to divide our periods of consciousness.

Nature has aided man to regulate his consciousness of some of her phenomena. It is not that nature has given time any reality, but rather that she repeats herself in many things, and this repetition man has come to use as a time

measurement. This repetition of nature is cyclical, that is, some of her manifestations recur according to a regular periodicity. The manifestation begins, then progresses through a certain stage of development or function and then begins all over again. Ancient man discovered that the seasons recurred cyclically and with a dependable regularity. The phenomenon of the four seasons denoted to man not merely separate changes in nature, but a progression of causes and results. One season seemed to be the beginning and the others that followed were stages of development, maturity, and decline. *The spring was the season of birth*, a period of rejuvenation in nature, a time when all things began to grow and blossom forth. The summer was the season of maturity, when growing things had attained their greatest development for their annual cycle. The fall was a time of harvest, when vegetable and plant life had fulfilled its periodic obligation to nature. The winter, on the other hand, was a period of sleep, of transition, or change from life to a state of lifelessness or dormancy.

Since the vernal equinox began the spring season, the period of birth in the things that came from the soil, it was adopted as the beginning of the New Year, the time of the coming forth of life. It was, as today, an occasion for great rejoicing. The occurrence of the spring equinox presaged the fruitfulness of nature and that man would again be provided with the elements upon which his body depended and of which it was composed. Certain grains, salt, and the juice of the grape were selected as symbols of the elements of man's nature. A feast was held, in which men and women both partook of these sacred elements. Even the earliest and most primitive of these feasts were contiguous to mysticism. A love and respect for the gods because of their greatness and for their benevolence in providing bounties which man shared was had by all upon these New Year celebration occasions. Sometimes these festivities were held in the open fields, or in the orchards, because where this regeneration of life occurred was worshipped as a sort of theophany. To look upon January 1st—a time in most countries of the northern hemisphere when the earth is cov-

ered with a blanket of ice and snow and all nature seems asleep or dormant, or in a state of death—as the awakening of nature, as the beginning of life and the New Year was not plausible to the ancients, and likewise it is not accepted by millions of people in the Orient today.

Aside from the very beautiful and mystical significance associated with the vernal equinox, which is our ancient Rosicrucian heritage, and further, aside from any New Year beginning as a factor in the determination of time, there is another importance to be associated with this annual new cycle of our lives. The beginning of a New Year, whatever time we may accept, aids us in dividing our lives into periods of activity so that we may, *if we will*, look back upon them, analyze them, and determine whether we as humans have made personal progress. Our lives, like the seasons, have their beginning in birth, after which we have our independent physical and mental existence. The cycle of our earthly lives ends with transition, the change into the immaterial state again from whence we came. While on earth in this existence, we are in a continuous state of consciousness, either objective or subjective. Now, as we well know, most plants have an evolutionary development during their cycle of existence, they progress until the time that they have attained that maturity which is recognized as the fulfillment of their natural function. That ultimate function may be, the delicate colorings of their petals, the exquisite flavor of their juices, or their exhilarating fragrance, or some other characteristic of the finality of their existence.

What of our consciousness, has it evolved, matured? We should ask ourselves this question at the close of the year, an interval in the full cycle of our existence. Do we still harbor the same narrow, bigoted thoughts and opinions of a year ago? On the other hand, if we have the same creative and constructive ideals as we had at the beginning of last year, what have we done during the last year to actualize them? *The fruits of human life are endeavor and achievement.* Have we borne any such fruit at the close of the last year? Have our lives and conduct matured within ourselves, our family circle, our city, or



nation, anything which has advanced them spiritually, mentally, or materially during the past year? Our full personal cycle, as we have said, is from birth to transition, but during it have we spiralled upward? If not, it is time for us to seek new soil in which to plant our thoughts, and to seek a new environment, and new associates so that we may blossom forth at the end of this year — this period — with a richer and fuller life.

On Wednesday, March 20th, throughout the world in every civilized land, Rosicrucians, gathered in temples, lodges, or chapters of the Order, or in the sanctums of their homes, will celebrate the beginning of the Rosicrucian New Year, with a significant and very beautiful mystical ritual. The ritual will

dramatize the mystical elements of this Rosicrucian tradition. Every Rosicrucian, member of AMORC, wherever located, may have a copy of *the Rosicrucian New Year's sanctum ceremony* merely by requesting it and sending ten cents to the Supreme Secretary to cover mailing. The ceremony is a very beautiful one, *very easy to perform quietly and privately* in your home sanctum, and you will find it not only provocative of thought but very inspiring as well. If you do not have a copy, secure one at once. Let each be certain during the time he performs the ceremony to devote a few moments to introspection and introversion. Let there be born within each new ideals, and let each seek to mature them by the end of this present year.



● READ THE ROSICRUCIAN FORUM ●



Windows of the Soul

By H. SPENCER LEWIS, Ph. D.

Late Imperator of A. M. O. R. C.



*The
Rosicrucian
Digest
February
1940*

SI sit here looking out of the window of this room, there comes to me the thought that a window, an accepted, rather insignificant thing, serves two great purposes: First, it permits light to enter this room—light which makes it possible not

only for me to do the work that I must do here, but light from the source which furnishes life and vitality for all that lives. Also, on this day, it permits me to get a glimpse of what is outside the

confines of this room, and makes life better, because I not only can see what is there, but I can anticipate the pleasures and enjoyment of the outdoors in which I, and all other living things, can participate when the day's work is done.

This physical window, admitting actual light, will cause us to think even further of the windows of life that are the means by which enters the light of life, wisdom, and knowledge. Just as different rooms and different windows with different exposures, or possibly of different materials, affect the light which enters, so the soul of man looks out to the universe and is able to gain its conception of all that is, due to the window through which it looks.



The "Cathedral of the Soul" is a Cosmic meeting place for all minds of the most highly developed and spiritually advanced 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 the time will receive the benefit of the vibrations. Those who are not members of the organization may share in the unusual benefits 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 if they address their requests 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.*)

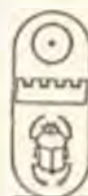
DORMANCY



WE FIND in nature illustrations of the cycles of life. Each season represents a particular point, or we might say, a stage in the development of living things which are closely affected by nature's changes. While there is a manifestation of cycles in all living things, it is brought closer to us by noticing the reaction of plants and animals to the changes in season. In the Northern Hemisphere we are in that period of the year in which the characteristic of many forms of life is dormancy, when most living things are in a state of suspension. We find that

even certain animals hibernate. Trees, other than evergreens, lose their leaves, and with all plants and animals which enter their dormant state there is the appearance, as far as the eye is concerned, of the suspension of life in all its phases. It seems as if these living things were giving up their most valuable possession, giving up the thing which makes them exist, which in fact makes them be known as living things.

Through experience and observation, we well know that this is not the case. We know that this dormant period is a period of preparation, a period of using stored-up energy, and that life is present in the hibernating animal, in the apparently non-living plant, and with the coming of spring — which is simply a change in environment, as far as plant or animal is concerned—all the characteristics of life, insofar as our observa-



tion of life can perceive them, will be restored and a new cycle will begin. Growth and progress will be the keynote of this cycle, and so the laws of nature manifest themselves.

Man seems to be exempt from such radical changes in his life. The cycles of his life are less prominent. In fact, he has the ability to keep himself from entering a dormant state for any extended length of time. The cycle of apparent activity and inactivity most well known to us is that of the states of wakefulness and sleep. It is in sleep that man most nearly approaches a dormant state, which is also a period of storing up energy, and of recuperating lost energy in order to prepare him to carry on his activities better in the waking state.

The law of nature, insofar as we would draw a conclusion from these observations, then, is to make a dormant period of varying length in all living things; not, however, as a point of giving up life's activities, nor as an act of retrogression, but as one step in the progress of that life. In other words, it serves a specific purpose. Without hibernation the hibernating animal would probably not be able to carry on in his waking state in another season of the year as effectively. If the tree did not have its chance for rest, it might not live as long or be as productive. It is a well-known fact that the human being must have some sleep. The amount will vary with the individual's requirements, but the lack of it over an extended period will cause an individual to lose some of his abilities, at least make him unable to carry on his activities at the highest degree of efficiency. As long as a dormant period, then, is for a constructive purpose, it fits into the whole scheme of things, but dormancy which does not prepare one for constructive work is a state of drifting backward.

There are individuals who become mentally dormant, and they do this of

their own volition. They do not keep themselves mentally active, because they permit themselves to drift into habits, into activity which becomes fixed and from which there is no deviation in their daily life. Such a procedure is a dormant state which is non-productive, which is not a process of evolution but rather a process of keeping the individual from the use of all his faculties.

