

# Master of the Rose Cross

## A Collection of Essays By and About Harvey Spencer Lewis



AMORC

# **MASTER OF THE ROSE CROSS**

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HARVEY SPENCER LEWIS



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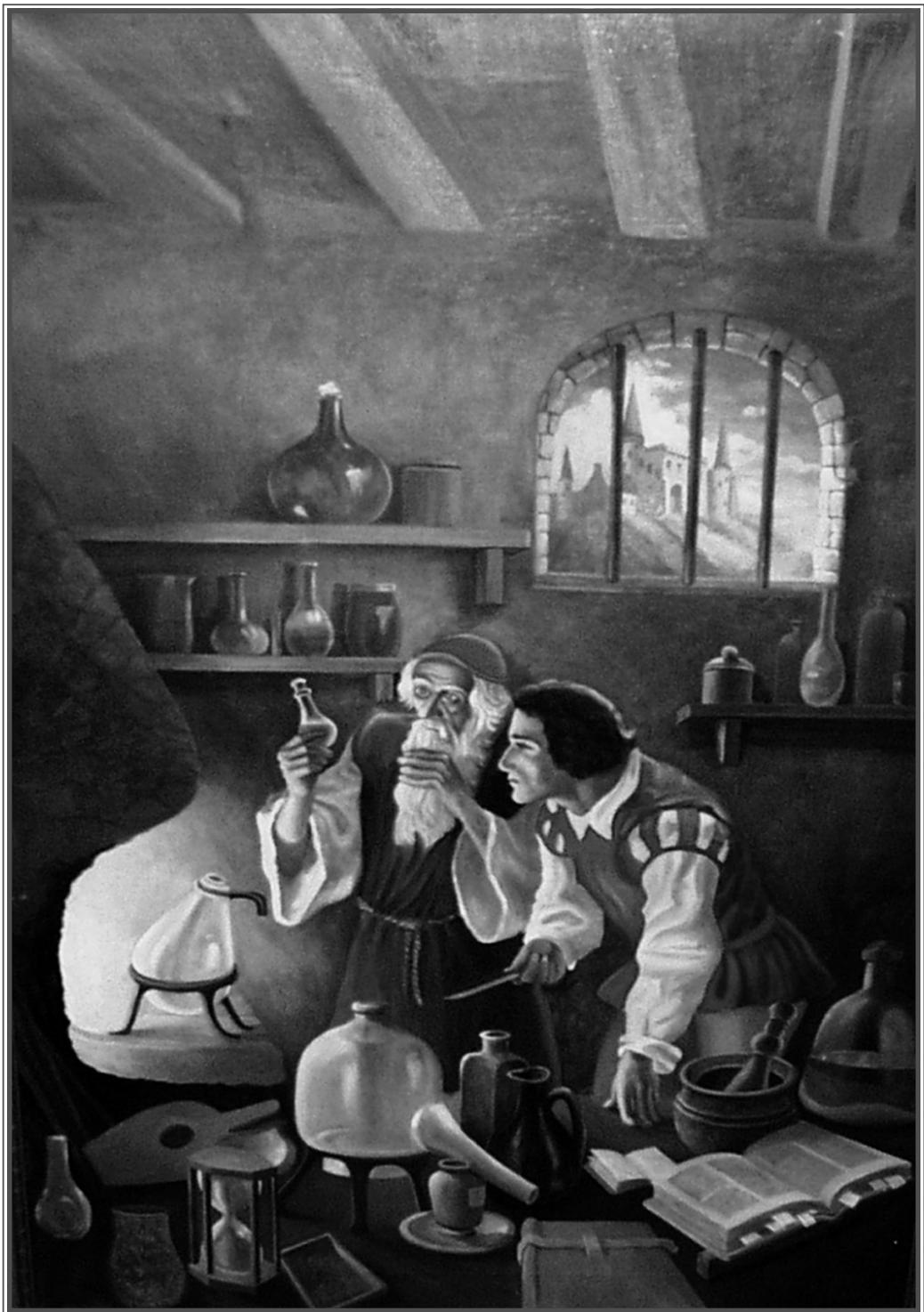
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*The Alchemist*, painting by Harvey Spencer Lewis.

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Harvey Spencer Lewis

## Foreword

IT IS with great emotion and a sense of pride that I write these few lines introducing this book dedicated to the exceptional individual that was Harvey Spencer Lewis.

With an extraordinary personality, he was a great figure of Rosicrucianism. He was an avant-garde pioneer and was resolutely modern. Harvey Spencer Lewis directed his gaze toward the future and toward that which he liked to call “the Cosmic.”

His message had its origin in the past and in the Primordial Tradition, but his present was creative, hard-working, dynamic, persevering, and full of hope. Since then, his ideas, words, writings, and methods have been used by quite a few groups, persons, and writers, with some even adopting them completely. His whole life and work were devoted to the Rosicrucian ideal and to the Ancient and Mystical Order Rosae Crucis.

This life of intense service and work led him to conclude this incarnation in the prime of life, but the heritage that he bequeathed remains in the hearts of those who knew him and those who succeeded him, and now it is within the hearts of all those who today follow the path that he laid out.

One hundred years ago, a pilgrim crossed the Atlantic and came to the encounter of his lifetime. He met his destiny and entered into the grand and mysterious history of the Rose+Croix.

When reading this book, you will observe how cultured, wise, and visionary Harvey Spencer Lewis was. While reading these essays, you should take into account the period when these texts were prepared, that is, during the first half of the twentieth century, between 1916 and 1939. This was before Europe was living in peace; it was a time when racism and nationalism predominated; it was before the profusion of books on psychology, psychoanalysis, well-being, and personal seeking of all types; it was before the hippie phenomenon and just before the movement called “the new age.” In preparing this volume and reading over his writings, I realized once again what an extraordinary person Harvey Spencer Lewis was, endowed with so many qualities. He was a great mind for his time and for all time.



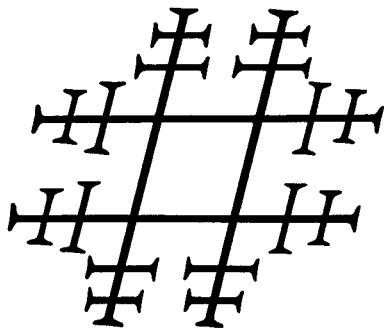
## MASTER OF THE ROSE CROSS

The texts in this book are only a reflection of the works of H. Spencer Lewis, a small part of his thoughts and writings. Without a doubt, another volume could be prepared to assemble and perpetuate his work. Harvey Spencer Lewis was a prolific writer since he loved to share with those whom he called his “fratres and sorores.” Moreover, he spoke to women as much as he did to men, in a period when women did not have the recognition due them in fact and law.

For H. Spencer Lewis and for the Ancient and Mystical Order Rosae Crucis, all women and men, all ethnicities, all nations, and all social levels were equal. Here again, he was a much-imitated pioneer. The homage we give him in this year 2009, which marks the centenary of his meeting with the Rose Cross and his initiation in Toulouse, is modest in relation to the importance of this spiritual Master. He left his mark on the world of esotericism in general, and on that of Rosicrucianism in particular. From the bottom of my heart, I hope that in the upcoming centuries, above and beyond the growth of AMORC, and of its structure and its members, Harvey Spencer Lewis will be officially recognized on his own merit. May the soul and mind of one who was a great initiate, philosopher, humanist, and Imperator of the Rose+Croix be assured of my gratitude and that of all of his fratres and sorores.

January 1, 2009

Christian Bernard  
Imperator





Harvey Spencer Lewis, 1883-1939.

# A Restorer of Rosicrucianism

Excerpted from *Rosicrucian History and Mysteries*

**I**T MAY seem presumptuous to try to recall in this brief space the life story of an individual such as Harvey Spencer Lewis, since his personality was so rich and complex. And while this is not our ambition, we would like to present the basic stages of H. Spencer Lewis's life by emphasizing the relationships he maintained within the initiatic setting of his era, whose dynamics are often little known or misunderstood.