Possibly more than a state of mental dormancy there is noticeable among many human beings a dormant state insofar as their psychic and subjective faculties are concerned. It is well known that man lives primarily in an objective world in which he does not allow his subjective consciousness to perceive in its own field of perception, and to direct him in ways which the objective faculties are incapable of perceiving. Therefore, if an individual is to lead a balanced life, if he is not to become dormant in any phase of his existence, some thought must be given toward balancing his daily living so that it will not become a routine activity based upon any one phase of his thought, environment, or general living conditions. Surely to give a few moments to the contemplation of those Cosmic sources from which we come and of which we are is to round out our entire experience. It will give us the ability literally to pull ourselves out of a state of subjective dormancy. Man is made with many abilities. If he is to succeed in this business called life, he must use all of them. We therefore invite you to join the Cathedral of the Soul with others who are determined not to become mentally and subjectively dormant, and who are devoting a few minutes regularly to the gaining of an understanding of a completely balanced existence, and the making effective in their own lives the full possibilities of all of their potential abilities. Write for the booklet entitled "Liber 777" which fully explains the activities of this unique service.

SPECIAL MEETING FOR MEMBERS OF THE ESOTERIC HIERARCHY

All members of the Esoteric Hierarchy are invited to participate in a special contact period intended for them and directed by the Imperator at 6:00 P. M. Pacific Standard Time on Friday, February 16th. This will be 7:00 P. M. Mountain Time; 8:00 P. M. Central Time; and 9:00 P. M. Eastern Time. The period of contact will last five minutes. We will appreciate receiving reports from the members of the Esoteric Hierarchy with respect to this period.

**The
Rosicrucian
Digest
February
1940**



Martinism In America

THE REVIVAL OF AN OLD MYSTICAL ORDER

By RALPH M. LEWIS, F. R. C., Emperor



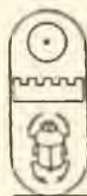
IN the year 1843, at the age of thirty-three, obese, indolent Louis XV came into full power as king and minister of the government of France. His accession to the throne was the act that sealed a covenant of fate that France would be

purged of a great internal corruption only by blood and steel. It was the signal political factions had been waiting for. No longer did they need to assume an outward attitude of abstention from hatred toward each other. The mask was torn aside; the violence and brutality that avarice and inordinate cupidity develop in men stood revealed. Like two natural enemies of the jungle, the churchmen and conniving officials of state stood leering at each other, cautiously watching each other's moves—the prey was hapless France, her multitudes of simple, hard-driven peoples.

The real issue underlying these troublesome times was the rivalry for supremacy between state and church. Undoubtedly the majority of the ecclesiastics were occupied hourly with and

moved by their sacerdotal duties and obligations, and were as far removed from political schemes as the humble people to whom they ministered. In the secret chambers of court, behind heavy drapes and away from the prurient courtiers who participated in the frequent orgies staged in the palaces, were the church dignitaries — and their aims were different. Holding the highest ecclesiastic office and spiritual rank, they had sunk in character not to a mere trafficking in temporal things but to participating in intrigues of the lowest sort. Their own religious orders were not safe from their machinations, for power was their prize and all else would be offered as a price for the purchase of it.

One obstacle had long stood in their way—the subalterns of the state. These petty officials of the departments of the government of France were bleeding the state of her life blood. Only a portion of the heavy tax revenue was reaching the treasury. The rest was diverted into their personal coffers. If the state should fall a victim to the political aspirations of the church dignitaries, it meant not only a cessation of their illicit revenues, but perhaps their imprisonment on various charges to prevent their future interference. Therefore, on the pretext of patriotism and



performance of civic duty they resorted to the development of an espionage system to seek out the treasonous acts of the churchmen and eventually remove them as dangerous elements of society, and by this method likewise strengthen their own felonious positions with the crown.

What of the crown itself during this pre-revolutionary period? Louis XV was an extreme egotist. His vanity had to be appealed to at all times. Troublesome matters which required the attention of competent legal advisors or learned councillors on economy had to be submitted to his immature, distorted judgment instead. To venture the suggestion that he confer with authorities or specialists before making a decision in matters of state was to strike at his ego and elicit his personal animosity which, in his condition of moral weakness, might mean any serious consequence as a retaliation for injured vanity and pride. Reports of the realm were always, regardless of their true nature, shown to him in a favorable light which flattered him as a great administrator of the affairs of state. Consequently his main concern became the production of large enough revenues to maintain his dissolute court. This was no easy task, for after becoming infatuated with the wiles of Madame de Pompadour he permitted her for several years to direct the affairs of the crown to suit her own whims and fancies. Her extravagances constitute some of the amazing tales of French history. Several times she nearly bankrupt the treasury. To meet these drains the peasants, laborers and merchants were harassed by excessive taxes. Riots and disorders were frequent. Clashes between the soldiers of the state and the people, and the soldiers of the church and the people, were daily occurrences.

Into this era, foreboding the eventual calamity, was born a man who was to do much to bring about an understanding between men, and to teach them how to attain the higher values of life. In Amboise, Province of Touraine, on January 18th, 1743, Louis Claude de

Saint-Martin was born. His father and mother were very pious people and above the ordinary in station of life. His mother passed away but a short time after his birth, and his father remarried. This second marriage had a great influence upon the life of Saint-Martin. His stepmother raised him tenderly, bestowing great affection upon him and inculcating within him during his tender years the significance of certain moral precepts. He was greatly impressed by her religious teaching and the spiritual side of his nature never became tarnished by the realities of the world while she lived. He had great filial love for her; in fact he said about her, "I owe her my entire felicity since it was from her that I derived the first elements of that sweet, solicitous and pious education by which I was led alike to the love of God and men." His physique typified the esthetic type of individual, one who shrinks from those clashes or encounters with the rugged elements of life which coarsen and handicap the sensitivities of the mystic. He was slender and frail, and could little endure fatigue or strenuous physical exercise. However, he never shirked his duties and sacrificed his strength to a great extent to further his intellectual aims.

In compliance with paternal wishes he was prepared for the legal profession. He entered the school of jurisprudence at Orleans and eventually he was graduated with the title of King's Advocate. As is unfortunately common today, he had been obliged to become schooled in a profession in which he was not very much interested. He desired a livelihood which would afford him leisure periods in which he could take refuge in his own thoughts. Even at this time he was contemplating the ways of God and of man, and meditating upon the obvious perverse inconsistency between the two. That mystical inclinations should draw one into the army is a strange commentary, but such was the case with young Saint-Martin.

Through the efforts of an influential friend he received a lieutenant's commission in the regiment of Foix which was garrisoned at Bordeaux. This provided him with the time he sought. He became a great admirer of the political philosopher Rousseau, and read Voltaire extensively as well, but was not always in accord with the latter's writings. More and more did his thoughts turn toward those subjects which always intrigue the mystic—man's return to the estate of God, to the full understanding and use of his immanent divine powers.

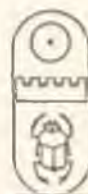
There came to Bordeaux at this time one who was not only instrumental in changing the course of Saint-Martin's life but one who was to spread Christian mysticism, to accelerate its acceptance as a system of thought and living in Europe, and eventually in various other parts of the world. This man of mystery (as he truly was, because historians today are not in accord concerning many prominent phases of his life), this great character, was Martines de Pasqually, a Spaniard. He was a direct initiate of the philosopher Swedenborg, and a student of the eclectic philosophies of the East—Egypt, India, Arabia, and also of the classical philosophies of ancient Greece. Moreover, he was a Rosicrucian, and this is not an assumption based upon his teachings and practices but he so proclaimed himself and is known to have established a joint lodge of the *Illuminists* and *Rosicrucians* in Paris. He was the recognized head of an occult Order known as the Elus Cohens. This Order taught true occultism as distinguished from the religious-magical practices flourishing in France at that time. He sought through occult powers to attain Cosmic revelation, and, through philosophy, wisdom to apply the divine principles externally to man's ethical life.

This school, we may call it, of the Elus Cohens was, in general purpose, somewhat like the school that Pythagoras had established centuries before at Crotona. It is not strange, even in such a large city as Bordeaux, or even in such troublesome times as those pre-

revolutionary days, that two persons with such intense similar loves should be drawn together. Saint-Martin, still a young man, was greatly impressed with the occult wisdom and powers of Martines de Pasqually. They confirmed his inner convictions. The fervent love of mankind and of divine things which Saint-Martin displayed as the true passions of a mystic, convinced Pasqually that in him was another great candidate for the illustrious Order of the Elus Cohens. After years of study and due preparation, Saint-Martin was admitted into the order in the year 1793. Out of the Elus Cohens, or rather as a continuation of a still older body, developed the *Society of the Unknown Philosopher*, and in turn, like a concatenation of causes, came the Order of Martinism. Martines de Pasqually transmitted to Louis Claude de Saint-Martin the authority to perpetuate the traditions and teachings of the latter-mentioned society according to its constitution of 1664. The personal affairs of Pasqually compelled him to go to Port au Prince, San Domingo, where he passed through transition.

Saint-Martin wrote a great number of works during his lifetime, but none bore his own name. They all had the pseudonym of "le Philosophe Inconnu" (the Unknown Philosopher), a title definitely associated with the ritualistic titles of the Martinist Order. His first work, and perhaps his *magnum opus*, is "*Of Errors and of Truth*." This work was condemned by the church and put upon the index of forbidden literature. It was, perhaps, condemned because of its *pristine mysticism*.

Of particular interest to Rosicrucians are certain *coincidences* in the life of Saint-Martin. He lived during the time of the prominent Rosicrucian Cagliostro, who was so active in France. In fact, Cagliostro was born in the same year as Saint-Martin. Further, Comte de Saint-Germain, another Rosicrucian, alchemist, and mystic of prominence, was



also active in France during this period. Is it a coincidence that Saint-Martin spent quite some time in Strassburg where Comte de Saint-Germain is said to have passed through transition? Is it also strange that Saint-Martin spent several years in study in the kingdom of Wurtemberg where the other great Rosicrucian of the Sixteenth Century, Simon Studion, was born and studied? Though the following writings, "Of Errors and of Truth," "The Spirit of Things" or "The Philosophical Survey of the Nature of Beings and the Object of Their Existence," "Of Numbers," "The Ministry of Man," and "The Spirit and Symbolic or Initiatory Name" are but a few which bore Saint-Martin's pseudonym, he was known to have written all of them and they were widely read. All during the *Reign of Terror* of which he wrote freely in his correspondence, he never was compelled to cease writing, though frequently he was threatened because of the inexplicable meaning (to the profane tribunals) of some of his terminology.

Martinism was greatly diffused throughout Europe, and Saint-Martin conducted his activities from various cities, principally from Lyons. After his transition, Martinism continued with a vicarious existence, paralleling authority, however, descended by proper transmission until the year 1890, when the Supreme Council of the Martinist Order was established. The celebrated French mystic, Papus, (Dr. Gerard Encausse) became its president. He entered transition in 1916. The present Grand Master of the traditional and Supreme Council for the world is *Frater Augustin Chaboseau*.

The question naturally arises, "Just what is Martinism?" Volumes, of course, have been written on this system of transcendental mysticism, for that, in a broad sense, is what it is. Briefly, the Order of Martinism endeavors to establish a theocracy. It seeks to organize human society so that each man becomes a commissioner of God to teach and understand the ways of God. It is not a religious movement whereby man seeks only to adore the Deity. It is intended to instruct man in theurgy as well, so that he may accomplish, by the

use of Divine Powers, what the uninitiated think are miracles. More concisely, Martinism is a system of Christian mysticism. It is divided into two main divisions. The first is strictly esoteric in nature. Man is conceived as having fallen away—by the fact of his interest being strictly centered in profane things—from his former high estate of facile attunement with the Supreme Being, God or the Cosmic. Martinism is intended to help him to transcend his worldly environments and limiting influences so that he may again commune with the God within himself. This is accomplished by most *illuminating* and inspiring rites and practices. When man acquires the ability to commune with the Infinite Intelligence at will, and be consequently illuminated by the influx of divine wisdom he receives, he is then ready to apply such wisdom to the earthly realm where he exists as God's commissioner. Therefore, the *second division* of the Order of Martinism consists of instructing men not only in how to live an ethical life but in the beauty of chivalry and of the virtues and benefits such a life affords. This phase of instruction on *right living*, and an explanation of its rewards, can be termed *Practical Christianity*. However, we might say, as Rosicrucians, that it is practical *occultism and mysticism*. It has brought great happiness and joy to thousands of intelligent, prominent, as well as humble people throughout the world.

The Order of Martinism has long been associated with the Order Rosae Crucis, which preceded it. It, however, does not in any way conflict with the work and scope of Rosicrucianism. It rather supplements it. Whereas the Rosicrucian teachings concern themselves with the laws of nature, the primary causes of things and their effects, and how man may become the master of his environment and a creator in his realm, Martinism, on the other hand, teaches him to enjoy what he has accomplished and to sense the magnificence of God. For analogy: Rosicru-

cianism is like a system that teaches the *technique* of art so that one may become an accomplished artist, and Martinism is like a system that teaches one the *appreciation* of art which is so necessary for its enjoyment.

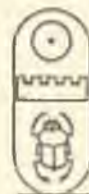
Several years ago our late Emperor, Dr. H. Spencer Lewis, after initiation by the highest and sovereign authorities of the Martinist Order both in Brussels, Belgium, and Paris, France, and because of his station in AMORC, was given absolute and exclusive authority by the Supreme Council of the Martinist Order throughout the world to become their Supreme Delegate for the United States. *He was empowered to re-establish Martinism in America.* His charters and manifestos of authority, likewise ratified by the officers of the F. U. D. O. S. I., (Federation Universelle des Ordres et Societes Initiatiques) now repose in the archives of the Rosicrucian Order, AMORC, which for the moment also constitutes the see of the Martinist Order for the United States of America. Since the late Emperor first received such authority, he likewise received many additional documents containing the arcanum of the Martinist Order. Therefore, the great groundwork for the *re-establishment* of the Martinist Order in America has been well laid *legally* and otherwise during the past two years.

In 1936, it was the great honor and privilege of Soror Gladys Lewis, Frater Kendal Brower and myself to be inducted into the degrees of the Martinist Order likewise in both Brussels, Belgium, and Paris, France, with the highest officers of that body officiating. Each of us cherishes the memory of that most enlightening experience. Since the transition and Higher Initiation of our beloved late Emperor, Dr. H. Spencer Lewis, and after a further conclave of

the F. U. D. O. S. I. in Brussels, Belgium, on August 13th, 1939, attended by Frater James Whitcomb, Grand Treasurer of AMORC—and at the time a special representative of the late Emperor—the highest dignitaries of the Supreme Council of Martinism for the Martinist Order in Europe, and our respected Frateres of the F. U. D. O. S. I., have voted that I should be entrusted and empowered to continue the work undertaken by our late Emperor. In my possession now, therefore, are the epistles, dossiers and manifestoes for the diffusion of Martinism in the United States of America.

Each Rosicrucian member in the near future will learn how he may avail himself of the rare privilege of affiliating with the august Martinist Order. I have been formally requested by the Inspector-General of the Supreme Council of the Martinist Order in Paris, France, to publish the following manifesto to all of the old, former members of the Martinist Order in America. Following this manifesto appears a genetical chart of Martinist authority. It discloses that the authority of Frater Augustin Chaboseau, Supreme Master of the Supreme Council of the Martinist Order for the world has descended to him *direct from the illustrious Louis Claude de Saint-Martin.* It further reveals that Frater Chaboseau was initiated into the Martinist Order three years *before* the illustrious Papus, first president of the Supreme Council for the world of the Martinist Order. It is from this authority by direct descent that the charters, manifestoes and decrees for re-establishment of the Martinist Order in America came to the late Emperor of AMORC, and have now been transmitted to myself. It is with humility, and with full realization of the responsibility which they entail, that I accept them.

See Chart and Manifesto
on Following Pages



MARTINIST ORDER

Manifesto To Previous Martinists In America

August 10, 1939

The MARTINIST ORDER, which had had a period of perfect initiatic activity since its obediential organization in 1890, unfortunately has seen it very much lessened since 1919.

From that date on, indeed, attempts to modify the Rules and Traditions of the Order have been made, with a commendable purpose and by real initiates, but in flagrant contradiction with the immutable organization of our Venerated Order. Thus we beheld the wrong abolition of the Initiations, of the Groups, the rejection of the admission of Sisters, and certain other obligations.

In 1931, Brothers Augustin CHABOSEAU, Victor-Emile MICHELET and Lucien CHAMUEL, who were the sole survivors of the Supreme Council of 1890, decided to continue and maintain the Order according to its initial direction and rules, in virtue of their "ad vitam" powers, and they reorganized in Silence and Discreetness the Supreme Council of which they remained the sole Members. With the help of Brothers of the Order whom they had met again, they proceeded to new initiations, and gave back strength and vitality to two Lodges, which then became most prosperous and had an insuperable vitality. Several Chapters or Groups were established and they maintained intangible the Constitution of the Order with regards to the imprescriptible right of the S : I : (Unknown Superiors) to transmit the Initiation.

Working under the Cloak, their endeavours have not been vain; brothers and sisters of France and of foreign countries, as well as Members of the Supreme Council who had been appointed after them and had worked separately, joined them again.