Harvey Spencer Lewis, a remarkable individual who was to give Rosicrucianism a dimension it had never before known, was born on November 25, 1883. His family was of Welsh background and his ancestors had settled in Virginia before the American Revolution. His grandfather, Samuel Lewis, born in 1816, was the descendant of farmers who had cleared land in Pennsylvania. His father, whose drawing talents young H. Spencer Lewis inherited, was Aaron Rittenhouse Lewis. This excellent calligrapher was associated with Daniel T. Ames, a chemist specializing in the analysis of inks and papers. Together they formed a practice in New York that specialized in the scientific analysis of documents to determine whether these were authentic or forgeries.

## The Mystic Awakening

H. Spencer Lewis's family environment contributed much to the development of his mystical sensitivity. Not content with simply attending church on Sunday, the family read and also discussed the Bible at home. Until he was sixteen years old young Harvey participated enthusiastically in the activities of the Metropolitan Temple of New York City. He loved to sing in the choir, and he listened attentively to the sermons of Dr. S. Parkes Cadman, the church pastor. He often spent his free time meditating in this church, and it was here that he had his first mystical experiences. These experiences had such an impact on his soul that he was led to question himself about the profound nature of humanity and the possibility of establishing a dialogue between the soul and the higher worlds.

In 1900, he completed his schooling and found employment in Baker and Taylor Publishing Company. This job allowed him to have at his disposal many books that helped satisfy his insatiable curiosity. Included among these were books about magnetism, a subject introduced to the United States in 1836 by Charles Poyen, a follower of Puységur. This was at a time when the United States—and New York City in particular—was passionately interested in the supernatural, magnetism, and spiritualism. Out of this infatuation arose both New Thought and the American Society for Psychical Research, two movements that would have a profound effect on the early years of Harvey Spencer Lewis.

## Psychic Researches

In contrast to the Theosophical Society, established in the United States in 1875 by Helena Petrovna Blavatsky, New Thought rejected pure occultism. It proposed instead a method of individual expansion oriented toward self-realization by means of concrete applications meant to resolve everyday problems. Research on undiscovered human faculties also interested the scientific establishment. In 1885 the renowned

American psychologist William James established in Boston the American Society for Psychical Research, a branch of the organization located in London. In 1905, following the death of its director, Dr. Richard Hodgson, this psychic research society ceased its activities. However, within a few years, various other groups were formed, such as a special committee investigating fraudulent spiritualistic mediums, of which H. Spencer Lewis was a member from 1902. Although he was not yet twenty years old, H. Spencer Lewis was named president of this committee.

In March 1903 he married Mollie Goldsmith, and the following year they had a son, Ralph Maxwell Lewis. H. Spencer Lewis was at that time the arts editor of the *New York Evening Herald* and presided over a committee created by the newspaper for investigating mediums. It was with the assistance of this daily that he created the New York Institute for Psychical Research—a group composed of scientists and physicians. Among members of the institute were such noted individuals as the writer and poetess Ella Wheeler Wilcox (1850-1919) and Dr. Isaac Kauffman Funk (1839-1912), best known for his work on psychic science, which included *The Widow's Mite and Other Psychic Phenomena* (1904) and *The Psychic Riddle* (1907).

Under the direction of Harvey Spencer Lewis, The New York Institute for Psychical Research conducted investigations examining the true abilities of mediums, which resulted in more than fifty fakes being unmasked. During this period Lewis published many articles concerning his researches in the *New York Herald* and in the *New York World*. One of the articles, entitled "Greatest Psychic Wonder of 1906," published in January 1907 in the *New York Sunday World* with a portrait of the author, discussed the experiments conducted by the New York Institute for Psychical Research with a young Indian medium.

These researches left Lewis dissatisfied, as he found it difficult to believe that the phenomena produced through mediums were derived from the manifestation of spirits. Rather, he was persuaded that they originated in spiritual faculties yet unknown. To perfect his knowledge, he studied the writings of Thomson Jay Hudson (1834-1903). This author, a doctor of philosophy, enjoyed international renown after the publication in 1894 of his first work, *The Law of Psychic Phenomena: a Working Hypothesis for the Systematic Study of Hypnotism, Spiritualism, Mental Therapeutics*. He also read the works of Sir Oliver Lodge, including *The Survival of Man*, which studied faculties little known at the time, and *Life and Matter*, which was more oriented toward psychology.

### **The Meeting with Mrs. May Banks-Stacey**

In 1907, Lewis abandoned psychic research, which he judged to be unproductive. What followed was a period of reflection. While engaged in his daily meditations, he became aware that he was finding the answers to questions touching upon the mysteries of life. Puzzled by this, he confided in May Banks-Stacey (1846-1919), an elderly woman he had met at the New York Institute for Psychical Research. This amazing individual, the widow of Colonel May Humphreys Stacey (1837-1886), was a member of the Theosophical Society and of the Theosophist Inner Circle, the esoteric group formed within the society. She took a keen interest in the Orient and studied the teachings of Swami Vivekananda (1862-1902). She was also a member of the Manhattan Mystic Circle, a Masonic rite of adoption in which she appears to have been the prime mover in its founding in 1898. May Banks-Stacey was attracted to all forms of occultism—especially astrology and chiromancy. H. Spencer Lewis related that it was while she was in the Orient that she encountered

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Rosicrucians. It was from May Banks-Stacey that Lewis first heard about the Rosicrucians. Extremely interested, he then began to conduct research on this mysterious group.

At this time, he was only twenty-four years old and was employed as an illustrator at a New York newspaper. He also enjoyed some degree of success as a photojournalist. Along with these activities, he remained occupied with the Institute for Psychical Research and began to write some articles concerning psychic science and esotericism. In February 1908, he contributed to *The Future*, a monthly publication belonging to the New Thought movement. Under the pseudonym of Prof. Lewis he wrote several articles on astrology and, using the name of Royle Thurston, he also published the first article of a series entitled "The New Ontology." He described this work as being a series of lessons on a new science explaining life and death, as well as all spiritual phenomena. He touched upon such topics as vital life force, diet, health, magnetism, hypnosis, and psychic energies. But his collaboration with this publication was of short duration, because two months later he would have an experience that changed his life completely.



May Banks-Stacey, Colleague of Harvey Spencer Lewis, Cofounder of AMORC.

### A Mystical Experience

In the spring of 1908, on the Thursday after Easter, while seated in a pew to meditate, he had a mystical experience that would affect the rest of his life. During this experience, he came to understand that the knowledge he sought could not be found in books, but rather deep within himself. He was also convinced that he had to go to France so as to come in contact with Rosicrucians. This mystical experience left a profound impression upon H. Spencer Lewis and became the starting point for his "Pilgrim's Journey to the East."

In the hope of obtaining some information regarding Rosicrucianism in France, he decided to write to a Parisian bookseller whose catalogue he had obtained. We have not succeeded in identifying this individual, who was also described as being the editor of a newspaper. It is possible that the person in question was Henri Durville, whose shop, both a library and publishing house, was located at 23 rue Saint-Merri in Paris. The Librairie du Magnétisme, a library possessing more than 8,000 books and magazines concerning magnetism and occultism, offered its lending services to seekers of rare works. It also had at its disposal a collection of about 700,000 engravings, portraits, autographs, and other documents relating to this specialty. As a publishing house, it provided an important catalogue of works that were marketed around the world. Henri Durville was also the director and sub-editor of the *Journal du Magnétisme*. According to the October 1909 issue of this magazine, there existed in New York a college of magnetism, directed by Dr. Babbitt, that worked closely with Henri Durville's Société Magnétique de France. Whatever the identity of the bookseller contacted by H. Spencer Lewis, the latter soon received the following reply:

*If you came to Paris and found it convenient to call at the Studio of M. —, the professor of languages at No. —, Blvd. St. Germain, he might be able to tell you something of the circle of which you inquire. It might be advisable to hand him this note. Certainly a letter to him announcing your coming (by date and name of boat) would be courteous.*

### The Journey to France

Although his financial situation did not permit him to consider such a voyage, an unexpected opportunity presented itself the following week. His father, Aaron Lewis, an expert in authenticating documents as well as a renowned genealogist, needed an assistant while conducting research in France for the Rockefeller family. On July 24, 1909, the two men sailed for Europe on the *Amerika*, of the Hamburg Amerika Line. On Sunday, August 1, the ship arrived at Cherbourg, and the two travelers set off for Paris by train. The days that followed were entirely devoted to genealogical research, and it was only in the following week that H. Spencer Lewis was able to visit the bookshop and the professor of languages on Boulevard Saint-Germain. "A Pilgrim's Journey to the East" reported his meetings with the professor on Saturday, August 7, and on Monday, August 9. This man was about forty-five years old, spoke perfect English, and asked many probing questions to determine Lewis's intentions. At the end of the second meeting, he recommended that his American visitor travel to southern France, where he would receive further instructions.

As we have seen previously, the contact with this professor of languages may have been established through Henri Durville. However, we may also wonder whether our traveler could not have done his investigations by going to the celebrated Librairie du Merveilleux founded by Lucien Chamuel. It is there that Papus and his friends organized the first meetings of the Martinist Order and the Kabbalistic Order of the Rose-Croix, and had launched the magazines *L'Initiation* and *Le Voile d'Isis*. The veritable meeting place of all Parisian occultists, this bookshop had been purchased by Pierre Dujols and Alexandre Thomas. In 1909 the two men were working on Paracelsus's *Sept Livres de l'archidoxe magique*—a book that was published under the auspices of the Kabbalistic Order of the Rose-Croix. Pierre Dujols (1862-1926), an alchemist believed by some to be Fulcanelli, was also interested in Rosicrucianism. In a book entitled *La Chevalerie amoureuse, troubadours, félibrige et Rose-Croix*, he repeatedly spoke about this movement in connection with Toulouse

and the Academie des Jeux Foraux. “Some well-informed people still talk clandestinely about the modern-day Rosicrucians of Toulouse,” he noted in this text.

In his autobiography, H. Spencer Lewis added several other facts. He states that the people who interviewed him in Paris suspected him of wanting to penetrate some secret of Freemasonry. Concerning this matter, he mentioned his connection with the Parisian bookseller, whom he described as one of the officers of a branch of Freemasonry improperly holding some ancient manuscripts, seals, jewels, and old accessories belonging to Rosicrucian lodges that had fallen inactive. Despite their suspicions concerning him, Lewis was eventually directed toward those individuals who could guide him toward the light he was seeking. And that is how he received the advice that he should go to Toulouse.

It may be asked why his interrogators did not recommend that he meet with such individuals as Joséphin Péladan and Papus, who were well known at the time for their Rosicrucian activities. Indeed, in June 1908—in the preceding year—the latter had presided at the Spiritualist Congress, which brought together more than seventeen initiatic organizations. However, this important event barely concealed the crisis affecting the initiatic groups directed by Papus—and the Kabbalistic Order of the Rose-Croix in particular. After Stanislas de Guaita’s death in 1897, this group became inactive. In the same year, Joséphin Péladan shut down the Order of the Rose-Croix du Temple et du Graal. Consequently, we may understand why Harvey Spencer Lewis was not directed to these organizations. Instead, as we shall soon see, he was sent to Toulouse, the place where they had their origin.

### Toulouse, the Rose-Red City

Once again good fortune (or maybe more appropriately, Divine Providence) smiled upon our traveler, because his father had just planned to travel to southern France where he could continue his genealogical research for the Rockefeller family. On Tuesday, August 10, the two men left Paris, and following some adventures that H. Spencer Lewis interpreted as his having been put to the test, they arrived in Toulouse on Wednesday. On the following day, his father resumed his work and probably went to the *Donjon* (Keep or Old Tower) to consult the city archives. Meanwhile, H. Spencer Lewis went to the *Salle des Illustres* (Gallery of the Illustrious) of the Capitol, where he met an individual who was instrumental in bringing his quest to a successful conclusion. After a brief discussion, this person gave him a piece of paper on which was written the name of the street where he should go so as to meet some Rosicrucians.

H. Spencer Lewis does not disclose the name of this individual, but merely indicates that his profession was photography. Later, Ralph M. Lewis, his son, indicated that this person was an eminent photographer. In all likelihood, he was Clovis Lassalle (1864-1937), a photographer who specialized in the fine arts, archeology, commerce, and industry. This hypothesis is confirmed by the fact that H. Spencer Lewis’s personal archives contain a letter that Lassalle wrote to him on August 26, 1909. Furthermore, it should be pointed out that this photographer often had the opportunity of meeting Firmin Boissin at the home of the Privat family, who were printer friends of his. And we know that it was Firmin Boissin who introduced Adrien Péladan and Stanislas de Guaita to the Rose-Croix!

Traveling by taxi to the address indicated by the photographer—since the trolley line did not go that far—Lewis rode out of the center of town, crossed the Garonne River, and went several kilometers before finding himself opposite a building that had an ancient tower similar to the one on the engraving that the Parisian professor had shown him a few days previously. After climbing the steps of a circular staircase, Lewis arrived at the top story, where he was greeted by an old man with a long gray beard and slightly wavy long white hair. The room he entered was a square chamber, its walls lined with books. The gentleman who received him was the archivist of a mysterious Rosicrucian Order, a group of initiates from Languedoc whose few members worked in the strictest secrecy. Lewis stated that his host was also a member of the same small group of Freemasons to which the Parisian bookseller belonged. After showing him the archives, the old man stated that he had been judged worthy of further knowledge and that he was to meet the Grand Master of the Order on the very same day.

### The Initiation

Around three o'clock in the afternoon, Lewis engaged another taxi and went to the address provided by the archivist. Once again he traveled away from Toulouse on a road that ran alongside a stream. After passing through the old town of Tolosa, he arrived at a stone edifice encircled by high walls and situated on a hill. It was in this castle that, according to "A Pilgrim's Journey to the East," he was initiated into the Rosicrucian Order. Although this text does not give any details regarding this ceremony, his autobiography provides some intriguing information. We learn that the person who greeted Lewis was Count Raynaud E. de Bellcastle-Ligne, an elderly man, who lived here with his widowed daughter and whose means of living were modest, despite his noble origins. Speaking perfect English, he conducted Lewis to a drawing room where he questioned him about the psychic research he conducted in America, and showed great interest in his visitor's previous mystical experiences.

At the end of the interview, Count de Bellcastle-Ligne informed our pilgrim that the moment had now come for him to be initiated and asked whether he felt ready to confront the "terror of the threshold." He was then led to the second floor of the chateau where he was shown what remained of an ancient Rosicrucian lodge. The count indicated that this temple had not been used for more than sixty years, although it had been visited by a few Freemasons on several occasions until 1890. His father had been the last presiding officer. We may thus place the period when this lodge had been active around 1850—in other words, the time of Alexandre Du Mège and the Viscount de Lapasse—several years before Firmin Boissin had received Adrien Péladan into the Rose-Croix.

The conversation continued until the count stopped before an iron door to tell his visitor that he must now enter three chambers one after the other, "alone with God and his Master." Carrying out the command, Lewis entered the first room, an antechamber. He then went into the second room, a darkened place where he underwent the "test of the threshold"; he then had a mystical experience where he sensed once again the presence of the invisible being who had manifested to him the previous year. He finally came to the third room where the count awaited. The latter explained to him that this room no longer had the decorations or furnishings it once had, and consequently he was forced to adapt the initiation ceremony. The count led him to different places in the chamber and communicated the secret meaning of this ritual.

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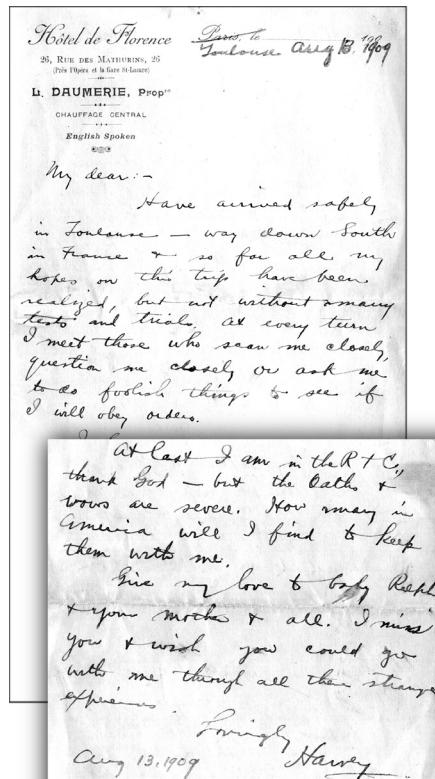
Now considering his visitor to be initiated, the old master led him into a little room. He recommended that the young man lie down, because he needed to rest in this room a few hours before meeting several other people. H. Spencer Lewis sat on a couch and dozed off. Upon awakening, he realized that he had slept for three hours. While asleep, he had dreamed the ceremony he was about to take part in. However, this time around, it was not the count who conducted him, but the "Master" whose presence he had perceived in the second chamber. After a short time, Bellcastle-Ligne introduced him to three elderly men whose forebears as well as themselves had been members of the Rosicrucian Order. At the end of this conversation, Lewis was led once more into the former lodge, where the count placed around his neck a cross adorned with a rose, thus signifying that he was now charged with the founding of the Order in America.