The passing on to the Eternal Orient of several Members who were notoriously known, authors of several reforms as well in the Supreme Council as generally in the Order, the perpetuation of their succession and the disclosing of their claims to the Presidency of the

Order, oblige the Members of the Traditional Supreme Council to step out of their silence and reserve, all the more so because they are now face to face with the most extraordinary collusion of the Martinism with divers initiatic organizations, Esoteric Churches, promasonic groups, etc., that may be very respectable in themselves, but of which the Martinist Order seems to be no more than a kind of annexation.

In view of the confusion that remained, after the first Grand Master PAPUS, in the Presidency of the Order, the promoters of the restoration of 1931 decided to re-establish it, and from that date on it has been regularly assured. The S : I : (U : S : Unknown Superior) who presently is directing the destinies of the Martinist Order holds his powers from his Peers, who freely elected him, and the rights and prerogatives of all the S : I : of all the AA. and II. Members of the Order are maintained by him, such as they were promulgated by the Founders of the Order.

The Martinist Order is open to all sincere seekers, to all Men of Desire, to all beings who are thirsty of initiatic knowledge; all may share in its Mysteries, regardless of sex, of race, of creed or of profession, after a severe inquiry, bearing only upon the morality of the applicant.

The Lodges or Groups which depend upon our jurisdiction may admit as visitors, or to the affiliation, all regularly initiated Martinists, who possess the Signs and passwords, provided that they take their obediential pledge to the Traditional Martinism of which the Universal Supreme Council is the sole and exclusive depositary.

More than ever Men of Desire must unite together in order to know and to love each other, and it is in view of this purpose that this letter is written to you.

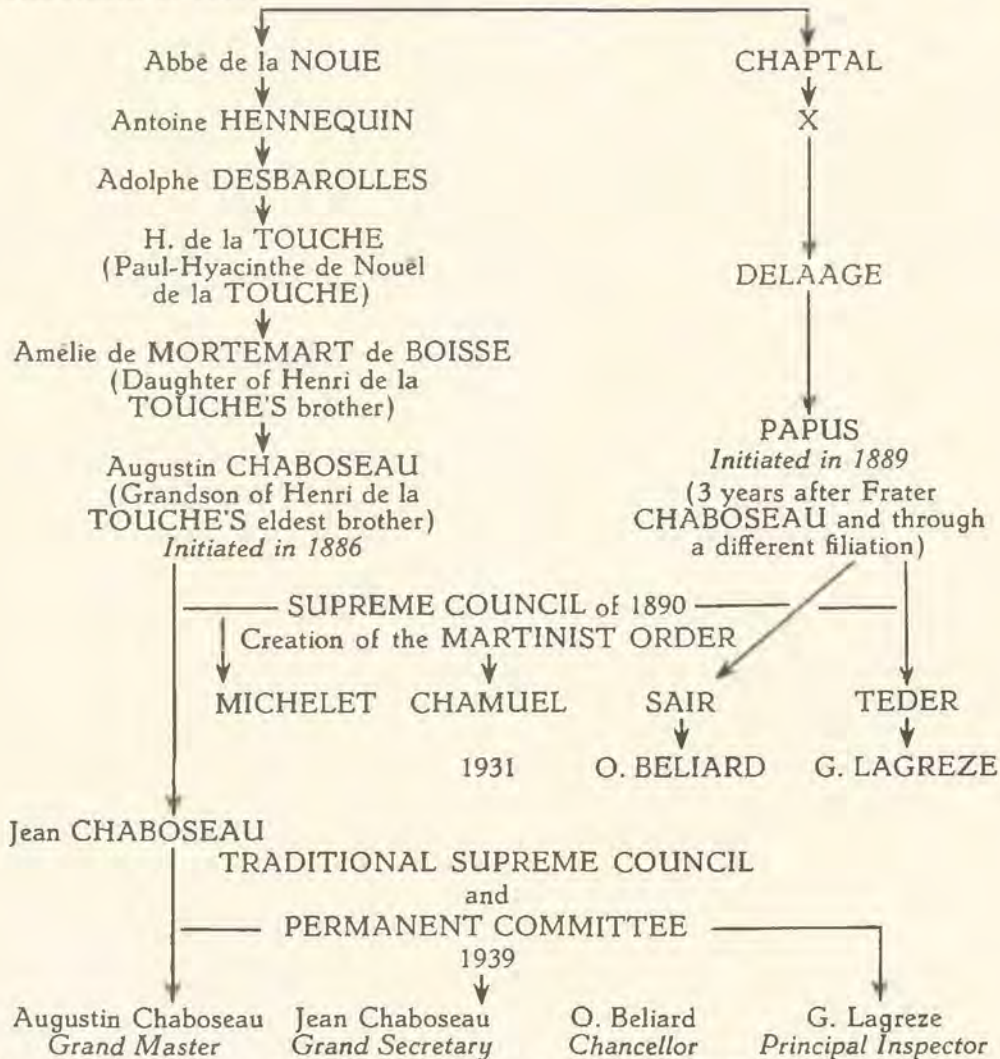
By the Numerals that are known to us only, we greet you, Very dear Brothers!

*The Supreme Council of the
Martinist Order.*

*The
Rosicrucian
Digest
February
1940*

CHART OF THE INITIATIQUE FILIATION
of the
TRADITIONAL MARTINIST SUPREME COUNCIL
Louis-Claude de SAINT-MARTIN

Initiated by Martinès de PASQUALLY into the Order of the Elus Cohens; then admitted, in 1793, into the Unkn. Phil. Society, with mission to perpetuate the traditional Initiation of the U. S., such as it had been established in France by its constitution of 1646.



The above members of the Supreme Council of the TRADITIONAL MARTINIST ORDER are the only authentic continuators of the SUPREME COUNCIL of 1890, of which their GRAND MASTER (Frater Augustin Chaboseau) is the sole survivor. They are connected, by initiation or regularization, to the *Invisible Centre* of the *Fraternity of the Unknown Superiors* (U. S.) by virtue of the *Powers Conferred* to the *Very Illustrious Frater Chaboseau* (Augustin), disciple of the UNKNOWN PHILOSOPHER, our Venerated MASTER, by *direct filiation* of the *Sixth Degree*.

(Communicated to Frater Ralph M. Lewis by the Permanent Executive Committee, as per the Archives of our Venerated Grand Master.)





Mysticism's Answer To Your Personal Problems

By GILBERT N. HOLLOWAY, JR.



WE ARE all deeply and vitally concerned about problems rooted in our personal lives. Living, indeed, is problem - solving, and the higher our aspirations, the more numerous and difficult are the problems we confront. It is presumed that you

who read this have encountered in your reading or conversation some of the ideas of mysticism, and are wondering what these teachings may have to offer toward the solution of your persistent personal problems. With such a question in our minds for the next few minutes, let us briefly consider some central ideas in the philosophy of mysticism, and their relevance to our daily affairs and activities.

It may be asked at the outset: what, indeed, is mysticism? Has it anything to do with magic, black or otherwise, or other questionable or spurious practices which the uninformed sometimes suggest? There are no standard or universally agreed upon definitions of the term, for the acceptable definition is in the last analysis a personal realization in the mind of each individual. However, the following is offered as a basis for our present thinking together. Mysticism is the science or the way of Self-development, Self-knowledge, and Self-

realization. Through it man comes to know himself, to know the Supreme Intelligence of the Universe, and the relationships existing between that Infinite Intelligence and himself, and all mankind. It is the Way followed by all the great avatars or spiritual leaders of men down through the ages. It is the science of life and all that is, the ultimate and final road to truth, wisdom, and understanding. Mysticism has been sadly misunderstood and often grievously misrepresented in our times. The existence and activity of many unprincipled and even ignorant metaphysicians and occultists have given mystical philosophy a bad name in the minds of many reasonable and idealistic persons. This is most unfortunate, and one of the greatest tasks of reputable and acknowledged mystical organizations has been to dispel this false impression and to spread abroad the marvellous truth concerning the tenets and practices of mysticism. Experienced, business-like men and women too often ignore the teachings of mystical philosophy, having in their minds the thought that an investigation of such a philosophy would have no practical and useful consequences for them. They have no time for studies which do not add to their personal effectiveness and capacity for service in the world of affairs. Right they are in their demand for effectiveness and utility, but misinformed as to the applicability and real life value of mystical philosophy.

*The
Rosicrucian
Digest
February
1940*

Properly understood and practiced, mysticism is highly practical, scientific, and useful; that is to say, the process of acquiring Self-knowledge and the realization of Cosmic, Divine laws and principles involves definite techniques which yield unfailing results. These results are of greatest consequence in the practical life. Let us see how and why this statement is true.

For centuries the ancient Socratic admonition has puzzled and challenged the seeking minds of each generation: the terse advice to *know thyself*. This phrase is constantly on the lips of men, but far too seldom is it understood in its deepest meaning. In modern times the wisdom of the esoteric or mystery schools of ancient Egypt and Greece too often seems lost in a world of men obsessed with outer things, absorbed in their material affairs, striving for material gain and conquest. We live in one of the critical periods of human history, in a world that sees itself torn and divided again by the terrible tragedy of war, with unspeakable horrors possibly yet to come. Voices are heard from every side that twentieth century man has "lost his soul," his knowledge of his true self, in this mad rush for material, selfish gain. As with countless individuals, so it is with the morality of nations: all things for me or us, and the devil take the rest of the world. As a result of this selfish, unsound living and thinking, our civilization finds itself heavily encumbered with psychological cases, "neurotics," persons who through ignorance or denial of Self and the Divine, Infinite side of their natures have "cracked up," as we say, and faced the bitterness of personal tragedy and despair.

It is a grim truth, and indeed a sad commentary upon the reflective and wisdom-seeking capacities of man, that he seems to learn his most significant and lasting lessons through the experiences of tragedy, suffering, and despair. The Divine Ruler of All has too often been only a resource for desperate and anguished men and women, a Power and Strengtheners upon whom they might call when all else has failed and their little worlds are tumbling down about their ears. Periods like the present always find man groping anxiously, questioningly, often pitifully, finding

that what he thought was the foundation of his life was but sand and loose earth, disintegrating at the first gale of circumstance. Indeed it is right that we should seek Divine help and guidance when in trouble, but why only then? Are not Cosmic, Divine laws and principles to be respected and conformed with in all the periods of our lives? The average individual, for example, would not think of wiring his home for electricity without possessing a working knowledge of the laws governing the manifestations of electricity. And yet this same person may be living his life in almost complete ignorance of the fundamental, Cosmic laws governing the manifestation of his own soul and body. The knowledge and application of Cosmic Law gives the mystic power, effectiveness, and poise in his particular channel of work and service.

So much of our present misunderstanding and confusion about ourselves comes from the failure to realize that we are *dual beings*: Man is dual in nature; on the foundation of this firmly-held realization a great edifice of understanding may be erected. Man has a physical, material body . . . the most wonderful material, created thing of our Maker; no mystical student of any understanding whatsoever would attempt to deny or belittle this fundamental fact. On the contrary, his study of the physical body and its functions and properties is most absorbing, for in its workings he finds exemplified the most profound Universal laws. This material body has an extraordinary mechanism which we call the brain, and with this brain and spinal nervous system are associated the five senses as we know them. These physical receptors and transmitters of impressions orient us to the material world in which we all live, and to whose intricate workings we must adjust in order to live happily and usefully.

However, this is not the whole story, as so many apostles of materialism and "Scientism" would have us believe. Man has a counterpart to this physical body. Indeed, the other half of this duality has a supremely real existence. It is the subjective, psychic, or spiritual body—call it what you will—which in turn has its definite cognitive or "knowing" faculties and abilities. Each of us



has a subjective mind, as contrasted with our outer, or objective mind. Just as the objective mind relates us to all that occurs in the world about us, so the subjective mind relates us to all that transpires within the inner consciousness, to all sensations and vibrations of a Divine, Cosmic, or psychic nature.

To the sincere student of mysticism this fundamental duality running throughout body, mind, and consciousness becomes more than an interesting intellectual distinction; it becomes a reality . . . the laws of which are tested, tried, and lived in all the experiences of life. With the carrying forward of systematic studies and experimentation in the teachings of a reliable mystical school or organization, the student begins to discover within himself not only a heightening of his objective powers—such as observation and concentration—but even more important, a quickening and sensitizing of his subjective, inner, Divine faculties, with results of inestimable benefit in his daily life.

One of the central problems of existence which every one of us must face early in life is this: "For what purpose, if any, am I here? Why was I born? What is my task or mission in this life? Or, indeed, have I any particular mission which it is my unique and imperious responsibility to fulfill?" A friend of mine has a four year old son who is already pestering his Dad as to his life's work. One day he is earnestly considering the merits of the role of firemen in society, the next day it will be that of locomotive engineers, and so on through the occupations which seem to have peculiar fascination for the child-mind. This lad is very intelligent, and illustrates the capacity of thinking man, even while young, to continually ask why and for what purpose is all he beholds, including himself. Not one of us can escape this searching question as to our own role in the Cosmic drama. Avoid it as we may, in some unguarded or introspective moment the thought will out, and the voice of conscience will ask us for an accounting of our past acts and future intentions. Thousands of persons throughout America and many thousands more throughout the world today are floundering in mires of ignorance, indecision, lost ideals, and lost hope.

Contrasted with this indecision, uncertainty, and lack of vision, the student of scientific mysticism finds early in his experience and development that the gradual quickening and enlivening of his inner, subjective faculties offers a way of guidance, a path through the myriad problems and difficulties of life. The realization dawns upon him in all its power and tremendous import that what he has come to know as the "Inner, Subjective Mind" or the "Inner Man" is in constant attunement with the Cosmic Mind, the Mind of God. Furthermore, this Mind within him is ever seeking to offer guidance, advice, and encouragement in all his efforts and aspirations that are in harmony with the Cosmic, creative nature of the life force within. He no longer finds himself in hopeless mental labyrinths, interminable quandaries and perplexities. It is true that the varied problems of life never cease to arise and confront him, but now he meets them with confidence, understanding, and positive knowledge, "as a man that goeth forth unto battle and returneth with victory in his hand."

This development of intuition, this sensitizing of the faculties which lead to Cosmic attunement and guidance, is one of the great rewards which unfailingly comes to the sincere student of mysticism. Such guidance and inspiration may be had in every situation and relationship of life, *without exception*, provided the conditions under which it may be received and used are kept. That is to say, the criminally-minded person, the one whose purposes and motives in life are anti-social, inhumane, destructive, and negative, can expect no aid or counsel from the Cosmic Mind. Since the nature or the very essence of the Cosmic is loving, all-inclusive, merciful, just, and working for the benefit of all, we can expect guidance in our personal problems and Divine aid in our efforts only when our basic purposes are in accord with Cosmic purpose and will. From the writings of the mystics comes this beautiful petition: "God of our Hearts, grant us the desire to receive, that we may give, knowing well that we can only receive as we are ready and willing to give."

Are you, the individual reading this article, faced with a perplexing and harassing problem in your business or per-

sonal life? Are you, like so many people, obsessed with certain anxieties about situations in which you find yourself? The all-knowing and omnipresent Cosmic Mind will guide you to the solution that will be best for you and all concerned, if you will seek such guidance properly, with understanding of the laws involved. Have you a problem in family relations? Perhaps the relationship with your marriage partner has a thorn in it, a devious annoyance that defies analysis but is causing strain and tension in your home. Perhaps you feel out of attunement with your children, unable to understand them, their ambitions and youthful peculiarities. If you are a young man or woman, perhaps you are facing the difficult and tremendously consequential decision as to the person whom you shall marry. A dear friend of mine is in the midst of such weighty considerations at present, and finds sole reliance upon the powers of objective analysis and comparison not fully satisfactory. This is not to say that the use of all objective data, evidence, and the reasoning therefrom is unnecessary and undesirable when making a decision. It is to say, however, that intuition, the voice from within, advises us and helps us to decide on the basis of complete reasoning. Intuition is synthetic reason, the objective and subjective faculties perfectly blended in one united and commanding response of the whole mind.

We have thus far considered only a few of the manifold problems of life. We may be wondering what school we should attend, or with what fraternal, social, or business organization we should cast our lot and our aspirations. When the Divine, unlimited, immaterial, all-knowing part of our beings is allowed to express itself through an awakened inner consciousness and developed spiritual faculties, and when, with knowledge gained through experience and reflection, we live in accord with Cosmic Law, then we can be absolutely sure that the right answer will be obtained for every one of the problems and difficulties listed here, and for each succeeding problem in life as it arises. We may confidently and positively act upon the decision we have intuited, knowing that the consequences flowing

from such action will work righteousness and justice to all parties concerned. Let us remember that the power of intuition, which obtains for us Cosmic guidance, does not do away with the problems of life or make of life the proverbial bed of roses. The cross has always loomed significantly in the lives of men and women close to the Cosmic beat of life. But there is a great difference, on the one hand, between suffering and stumbling blindly and ignorantly, and on the other, bearing the burdens of life nobly and compassionately, with understanding, peace, and love centered in one's being.