After this ceremony, one of the members present permitted Lewis to consult a collection in which the principles and major laws of the Order were represented. He was also allowed to copy the symbols and diagrams of the various Rosicrucian ceremonies. From a trunk placed in the middle of the room the count drew out some symbolic aprons, an altar cloth, and various archival documents so that the new initiate could take note of the symbols belonging to the different degrees of the Order. Afterwards the necessary information for the establishment of Rosicrucianism in America was communicated to him. The man directing the meeting at this point was not the count, but an individual named Lasalle, who acted as the master of ceremonies. Although the spelling of his name differs slightly, might this not be Clovis Lassalle, the photographer Lewis had met the same morning in the Gallery of the Illustrious? We would be tempted to think otherwise, seeing that the latter described the master of ceremonies as being the author of numerous historical documents, whereas we know that this photographer wrote no books. However, it is possible that his statement alludes to innumerable photographic works concerning archeology and prehistory that were produced by Clovis Lassalle. Whatever the case, the master of ceremonies informed H. Spencer Lewis that he was now in possession of all the necessary instructions, but that other inner experiences were yet to come. He concluded by requesting that no lodge be opened in America before 1915.

On August 13, 1909, the day after his acceptance into the Rosicrucian Order, Lewis wrote to his wife Mollie:

*... all my hopes on this trip have been realized, but not without many tests and trials . . . A pretty place, here. I have taken plenty of photos of the old fortress where I have participated in many strange ceremonies that I have never seen . . . At last I am in the R+C, thank God—but the oaths and vows are severe. How many in America will I find to keep them with me?*

A few days later, on August 26, when he was about to return to Paris, Lewis received a letter from Clovis Lassalle. On the following Monday, Aaron Lewis and his son traveled by train to Paris. After a stop in London, where they visited the British Museum, they boarded the *White Star*, of the MS Adriatic Line, on Wednesday, September 1, and sailed for New York. For Harvey Spencer Lewis, it was the beginning of a great adventure.



Letter written by Harvey Spencer Lewis to his wife on August 13, 1909, the day after his initiation.

## The Secret of the Origins

As you have probably noticed, the initiation received by Lewis comprised two aspects: a meeting with Rosicrucians belonging to a lodge whose last activities dated back to the 1850s, and some mystical experiences lived inwardly. A mystery surrounds the personality of his initiator. It is probable that Lewis used the name Raynaud E. de Bellcastle-Ligne to disguise the man's true identity.

This narration may also be considered as being symbolic to a great extent. The history of esotericism is replete with texts combining real facts and some mystical experiences lived in such a way as to constitute an edifying mythical account. In fact, it involves a characteristic that is often encountered when studying the history of the founders of great spiritual movements. During a conference on initiatic epics, Antoine Faivre underscored the importance of myth in the foundation of esoteric movements. For him, the presence of a founding legend constitutes in some ways one of the criteria of authenticity of traditional orders. The founding narrative of Rosicrucianism—that of Christian Rosenkreuz's travels in the East—as well as the narrative concerning the discovery of the tomb of Hermes Trismegistus belong to this category, and it could be the same with the story of Lewis's initiation. Furthermore, Roland Edighoffer has proposed this interesting interpretation:

*In this description, we encounter many traditional themes of initiation, of which certain ones appear in the Chymical Wedding of J.V. Andreae: the symbol of the tower, the spiraling staircase which underscores the axial development of a gnosis, the square upper room that evokes the divine Tetragrammaton, the letter that he must be given at the entrance to the castle,*

*the cave that is like the womb of a new birth. The two mystagogues, man and woman, recall the archetype of the “old sage,” whose ambivalence has been emphasized by Jung (Gesammelte Werke, Olten, 1976, 9/1, p. 231). The role of sleep is significant in the analysis of this text.*

H. Spencer Lewis's experience involves a genuine encounter with adepts belonging to a Rosicrucian circle. And although this circle was only partly active, its fires glowed strongly deep within the embers. What is fundamental to this experience is its spiritual aspect. In Christian Rebisse's book, *Rosicrucian History and Mysteries*, in a chapter entitled “The Emerald Land,” Henry Corbin stresses the importance of initiatic filiations resting upon spiritual experience. For Corbin, this is a fundamental requirement of their validity. As he emphasizes, this experience is not necessarily within the category of facts verifiable by historians, since it pertains to hierohistory. Nevertheless, such facts cannot be ignored, because a study that only takes objective and chronological facts into account in judging the sources of an initiatic movement will lead to historicism—in other words, to a perception that is essentially positivist and reductionist, and thus incompatible with the very nature of this type of movement. Thus, the main point may be missed, since the experience's connection with the dimension of the sacred, the intemporal, will be overlooked.

It may be asked why the Rosicrucians of Toulouse conferred on an American the task of restoring Rosicrucianism. For the record, they had already charged Stanislas de Guaita and Joséphin Péladan with this mission, but the Order had gone inactive despite their efforts. Thus, it seemed impossible to reestablish it on a lasting basis in the Old World, a notion that had already been expressed in 1875 by Franz Hartmann. Moreover, we may surmise that the Rosicrucians, who have often been credited with a certain ability to foresee important events, had a presentiment of a major conflict in the heart of Europe and feared the resulting destruction. By entrusting their heritage to an American and by giving him the mission of establishing the Order in the United States, they probably felt assured that it would endure and perpetuate the Rosicrucian tradition.

### The Renewal of Rosicrucianism

For several years, H. Spencer Lewis prepared for the resurgence of the Rosicrucian Order in America. During this period his professional activities evolved, and beginning in 1912, he was the head of publicity for the American Voltite Company. He also wrote some articles, such as “The Modern School of Science,” that appeared in the October 1912 issue of the *American Philomathic Journal*, which described Lewis as the former president of the New York Institute for Psychical Research, “Lecturer, Columbia Scientific Academy, Metropolitan Institute of Sciences, and Vice-President Psycho-Legal Society.”

In May 1913, he had the misfortune of losing his wife, who died as a result of appendicitis. He was profoundly affected by her passing, which shattered his family life. In the same year, following circumstances that remain little known, H. Spencer Lewis began corresponding with Eugène Dupré, the secretary of the Essenian Temple, a Martinist lodge in Egypt. Before moving to Cairo, this Parisian Martinist had attended groups directed by Papus. In a letter dated July 23, 1913, Eugène Dupré sent to H. Spencer Lewis the rituals and initiation certificates necessary for the creation of a Martinist lodge in America. It seems that the onset of the war of 1914-1918 put an end to this project.

In December 1913, Lewis confided to members of the New York Institute for Psychical Research his intention of establishing the Rosicrucian Order in America and he invited them to a meeting. However, more time was needed to see this project come to fruition. After a difficult period, Lewis began to see the hints of a new day. In the middle of 1914, he married Martha Morfier, a young woman whom he had met a few months previously. This understanding spouse accompanied him unobtrusively in his great project of restoring Rosicrucianism. Indeed, a few months later, events began to unfold, and a meeting held on Thursday, April 1, 1915, culminated in the official founding of the Ancient and Mystical Order Rosae Crucis (A.M.O.R.C.) in America. H. Spencer Lewis was elected to head this order, which, under his direction, would experience a rapid development. In the following months other Lodges were established in Philadelphia, Boston, Wilmerding (Pennsylvania), Altoona, Rochester, Harlan (Iowa), and Detroit.

In January 1916, H. Spencer Lewis launched the *American Rosae Crucis*, a monthly magazine for Rosicrucians that was dedicated to science, philosophy, and religion. Until his death in 1939, he regularly wrote articles on Rosicrucian philosophy and mysticism for this magazine, which changed its name several times until it became the *Rosicrucian Digest* in 1929. Apart from the articles that he wrote on subjects concerning spirituality, Lewis sometimes expressed his opinion concerning different leaders in the world of esotericism. That is where he severely criticized Aleister Crowley, whom he described as a black magician who had nothing to do with Rosicrucianism (*American Rosae Crucis*, October 1916, pp. 22-23).

### **An Alchemical Demonstration**

As a report published in the July 1916 issue of the *American Rosae Crucis* states, H. Spencer Lewis brought together members of the Order's Fourth Degree, as well as officers of the Supreme Grand Lodge, for a special convocation in the New York City Lodge on June 22, 1916. He wanted them to participate in a special mystical ceremony, at which time he carried out an alchemical transmutation experiment. A representative of the editorial board of the *New York World*, Charles Welton, was also invited to witness the event. The experiment was carried out starting with a piece of zinc. After a few procedures that allowed him to authenticate the metal as being zinc, Lewis placed the metal in a small china dish, dropped in various powders, and placed it all into a furnace. At the end of this operation, the assembly noted that the zinc had changed in appearance, and an analysis revealed that it had been transformed into gold.

Had the Imperator truly carried out a transmutation by projection of an alchemical powder? The scientific procedure used allows us to neither confirm nor deny it. In any case, Lewis stated that he had been authorized only that one time to conduct this experiment. This alchemical transmutation made a big splash in the American press. The *New York World* reported this strange demonstration in two articles published on June 28 and July 2, 1916. Marie Russak's review, *The Channel—An International Quarterly of Occultism, Spiritual Philosophy of Life, and Science of Superphysical Facts*, also mentioned the alchemical transmutation in its October-November 1916 issue. Franz Wittemans later reported this transmutation in his *Rosicrucian History*, published in Adyar, India, in 1925.

### **H. Spencer Lewis, Freemason**

AMORC brought together men and women from all walks of life, and thus members belonging to the Theosophical Society and various Masonic obediences were also found here. In 1917, Lewis received the

initiations in the Apprentice and Companion degrees at the Normal Lodge No. 523 of New York. However, his Masonic affiliation would be of short duration, and he turned away from it permanently after a few months. It was quite natural that he would make this decision because the Rosicrucian Order was expanding rapidly. The pace was such that by the end of 1916, Lewis realized that he could no longer continue his professional activities. He then decided to dedicate himself exclusively to the Rose-Croix. The Order became increasingly organized, and to facilitate the Rosicrucian work, Lewis wrote numerous texts that were designed to instruct the members.

### **International Alliances**

At this time Europe was in the midst of World War I, and H. Spencer Lewis was aware that Rosicrucian activities had been reduced to nothing. Once peace returned, he attempted on several occasions to contact the survivors of this conflict for the purpose of reconstructing the worldwide unity of the Rose-Croix. In June 1921 he contacted Theodor Reuss, who was then living in Munich. The latter, the successor of John Yarker for the Memphis Mizraim Rite and the Ordo Templi Orientis (O.T.O.), was pursuing the same project. Theodor Reuss presented the O.T.O. as an order descending from the German Rosicrucians of the seventeenth century. H. Spencer Lewis, who was unaware of the O.T.O.'s exact nature, seemed to believe him. How could he doubt the sincerity of the person who claimed to be both the successor of John Yarker and the perpetuator of Papus?

A project of collaboration took shape, and Theodor Reuss presented AMORC's leader with a charter that conferred on him the 33°, 90°, and 95° of the Memphis Mizraim Rite, and the VII° of the O.T.O. As this document indicates, he made the Imperator "an honorary member of our Sovereign Sanctuary for Switzerland, Germany, Austria and to represent our Sov. Sanctuary as Gage of Amity near the Supreme Council of the A.M.O.R.C. at San Francisco (California)." This was in fact a completely honorific charter, making Lewis O.T.O.'s ambassador to AMORC in California, where the headquarters of the Rosicrucian Order was located from 1919. (A few years later, in 1925, the headquarters was moved to Tampa, Florida.) It should be noted that Lewis had neither been initiated into the Memphis-Mizraim Rite nor the O.T.O., and he never took part in the ritualistic activities of the orders directed by Theodor Reuss. The relationship between the directors of AMORC and the O.T.O. only lasted a few months. In September 1921, realizing that the ideals and projects of Theodor Reuss were incompatible with those of Rosicrucianism, Lewis broke off all relationships with his correspondent and his group.

### **A Reception at the Grand Orient in Paris**

In 1925, H. Spencer Lewis got in contact with a number of individuals who were part of the world of European esotericism. First he corresponded with François Jollivet-Castelot, former companion of Papus and president of the Alchemical Society of France. Since 1920 this eminent esotericist had published a periodical devoted to alchemy entitled *La Rose-Croix*. Before long Jollivet-Castelot became an honorary member of AMORC. Through his friendship with Maurice Jacquet (1886-1954), a French musician living in the United States, H. Spencer Lewis was also able to contact the highest authorities of French Freemasonry. He established particularly amicable relations with Camille Savoie (1869-1951), Grand Commander of the Grand College of Rites of the Great Orient. In the following year, when the Imperator of AMORC traveled to France so as to

meet Rosicrucians who, under his direction, were to lay the foundations for the renewal of Rosicrucianism in that country, he was received warmly by the Masonic authorities in Paris.

Camille Savoire invited Lewis to participate in a special meeting on September 20, 1926, that brought together the titular Freemasons of the 18th Degree, that of the Rose-Croix. As the *Bulletin du Grand Orient* stated, during this meeting, "the Very Illustrious Brother Spencer Lewis, 33°, Imperator of the R.C. of the United States, in Tampa (Florida), was brought into the grand chapter with the honors due his rank. Received solemnly by the Grand Commander who, in lofty words, welcomed him, thanked him for his visit, and invited him to take his place in the East, where, by his presence, he would honor this important lodge meeting, bringing together all the representatives of the chapters of the Federation." Let us note that it was probably this honorary title that qualified Lewis for the 33°, because he did not possess this Masonic degree.

### **Technology Serving the Ideal**

After his return to the United States, H. Spencer Lewis, whose mind was endlessly bubbling over with ideas, began to engage in new activities. One of his projects was to set up a radio station that would broadcast special programming. He did not want this to be a source of propaganda for AMORC, but rather a tool dedicated to the arts, culture, and spirituality in general. In 1903, he had constructed a radio apparatus, and in November 1913 he had obtained an operating license. He was thus in possession of all the elements allowing this experiment to be placed in service of his ideal. The radio station was soon in operation, and in April 1927, *The Mystic Triangle*, AMORC's magazine, made reference to the Order's broadcasting activities. Once again, H. Spencer Lewis gave proof of his creativity by introducing a new trend—in this instance by engaging the listeners by means of the telephone—and he would follow this with other innovations that would soon be copied by numerous radio stations.

### **Nicholas Roerich**

In November 1927, AMORC left Tampa, Florida, and reestablished its headquarters in San Jose, California. This was the beginning of activities at Rosicrucian Park, whose architecture was inspired by ancient Egypt. Soon afterwards, in 1930, an Egyptian Museum was opened. Recognized by the International Council of Museums (ICOM) and by the Egyptian National Museum of Cairo, it has welcomed millions of guests over the years and remains the largest Egyptian museum in Western North America.

At the beginning of the 1930s AMORC's development was such that H. Spencer Lewis had become the leader of a worldwide organization. He felt that it had become necessary to create an International Supreme Council, the *World Council*, composed of those individuals who directed the Order in the different parts of the world—France, Denmark, the Netherlands, Canada, Puerto Rico, Bolivia, Australia, Sweden, England, China, and Poland. Among these members, we may note the presence of the Russian painter Nicholas Roerich (1874-1947), who had apparently become a member of the Order in 1929, the period in which he was proposed as a candidate for the Nobel Peace Prize. H. Spencer Lewis related that he met Nicholas Roerich at the inauguration of the Roerich Museum in New York, in October 1929. The two men were on such

friendly terms that Nicholas Roerich was named AMORC's legate and was charged with carrying out certain missions for the Order. In 1934, during an expedition across China and Mongolia to find plants capable of combating the desertification of the American prairies, Roerich stopped at Harbin in order to meet his Rosicrucian compatriots. The local press related the Rosicrucian activities that he participated in during his stay in China.