Another advantage of greatest practical import accruing to the student of mysticism is the *abolition of fear*. Human beings tend to fear that which they do not know or understand. Where knowledge is not, there may fear, doubt, and a host of negative expressions quickly appear. Conversely, the coming of knowledge, like the advent of love, driveth out fear. How many persons each one of us knows whose lives are perpetually ridden by one fear after another! They are afraid of the future, suspicious of their neighbors and even of their friends, fear their "bosses" and distrust their business associates, think every day that their jobs are about to be taken from them and the bottom is to drop out of everything, dread the coming of ill-health (and thereby hasten its arrival), abhor the thought of death, and so on and on . . . with fears and worries too innumerable to mention. What an incubus of fear so many persons carry about with them, and all so unnecessarily! Fear is a negative, inhibiting, destructive, and limiting expression, a veritable curse which men permit to dwell among them, when they could drive it away in an instant with a repolarization of consciousness. Modern psychologists have carried on extensive researches into the psychology of fear, and its effect upon the physical and mental powers of man. Continued fearing is a first step toward some vitiating form of neurosis, stripping the individual, man or woman, of dignity of mind and stature, depth of comprehension, and ability to live creatively and happily.

The mystic truly knows no fear. What, indeed, is there for the Soul



with understanding to fear? Caution, prudence, reasoned deliberation . . . these are not to be confused or identified with fear and negativeness. With the realization of his true nature, of the marvellous duality of his existence and of the laws and principles governing each aspect of the duality, comes the shedding for the mystical student and aspirant of all the fears, petty and otherwise, that harass the majority of mankind. Living his life from day to day and moment to moment "in the lap of the Cosmic," intimately attuned with the Divine, creative, constructive forces of the Universe, the thought of fear is completely foreign to his consciousness. Love and fear cannot dwell in the same consciousness simultaneously. The coming of impersonal love—the rock upon which the mystic builds his life—forever drives out all fear and similar negative expressions. With his consciousness raised in its polarity and consequent power to apprehend the truths of life and all being, the realization comes to the sincere seeker that Love is the great spiritual Law, the Supreme Power of the Universe. Indeed, Love is the most suitable word we can find for describing our Maker.

Through scientific mystical development we come to *know* these truths of life, and not merely to have opinions about them, as most of us had before. We come to know of the existence of the Soul within, of the Divine Consciousness and how it may guide and sustain us in every activity and problem of our lives. There is a tremendous difference between knowledge and speculation concerning these matters. Every one sometime in his life will probably speculate about God and the Cosmic purpose and meaning of it all. Those who continue only to speculate—never to test and live the underlying Cosmic Laws—usually end up with atheistic or agnostic opinions, asserting that such speculation is essentially a waste of time. After a certain point it is, undoubtedly. Speculation and mere theorizing beget *opinion*, which is changed with relative ease and survives with difficulty the knocks of adversity and the sharp blows of circumstance. Intimate, personal, experiential *knowledge*, however, is an entirely different matter. Ex-

perience is the great source and testing ground of knowledge and truth, and knowledge gained thereby begets *conviction*, which results in the power to do and live, to demonstrate what one knows. The true philosopher (whom Socrates called the mystic) acts upon knowledge, gained through experience and reflection, which gives the power of wide activity and constructive achievement in the world of men and affairs . . . as well as lending harmony, health, and balance to the personal life.

We Americans are very proud of our scientific, rational temperaments, of our standing by the assertion that "the truth shall be known by its consequences." We point to the stupendous accomplishments of American scientists, technicians, engineers and industrialists. Well may we take delight as a people in the constructive achievements of these men, and in the philosophy implicit in their researches and associated activities. The modern, enlightened student of mystical philosophy does not shrink from the challenge of this American and twentieth century scientific thought. He is quite ready to assert with the "experimentalists" and philosophers of science that generalities and theories which have no demonstrable applicability to men's problems in the here and now had best be ignored as unworthy of serious attention. The fact is that every truth the mystic lives is grounded and tested in experience, and may be demonstrated to the satisfaction of every person who will seek such truths sincerely. Understanding is not the reward of curiosity-seekers or idle speculative wits, but comes only to those whose motives are ones of service and love of mankind, and in whose hands the power which comes with knowledge will not be misused or diverted into destructive channels.

Along with the realization of the duality of his being and the marvellous privilege of living in constant attunement and trustful relationship with the Cosmic forces and energies surrounding him, comes a *balance*, a fundamental harmony into the life of the student, which brings peace to the mind and health to the body. Health is so essentially a matter of harmony, of regulated rhythm and right proportion in the daily life of the individual. Health in its

deepest meaning is not just animal vitality or magnetism; it is the harmonious and positive balance between the subjective and objective aspects of our beings, united in constructive activity which is fundamentally unselfish and for the good of all with whom we associate. This type of living brings happiness, that ideal yet elusive state of being which has been the pursuit of men from time immemorial. Cheerfulness, wit, tolerance, broadmindedness, and a deep inner peace . . . all of these flow from the rightly motivated and harmonious life. This life is the goal of every student of the Mysteries while living upon this earth, and its attainment to some degree is assured those who persevere and live the Laws.

Let us consider a final word about the time in which we live, and its bearing upon the thought we have been considering. We are in a period of fundamental, deep-seated social, political, and *economic transition*. The forces loosed in the world today will carry us we know not whither. We may be assured that the next decade will see no little change in the material circumstances and surroundings of most of us. This is a time of relative uncertainty, of ideological confusion and material unsettlement.

What has mysticism to say about this state of affairs? Certainly one thing that it has always said: there never has been and there never will be any lasting security or permanency in material things, in the conditions and circumstances of the objective, physical world, in which our Souls are gaining experience while manifested in physical bodies. This does not mean in any sense ignoring or slighting the material things of this life; to the contrary, material problems and conditions are to be observed, studied, experienced, reflected upon, and finally *mastered*. Mysticism does say that the only security we can ever hope to have is that which we find within ourselves, in that Self within, which is Divine, immortal, and unaffected by material change or catastrophe. *There* is the solid foundation upon which to build our lives; and while the habitations of those who have built mainly upon outer things are being swept away in the swift tides of social and political transi-

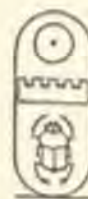
tion, he who builds upon the Cosmic Rock shall never be dismayed or disheartened. How can one err when his central values rest with that which is loving, all-wise, just, merciful, and all-powerful?

So, friends, rests the case with the student of mysticism, the mystical philosopher. We have not been considering super-beings or demi-gods who may possess faculties and sensory powers far beyond our limited sensitivities. All that has been set forth is possible, is waiting for each one of you. Just as we all possess senses of sight, hearing, smelling, and the like, so do we all possess those latent Divine faculties which permit of spiritual and psychic development. In most of us these faculties have lain dormant for years, perhaps nearly a lifetime. Even so, it is never too late to arouse and develop them by systematic study and personal experimentation.

There are many paths which lead to the Door of Truth. They are not all the same, nor equally efficient. Some are not suited to the lives and responsibilities of people living in the culture of Western Civilization. Other paths to wisdom and understanding, such as the one given expression in the teachings of the Rosicrucian Order (the Ancient, Mystical Order Rosae Crucis) are successful in adapting our great mystical heritage to the life conditions and creative possibilities of twentieth century men and women.

Your sincere and humble petition to the Divine Consciousness within will lead you onto that path which is most suitable and appropriate for you. The Mystic Way is not easy to follow. The Creator does not make Himself manifest to cowards, or to those who lack the earnestness and determination to persevere through trials and tribulations. But know that even a glimpse of the Greater Light that shines within is gloriously rewarding. Then it is that the aspirant, the seeker, knows that his steps are leading him to the Source of Life, to that Presence who manifests to us as Light, Life, and Love.

Seek, and ye shall find; ask, and it shall be given unto you; knock, and the Door is opened.





SANCTUM MUSINGS

TRUTH

By HARVEY MILES, Grand Secretary



WHAT is *Truth*? Is it the idea, the thing, teaching, practice, or the principle that seems most logical, satisfying, pleasing one's desires for the present then becoming just a memory as time passes and customs and habits of people change?

Or are there fundamental truths that are permanent?

Man has been acclaimed by religious teachers as the spiritual image of God, but is this a fundamental truth or is it just the expression of man's desire? Most men want to be an image of God, the highest concept, and so have arranged teachings to that effect. It seems to be an expression of man's ego rather than a basic TRUTH, for it would depend upon one's definition of God. Every race of people that inhabits the earth has a belief in God, and the religious leaders of each race give a different interpretation of God. Some teach of a personal God with a body and form like man. Some picture their God as having grotesque features and insatiable desires which must be appeased by his children, and if not, they are tortured. Fear is the torture chamber, and ignorance promotes fear. Others teach that God is love, and yet others explain that God is but a force

or power with the ability to create and destroy. So as far as the truth of God is concerned, it depends upon individual interpretations. If man is born in the image of God, each one must be his own God because God would have as many images as there are people on the earth.