### **Writer, Lecturer, and Artist**

In 1929 H. Spencer Lewis published several books, including *Rosicrucian Questions and Answers*, which presented the Order through a series of questions and answers, as well as its history; then *The Mystical Life of Jesus*, an essay on the mystical life of Christ, a subject he would return to in a later publication. Always preoccupied with adapting the traditional teachings to modern life, he also wrote *Self Mastery and Fate with the Cycles of Life*, an original work that proposed a method for understanding all matters, allowing people to regulate their lives by using the planetary and biological cycles that mark their existence.

Although endowed with a penetrating, ever-restless mind, Lewis did not lack a sense of humor, and during conversations he loved to slip in humorous maxims that set off volleys of laughter. This big-hearted man knew how to maintain an exemplary simplicity despite his important responsibilities. A musician from an early age, he skillfully played the cello and piano. He was also an excellent painter who created works whose themes were intimately associated with his centers of interest. Thus, one of the oldest pieces that has come down to us, *Arabian Nights* (1917), evokes the Orient. Egypt was for him an inexhaustible source of inspiration, and many of his pictures were dedicated to this land, such as *Nefertiti in the Sculptor's Workshop*, or the inspiring *Entrance to Karnak Temple, Luxor*, which he painted on the spot during a trip in 1929. Esotericism was never absent from his canvases, as can be seen in *The Alchemist*, completed a few months before his death.

### **Humanism and Fraternity**

H. Spencer Lewis accorded special importance to the matter of fraternity and had a keen awareness of the equality of men and women, whatever their backgrounds may be. On numerous occasions he expressed himself on this point in his writings. In 1929, in *The Mastery of Life*, a booklet providing information concerning AMORC, he emphasized that racial superiority did not exist. In his book *Mansions of the Soul*, published in 1930, dealing with the origins of and the nature of the soul, he stated: "... it may be mentioned that this ancient understanding of the association of all egos with each other, and the uniting of all souls into one soul, was the foundation for the belief in the universal brotherhood of man through the universal fatherhood of all beings, and establishes the fact that all human beings are brothers and sisters under one creator and of the same essence, same vitality, and same consciousness, regardless of race, creed, color, or other distinctive elements of the ego." In the *Rosicrucian Forum*, a publication reserved for members of the Order, he noted: "My sympathies, personally, extend to the so-called negro race because of the things they have had to suffer, just as the Jews in the early days after the Christian period had to suffer the loss of their land, their country and estates and their high standing because of prejudice, intolerance, and misunderstanding." (*Rosicrucian Forum*, "The Race Question," June 1931, p. 187)

## An International Federation

In 1930, H. Spencer Lewis published *Mansions of the Soul*, a book dealing with the human soul, its relationship with the Universal Soul, and its evolution through successive incarnations. Although busy directing the activities of AMORC, he continued to maintain relations with other individuals in the world of esotericism. In September 1930 H. Spencer Lewis came into contact with Cesare Accomani (alias Zam Bhotiva), the director of the Polaires. This strange order claimed to be guided by the “Rosicrucian initiatic center of mysterious Asia.” It had as its mission the reconstruction of the “polar fraternity” with the aim of preparing for the coming of the Spirit under the sign of the Rose and Cross. Between the two world wars, the Polaires brought together a number of French occultists, such as René Guénon, Maurice Magre, Jean Chaboseau, Fernand Divoire, and the alchemist Eugène Canseliet. This order was to become one of the major groups of the Federatio Universalis Dirigens Ordines Societatesque Initiationis—the Universal Federation of Initiatic Orders and Societies, commonly abbreviated as FUDOSI.

In the years preceding World War II great confusion reigned in the realm of esoteric organizations. Certain people were worried, particularly those who were part of the Rosicrucian movements created in Belgium by Émile Dantinne: the Order of the Rose-Croix Universitaire founded in 1923, and the Ordre Hérmetiste Tétramégiste et Mystique (O.H.T.M.) instituted in 1927. Following the advice of Franz Wittemans, Jean Mallinger (1904-1982), a close associate of Émile Dantinne, wrote the following to H. Spencer Lewis on January 11, 1933: “We will be very honored to affiliate ourselves with the eminent Rosicrucian Order, of which you are the Chief and Guide . . . we will be very happy to be able to collaborate in AMORC’s activities . . .” H. Spencer Lewis welcomed the petition of the European Rosicrucians favorably. In August 1934 he traveled to Brussels so as to participate in the creation of the FUDOSI, a federation meant to bring together authentic initiatic orders. He became one of the three directors of this worldwide organization. He also used this occasion to renew ties with the Martinist Tradition. During this first congress of the FUDOSI, Victor Blanchard, director of the Ordre Martiniste et Synarchique, conferred on him the initiations and authority necessary for the establishment of Martinism in the United States.

During his travels to Europe, H. Spencer Lewis had the opportunity to visit the planetarium at the Deutsches Museum in Munich. On his return to San Jose, he devoted all his energy to drawing up plans and creating the first planetarium projector put together by an American. In July 1936, the Moorish-style building constructed for housing this projector was inaugurated. This audacious creation was a testimony to the genius of the first Imperator of AMORC.

H. Spencer Lewis was a humanist and was a member of numerous philanthropic societies and associations. Despite his constant activities and numerous travels that he carried out in serving AMORC, he still found the time to devote himself to writing. In 1936, he published *The Symbolic Prophecy of the Great Pyramid*, a book that brought forth the mysterious knowledge of the Egyptians. In the following year, he published two more books. In the first, *The Secret Doctrines of Jesus* (1937), he returned to ideas that he had discussed in a previous work. In the second, *Mental Poisoning*, he denounced the detrimental effects of negative suggestions and superstitious beliefs. He showed how the laws associated with the activities of the subconscious condition

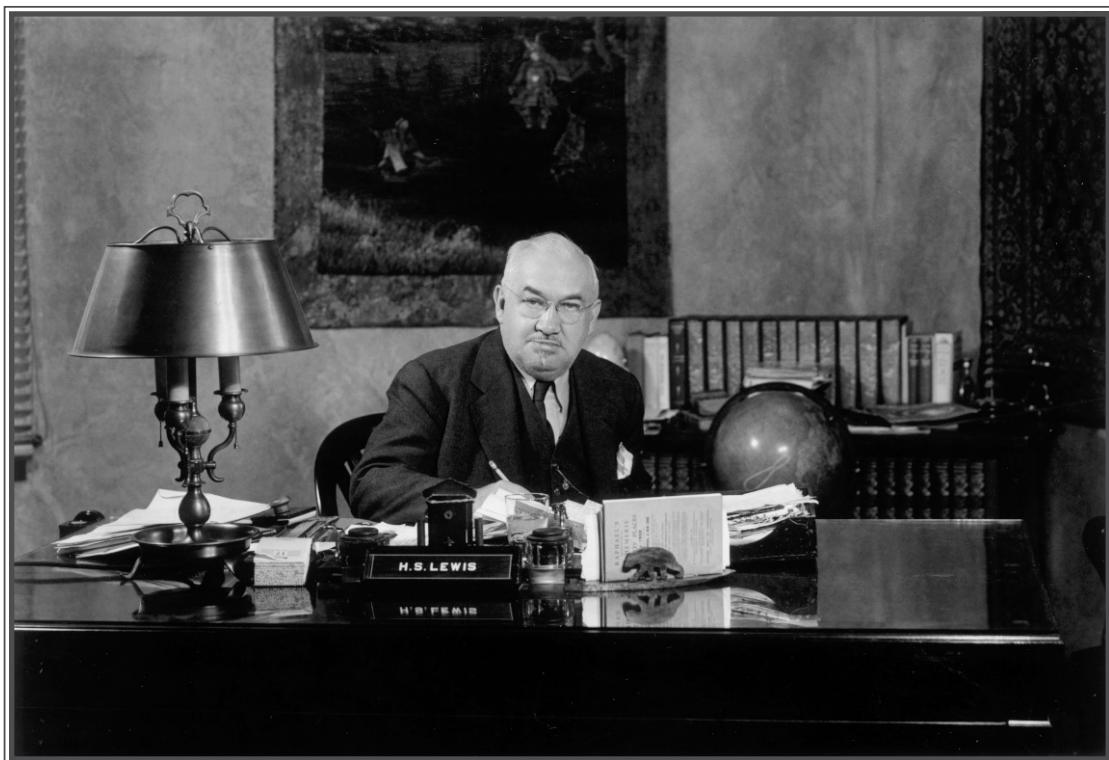
## MASTER OF THE ROSE CROSS

our life, and he proposed keys allowing us to not only liberate ourselves from all forms of mental poisoning, but also to use suggestion in a constructive way.

### The Departure toward the Light

Shortly after his return from his European travels, where he had participated in the FUDOSI congress that brought together Rosicrucian leaders from all around the world, H. Spencer Lewis's health went into a decline. Perhaps he had overtaxed himself while serving others for too many years and thus began to pay the price. As is true of all extraordinary individuals, he was naturally criticized and slandered, but he always worked with ardor and conviction in serving his ideal. He passed through transition on August 2, 1939, being only fifty-six years old. Thus disappeared the individual who, following a long quest, had attempted to give a fresh momentum to Rosicrucianism by way of the Ancient and Mystical Order Rosae Crucis. That is why, without falling into the cult of personality, which is contrary to Rosicrucian ethics, the members and present leaders of AMORC recognize him for the work he accomplished.

Although Harvey Spencer Lewis gave AMORC a special touch, it must be emphasized nonetheless that the Order has evolved considerably since that time. In fact, this worldwide initiatic and philosophical movement has never ceased to perfect itself due to the research and work of its directors and members. In keeping with the wishes of its restorer, the teachings themselves have been constantly enriched and updated so as to be always adapted to the evolution of consciousness, knowledge, and society. Nearly a century after its resurgence, the Rosicrucian Order remains faithful to the spirit of Harvey Spencer Lewis by bringing together men and women without regard to race, social class, or religion, in a spirit of humanism, fraternity, and spirituality. It thus constitutes in our era one of the most dynamic and most innovative esoteric movements.





Harvey Spencer Lewis Memorial in Amenhotep Shrine, Rosicrucian Park, San Jose, California.



Floral arrangements at funeral, Francis Bacon Auditorium, August 5, 1939.

# Testimony

by Ralph M. Lewis, F.R.C.  
Imperator of AMORC, 1939 – 1987

Excerpted from original article published in the  
*Rosicrucian Digest*, September 1939 edition

HARVEY SPENCER LEWIS was raised in Higher Initiation at 3:15 p.m., Wednesday, August 2, 1939. Funeral services for the Imperator were conducted in the Francis Bacon Auditorium at 2:00 p.m., Saturday, August 5, 1939, as he desired. It was the largest funeral ever witnessed in San Jose. The large auditorium stage was banked row after row with magnificent floral pieces, wreaths and sprays, dozens having been telegraphed not only from various sections of the United States but cabled and radioed from foreign lands. The auditorium was crammed with hundreds of loving mourners, both members and friends. Hundreds of cables, radiograms, and telegrams from cities of this continent and from every continent on the globe poured in as soon as the tragic news was known. These wires of condolence and sympathy were not alone from members of AMORC but from government officials, men and women high in the walks of life, representing every profession and every occupation, who knew him as a friend and admired his accomplishments.

The Imperator lay as though sleeping and enjoying the rest he so needed after his long and arduous labors. The simple and impressive mystical Rosicrucian funeral ceremony added to the beauty of the Great Initiation, for so it was, and this thought somewhat lessened the tremendous grief with which his wife and family labored. We know he shall return. We grieve not for his body nor for his soul, but for that physical and intellectual companionship which since transition we must adjust ourselves to receiving and enjoying in a more intimate manner which we as Rosicrucians understand. So Mote It Be!



Ralph M. Lewis and H. Spencer Lewis

## An Open Letter to All Rosicrucians

*From Mrs. H. Spencer Lewis, S.R.C.*

FROM the depths of a heart torn with the pain of bereavement, I desire to thank all the Sorores and Fratres for their loving and ever-constant prayers for the continuance of their beloved Imperator's life—a life precious to his devoted followers, and doubly so to his family.

As we all have learned, the plans of the Cosmic are often very different from ours, and while H. Spencer Lewis has been removed from our objective sight and we will sorely miss his voice, his wonderful personality, his dear presence, we know that he has simply "graduated" ahead of us because he was more ready for the work of the "higher grades."

His love and service to humanity have created a bond among all sisters and brothers of the Order that can never be broken. The sincerity of his purpose, his benevolence and benediction pervade every inch of the Rosicrucian Headquarters, and I know when you come to visit you will feel his benign presence even more closely—just as we do in the home.

Your devoted and loyal affection for H. Spencer Lewis is a blessed staff upon which I may lean in my hours of adjustment, and you all know how each and every one of you had his or her own place in his loving, generous heart. To have been his partner and his close companion for twenty-five years was a God-given privilege and will remain always as a sacred memory.

To you—his devoted followers—I send my love, and I know that as long as life shall last you will cherish in your hearts loving, tender memories of your brother and friend, H. Spencer Lewis.



Martha Lewis

## H. Spencer Lewis

by Peter Falcone, F.R.C.

*As part of our celebration of the 100th Anniversary of H. Spencer Lewis's Initiation into the Rosicrucian Tradition, we are pleased to present this archival speech entitled "H. Spencer Lewis." This lecture was presented in 1954 at a Rosicrucian rally in London, England. The speaker was Frater Peter Falcone, a long-time Rosicrucian and personal friend of H. Spencer Lewis.*

**T**HIS morning I would like to relate a few incidents in the life of H. Spencer Lewis, our late beloved Imperator. Through these stories I hope to paint for you a picture of Frater Lewis.

These things I will tell you come from direct contact with him. These are not stories told me by someone else, but I was actually with Frater Lewis in these events. All of you know how truly great Frater Lewis was, but only a few of us had the rare privilege of knowing him intimately. I consider myself most fortunate in having had a very close association with our late Imperator. For several years, I worked with him in my spare time, in the evenings, after the business day. This was a long time before I became a member of the staff at AMORC. Our friendship grew with time and his transition left a great vacancy in my heart. So you see why it thrills me to talk about Frater Lewis.

Now his working day started early in the morning, and as he went to his office he never missed noticing even the most humble of employees. He always had a cheery "good morning" for all. When he started working at the many articles, monographs, and correspondence that confronted him first thing in the morning, rest assured that his secretaries were a very busy lot.

Probably, few individuals in our times could have done so much in so short a lifespan. Yet all of those who worked with him seemed to have been fired with the same zest. Even though tired, they never complained. His way of making everyone feel important, and a feeling that they were all his friends and part of the team and that he was not just a boss, made everyone happy in their work. After working all day and dinner over, he would return to Rosicrucian Park.

There, I and others met him and we would start working on one of his projects. For instance, when he built the Planetarium, night after night we met with him and would work with him into the early morning hours. He not only designed, but constructed the first American built planetarium, all out of raw materials and with his own hands. We helped him in the making and assembling of many parts. Although I had worked hard through the day in my own place of business, it would be midnight before I realized what time it was, and yet I never once felt tired. I'll tell you why. He was a dynamo of power and energy and when around him you simply became part of it.

The stories he would tell us kept us always interested. He had a storehouse of knowledge and facts and he was never tired of giving of his knowledge. When he decided that we had worked long enough for one evening, he would usually treat us to a cup of coffee in some nearby snack counter. Then he would ask me,

"Take me home by the way of Alviso." Now his home was only across the street from Rosicrucian Park, but Alviso is a little town on the bay about five miles away. What he wanted was to take a long ride and smell the salt water for relaxation.

These night shifts, as he called them, were regularly held three or four times weekly. I consider the time that was spent most educational as well as pleasurable to me. There was never a dull moment. The moment we finished one project he was ready for another, and when it wasn't the planetarium, it was the radio research. We spent many a night in the AMORC radio shack experimenting, building, testing new ideas in the still early days of radio. It might be interesting to know that Frater Lewis developed and installed what was perhaps the first radio transmitter in the U.S. having full musical and live programs.

I mentioned the word we in connection with these night shifts. There were many people involved at different times. Usually it was Frater L. Williams, James Whitcomb and myself, and Louis Babcock of the janitorial staff. Frater Lewis thought a lot about Louis. As I said before, Frater Lewis was exceedingly democratic.