That the earth is of a molecular substance is a fundamental truth, but will it always be the same substance? That the sun provides us with life force is a fundamental truth, but will it always be so? In other words, is TRUTH in itself something that is fixed, permanent—something that will be the same a million years from now as it is today? Or is it an axiom of life that is flexible and changes as we and the physical universe evolve and change? "Truth is one; but no one knows the truth until he is the truth," it is recorded in an ancient book.

If truth could be canned and sold in grocery stores as food, or bottled up and sold as a beverage for ten or fifteen cents a bottle, I wonder just how popular it would be. I do not suppose the Coca Cola industry would fail or Heinz with its fifty-seven varieties lose a great deal of trade, especially if the can or bottle contained ALL TRUTH—that which hurts and would give one dyspepsia, indigestion, and colic, as well as that which would give one mental satisfaction and spiritual peace.

In order to put truth on the counter as a competitive product, each bottle or can would have to be labeled. The label would have to designate just what quality of truth each container held and

would also have to inform one as to just how this brand of truth was to be used and served. If that could happen, TRUTH would not be hidden in a maze of terms, phrases, sentences, involved paragraphs, etc., written "to sell but not to tell!" Instead of paying two or three dollars for the latest publication on TRUTH — expecting a treatise on the subject but getting instead a rehash of verbiage that has been handed down to us for centuries — we could go to the corner store and pay ten or fifteen cents for the particular brand of truth we desired. This may seem facetious, but when one has read voluminously on the subject and has conversed with thousands of people about truth, he can only come to the conclusion that TRUTH is just one of those intangible somethings that are talked about but never really KNOWN, LIVED, or PRACTICED.

Are you looking for truth? If so, what particular truth do you want? Do you want to know the truth about yourself, how you happened to be born, why you are here, and where you are going after the death of the physical body? Or is it truth about your personality, your beauty, grace, and form that you desire? Perhaps you are seeking truth about God, soul, and life; but again it may be the political and economic problems about which you wish to know the truth. When we say we want to know the TRUTH we should be specific as to just which particular truth we desire. If it is universal truth, meaning the facts of everything, we must make ourselves clear for it is very important that we know just how much TRUTH is wanted and also the "brand." A student may be deeply interested in and devoted to religious truth and make it well known that he is a follower of truth, but he would be very much disturbed if he were truthfully told that he had bow-legs, a bald head, a loose tongue, or an ugly disposition. People are known to be devoted to mystical truths and yet be proverbial prevaricators. Most religious followers profess they are of God, yet if they are told that any but God wrote the Bible, many would be ready to commit bodily injury upon their informer. Fanatics, yes! but no more so than some of the outstanding political and military leaders of today.

Elbert Hubbard says of truth, "Every man does what he does because he, at the moment, thinks it is the best thing for him to do. He believes he makes a choice, but the truth is, his nature succumbs to the strongest attraction; and he is as much under the dominion of natural laws as if he were pure oxygen or nitrogen. Schopenhauer once said if you saw a stone rolling down hill and you would stop it and ask it why it rolled down hill, if it had conscious life, it would undoubtedly answer, 'I roll down hill because I choose to.'" If we can accept this as an axiom of truth, we have no right to attribute to any individual, who speaks the truth and reports facts of things as they are, any special spiritual and ethical qualities, because the individual simply reacts to facts and truths in accordance with his own inner nature and not because he has attained these qualities through special training, self-discipline, education, etc. He tells the truth because the truth arouses in him a stronger emotion than the desire to formulate a falsehood. Many a man or woman has been a failure in life and a failure in business and financial enterprises simply because he or she was unschooled in the formulation of falsehoods concerning facts bearing upon incidents which those in authority preferred not to have known publicly.

As an example of this let us take the story of Ellen Wilson, an individual who had been well educated, possessed a high moral and ethical standing, and had an excellent reputation in her community. She was an honest and sincere soul and was brought up to believe that almost everyone was honest and those who were dishonest and unscrupulous socially and politically, and ruthless in a business way, were generally confined behind prison bars. Ellen held a position in which she dealt with a considerable number of private business affairs, and the concern for whom she worked had an excellent reputation. The officers of that corporation were highly respected in the community and were certainly not expected to enter into any ruthless business or to use unscrupulous tactics. Therefore, Ellen saw no reason why she should hide any element of the business behind falsehoods. The president of this business had an opportunity to



make a considerable profit on canned foods that were unfit for public consumption. This concern had learned that by mixing certain inferior foods with the wholesome food a tremendous profit would be realized at the end of the year. Ellen learned of this inferior food, but due to her faith in the integrity of her firm, thought nothing of it. One day a man came to call at the office, and speaking with Miss Wilson nonchalantly asked her the ingredients used in this canned food, and he was told the TRUTH. She said that part of the merchandise had been in the storeroom for several years and was being used as a "filler" with recently preserved food. That was all her visitor required. It ended in court procedure with a tremendous loss to the firm just because Ellen responded to the emotion or natural impulse of TRUTH. She could have prevaricated and said "I do not know," but she had not formed the habit of telling falsehoods or denying facts, so before she could even think, the truth was automatically uttered. Like Schopenhauer's statement of the stone rolling down hill, she did not tell the truth because she chose to, but simply because it was her nature.

Quoting Franz Hartmann from his work "In the Pronaos of the Temple of Wisdom," under the list of Rosicrucian rules: "To 'love God' means to love wisdom and TRUTH. We can love God in no other way than in being obedient to Divine law; and to enable us to exercise that obedience conscientiously requires knowledge of the law, which can only be gained by practice." Truth then is a Divine law, and since Rosicrucian students are seeking the wisdom of God, attunement with God or the Divine Mind, it is necessary for them to practice the LAW OF TRUTH. It is better for the mystic to tell the truth than to prevaricate. He can always face his Maker then with an open mind and a clean heart, and he need not shrink when questioned concerning his life, his conduct, and his moral and ethical principles.

Again Franz Hartmann points out, "Those who are false do not love the truth. Those who are foolish do not love wisdom. The true Rosicrucian prefers to enjoy the company of those who can appreciate truth to that of those

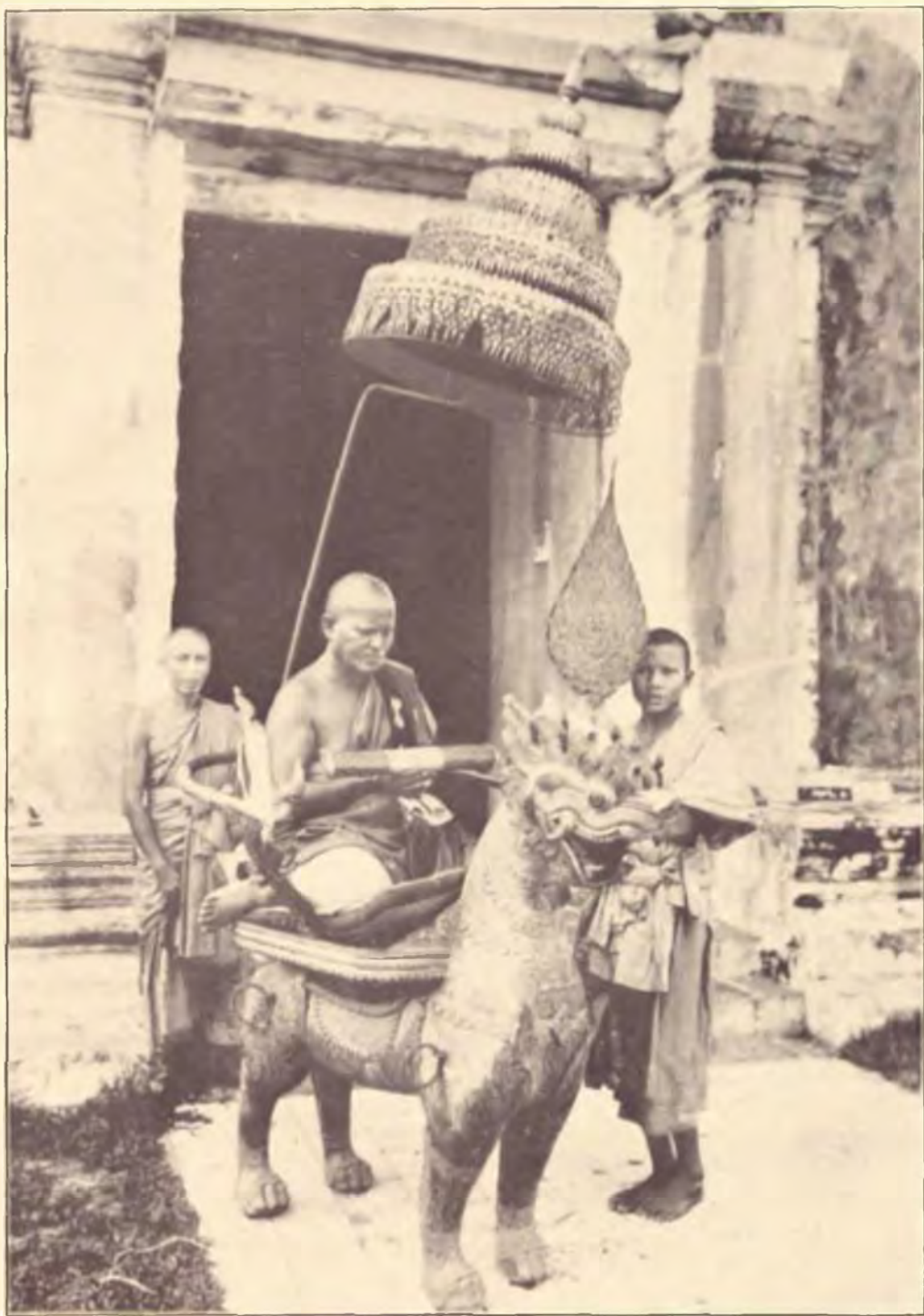
who would trample it with their feet."

"There is no devil worse than falsehood and calumny. Ignorance is a nonentity, but falsehood is the substance of evil. The calumniator rejoices whenever he has found something upon which to base his lies and to make them grow like mountains. Opposed to it is the truth, it being a ray of light from the eternal fountain of GOOD, which has the power to transform man into a divine being. The Rosicrucian seeks, therefore, no other light but the light of TRUTH, and this light he does not enjoy alone, but in company of all who are good and filled with its divine majesty, whether they live on this earth or in the spiritual state; and he enjoys it above all with those who are persecuted, oppressed, and innocent, but who will be saved by the truth..."

"Names are of little importance. The principle which presides over the Rosicrucian Society is the truth; and he who knows the truth, and follows it in practice, is a member of the society over which the truth practices. If all names were changed and all languages altered, the truth would remain the same, and he who lives in the truth will live even if all nations should pass away."

This implies that although members of the Rosicrucian Order may be seeking the truth about God, nature, and humanity they should also practice the TRUTH in their daily lives. They should practice the truth among their friends, relatives, business associates, etc., so that truth will become a habit—**A LAW OF THE SUBJECTIVE MIND**—and whenever a question is asked, the truth will be the answer and not a prevarication or a modification of the truth.

If one is to live the truth, he is to comply with the Divine law, but if one cannot live the truth in his daily life, how can he ever hope to attain the truth of the Cosmic, God, or the Divine Mind? In my estimation he is hopeless! Before one can attain greatness, wisdom, love, and spirituality, before he can associate himself with the Masters of the Cosmic realm, he must first learn to practice the fundamental principles of mysticism and religion, and one of those fundamentals is TRUTH—truth in all ways, not only in part. — CROMAAT.



MAN AND HIS RELIGION

In distant enigmatic Cambodia, in French Indo-China, are to be found many strange eclectic religious practices. Above may be seen a bonje chief praying upon the "chimera." A "chimera" is a monster having a body resembling several actual and imaginary animals, usually a dragon, lion, and goat. Prayer while seated upon the "chimera" is as sacred to these people as a prayer before an altar is to Christians and Jews.

—Underwood Photo.

"AMAZING"

Says Well-Known Egyptologist of PYRAMID BOOK



NO ONE is better qualified to comment with authority on a book about the Great Pyramid than Mr. Hugh A. Matier, well-known Egyptologist and archaeologist. Mr. Matier spent years in Egypt, making a personal study of the Great Pyramid. He participated in the renowned Petrie expedition in Fayoum, Egypt, bringing to light many astounding relics. He is a founder member of the Pacific Geographic Society, and the Allied Archaeological Societies of the Pacific. He is also a member of the Art, Historical, Scientific Association of Canada, now searching for evidences of early man on the Pacific Coast of North America. Mr. Matier voluntarily wrote the following letter while reading Dr. Lewis' book, "The Symbolic Prophecy of the Great Pyramid."



Hollywood, California
28th April, 1936

My dear Dr. Lewis:-

I am just in the midst of reading your new book, "The Symbolic Prophecy of the Great Pyramid," and how delightful it is!

It really is a long time since I had so much pleasure in a book.

The clearness with which this profound subject is dealt is amazing to an Egyptologist like myself and I am sure you will give thousands of people great pleasure, even those who have not been to Egypt.

It was difficult to put it down even for the few minutes required to write this, but I felt I must thank you and congratulate you on this splendid masterpiece.

So now, to your book again I return, and with my compliments and best wishes, I beg you to believe me, dear Dr. Spencer Lewis,

Yours most sincerely,

Hugh A. Matier

This book, "The Symbolic Prophecy of the Great Pyramid," is therefore considered, by authorities and laymen alike, to be one of the most fascinating and accurate presentations of this age-old mystery. It contains references to science's latest discovery, the hidden, subterranean passageways of the Pyramid and explains their secret purpose. Treat yourself to the best—obtain a copy at once.

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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 for a representation in the international federation. The AMORC does not sell its teachings. It gives them freely to affiliated members, together with many other benefits. For complete information about the benefits and advantages of Rosicrucian association, write a letter to the address below, and ask for the free book "The Secret Heritage." Address Scribe S. P. C., in care of

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

Supreme Executive for the North and South American Jurisdiction
RALPH M. LEWIS, F. R. C. --- Imperator

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Hermes Lodge, AMORC Temple. Mr. George A. Baldwin, Master. Reading room and inquiry office open daily except Sundays: 11 a. m. to 5 p. m. and 6 to 8 p. m.; Saturdays, 12 noon to 4 p. m. 148 No. Gramercy Place.

Oakland:

Oakland East Bay Chapter. Lala Seymour, Master; Leo D. Grenot, Secretary. Convocations 1st and 3rd Sundays, 8 p. m. at Pythian Castle, 12th and Alice Sts. Inquirers call: FRuitvale 3139W.

Sacramento:

Clement Le Brun Chapter. Mr. Joseph O. Le Valley, Master. Meetings 1st and 3rd Fridays at 8:00 p. m., Friendship Hall, Odd Fellow's Building, 9th and K Streets.

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San Francisco:

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Mr. Charles F. Merrick, Master, 411 Sunset Dr., S. Miami, Phone 4-5316; Miss Dorothy Mainwaring, Secretary, 2366 No. W. 2nd St., Miami.

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(Directory Continued on Next Page)

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A REFUGE FOR TROUBLED MINDS

Frater Anton Svanlund, Grand Master of AMORC of Sweden, is shown above in the East of the Grand Lodge Temple in Malmo, Sweden. His patriarchal demeanor depicts the peaceful, inspiring environment which the Temple affords its members who come to meditate and study, and who are greatly concerned with and affected by the conflagration which rages near their borders. Many such Rosicrucian Lodges in the world today, symbolizing the furtherance of enlightenment and the brotherhood of man, are virtually surrounded by strife.

(Courtesy of The Rosicrucian Digest.)



HERALDING . . .

A Message from a Master

LIKE the wailing of a lost soul from some cavernous depth, resounds the booming of the Tibetan Temple drums. In the cold dawn of the mountain fastness of the mysterious Himalayas, each day for centuries, the heralds have called the mystics to hear the words of wisdom of a great master. In a setting of God's greatest majesty, forbidding peaks and towering cliffs, men have stood with heads bared to listen to golden gems of truth from an unknown source. The precepts of these Temple messages have carried men to great heights.

What combination of strange circumstances gave these sages their ability to master *time* and *space*—to project their consciousness to distant places and to direct the forces of nature at will?

ACCEPT THIS GIFT BOOK . . .

From out of the past have come the tales of the secret source of their power! More rare than any jewel and more dangerous than any weapon—if misused—were the Cosmic truths they gleaned from the wisdom of the infinite. These revealing truths constituted a plan of living—a rational method for using the inner faculties of man to attain the fullness of life and for the realization of cherished ideals. If you, too, seek this sensible, practical knowledge for personal attainment and Peace of mind—in this day and age of confusion and restlessness—write for a FREE copy of the book, "The Secret Heritage." It tells of the Rosicrucians (not a religious organization), one of the ancient Brotherhoods of learning, and how you may receive for study and use these little known teachings of the ancient Masters which they are perpetuating. Address Scribe S. P. C.



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