And then there was photography. Many an evening was spent in this science and art. He constantly experimented with new and better methods, never being satisfied, always working towards perfection. Frater Lewis contributed much to photography in his lifetime. He was considered one of the best in the field. He used to tell us how as a young man working for a large New York newspaper, he introduced the first use of photographs in general advertising.

I would like to tell of some of the other facets of Frater Lewis's personality and talents. As you know, he was a splendid artist; if for chance he didn't feel like working in the laboratories of AMORC one night, I could always find him in his study, painting. His fine art work included such things as the covers of the *Rosicrucian Digest*, which you know he used to do exclusively. A few of his many paintings are still to be seen in buildings at Rosicrucian Park, and in his home, and the homes of members and friends.

I must tell you how Frater Lewis formulated the idea about two weeks before a convention that we ought to have an orchestra. I believe it was around 1934. Well, some of us had toyed with music and with various instruments at different times. Most certainly, none of us were musicians in the true sense of the word. But Frater Lewis was an accomplished musician. So he brought four or five of us together. I believe it was Frater L. Williams, Frater Miles, Frater Whitcomb, myself, and one or two others. I don't recall. At any rate, he got the orchestra together for a rehearsal. Well, I had never seen a double bass, except when someone played it in a large orchestra, and never at close range. I knew nothing about a double bass. It was a mystery to me. Nevertheless, Frater Lewis said: "You'll play this at the convention; we're going to entertain the fratres and sorores at the opening night of the convention." So he proceeded to put chalk marks on the double bass and transpose the music into numbers. The fingers in my left hand were numbered from one to four and he put the numbers on the frets. He then said, "Now you push number one with your number one finger, and number two with finger two." Well, eventually something like music came out. Three rehearsals was all the time we had. We were all thinking perhaps this would be one of the most miserable performances that anybody could possibly give. But, surprisingly enough, when we started to play on the night of the convention, music came from those instruments. Frater Lewis played the cello as you know, and

he managed to inspire us and direct us to such an extent that the concert which was limited to three or four numbers, was well acclaimed, and well done, considering that Frater Lewis was the only musician among us!

Now it was things like that, upon the spur of the moment, which made those of us who knew Frater Lewis realize what a great person he really was. As I said before, there was never a time when Frater Lewis lacked for something that he wanted to develop. The moment he finished one project he would start on another, and even before that was finished he had two or more in mind.

Sometime during the early 1930s, there came into existence in America, what was called the Flag Association. It was a patriotic organization and Frater Lewis became interested in it and became one of its principle officers. At one time he asked me if I would accompany him to Los Angeles. It seemed that the Los Angeles branch or chapter of this Flag Association had invited Frater Lewis to speak. We took the night train to Los Angeles, and after meeting with many of the Rosicrucian members there in the Los Angeles area through the day, we finally made our way to the Flag Association auditorium. A large audience consisting of some two or three thousand people was assembled. Unlike Rosicrucian conventions and rallies, where things happen on schedule, this meeting was late in getting started. Then there were the many, many introductions that are usually part of such meetings. Everyone had to be recognized and introduced. Everybody was asked to say a few words, and most ended up with a long dry speech that made no sense at all. The main speaker, Frater Lewis, was sitting, waiting, smiling, and listening to all this. It was nearly 10 p.m. and everyone was restless when they finally introduced Frater Lewis. Normally at this stage of such a session, most people would be well on the way out. However, when Frater Lewis was introduced, believe it or not, you could hear a pin drop. With his great magnetic smile and oratory he won over the audience. And he talked for nearly an hour, yet no one, no soul, left that hall. That, my friends, is exactly the kind of power I was speaking about or had in mind, when I said that he was a dynamo of power. The average person could never hold an audience after it had been bored, as I said, with so many speeches. Frater Lewis was no ordinary person.

This is just but one example of what he could do with an audience. As you may probably know, for years we held Sunday night public meetings in Rosicrucian Park, in the Francis Bacon Auditorium. Frater Lewis spoke every Sunday night, and regardless of the weather, rain or not, hundreds of people would be in line for half an hour before opening. No one left the auditorium at any time during his addresses. The place was always packed with people who eagerly drank of his knowledge.

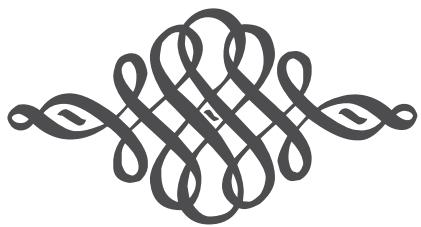
Now I want to tell you a little story that my daughter told me. It had such an effect on her that to this day she talks about it. This happened when she was about twelve or thirteen years old. It seemed that I had bought her a sewing machine for her birthday, and Frater and Soror Lewis were over at our house for dinner. Naturally, she was showing her new machine to Frater Lewis and he apparently became quite interested in her attempt at making a blouse. He asked her many questions about it and he wanted to know why she did this or that to the material and for what reason. After about an hour, Frater Lewis said to my daughter, "Mary, you could do this job a lot better if you would do this or that." And he proceeded to show her a complete process for making a blouse so that when she was finished it was a good job. Almost professional, believe me! And it was her very first attempt at sewing with her new machine. You see, Frater Lewis's interests covered all fields of

MASTER OF THE ROSE CROSS

endeavor; nothing was too great or too small, but what he could be aroused to improve and perfect a method. And as I mentioned before, she talks about it to this day.

Well, Fratres and Sorores, I could go on for hours talking about this great individual, however, his life and works talk for themselves, so I want only to thank you for the opportunity of bringing Frater H. Spencer Lewis a little closer to you.

Thank you,  
*Peter Falcone, F.R.C.*



## My Youth

*Dictated for the Rosicrucian Forum  
magazine by H. Spencer Lewis in 1937*

OUR SESSION with the *Rosicrucian Forum* this afternoon will be a little different than usual, because in recent months I have received a number of requests from members asking me if I would not comment upon some of the incidents of my childhood and especially speak of those experiences that led up to my contact with the Rosicrucian Order and those things which led me into the field of study of mysticism.

So I trust that I will be excused for my personal reminiscences this afternoon. It may be that in some of my experiences there will be encouragement or hope or inspiration for some of our members, and that is the only excuse I can offer myself for indulging in these personal remarks. Although I have been chief officer of the present cycle of AMORC for a great many years, I have not permitted any long biographical sketch of myself to be published, and I have not tried to force upon our members any personal history or account that would seem to aggrandize myself in any sense. If such a complete biography is needed or found necessary at any future time, no doubt it will be forthcoming in the proper spirit and proper way.

But as I look back over my childhood I can see now from the greater distance, and with proper perspective, the many strange things that occurred which undoubtedly were steps leading to the path which I have trod for the past twenty-five years.

The background of my home life was undoubtedly one of great importance in connection with my interest in these subjects and my devotion to them. Both of my parents from the earliest days I can remember, were very poor, although engaged to a large extent in educational work. My father had always been deeply interested in the art of penmanship both in writing and in illustrating and, although raised on a farm in a district where there was no possibility of any education in this direction, he did succeed in getting samples of pen work from leading institutions by mail and practicing diligently at these for long hours in the night after doing a real day's work on the farm. He finally became so proficient in the handling of pen and ink that he was engaged as a professor in a college in or near eastern Pennsylvania to teach the use of the pen. Remember that this was in the days when there were no typewriters, when all correspondence had to be done by hand, and when the proficient writer was rated as important in business as the highest speed stenographer of today, and when illustrations and decorative designs of all kinds also had to be made with pen and ink, and not through painting or photography.

My mother, on the other hand, was a teacher in what would now be called the high schools of the time, and together my parents devoted much of their time to educational work. But their joint incomes were very meager and my father spent much money in experimentation and research work related to his art and profession. It soon placed him in touch with several other eminent authorities including a close relative, Harvey Spencer, one of the two Spencerian brothers who founded the Spencerian system of penmanship used in the public schools for many years, and inventors of the Spencerian pens and other devices for writing and

drawing. This association, and the companionship of the famous chemist and scientist of inks and writing, Mr. Daniel T. Ames, enabled these men to create and establish a new art or a new profession, namely, that of the examination of questioned or forged documents for the determination of whether forgeries had been committed, and whether the writing, ink, and paper were genuine, or of the nature that was claimed for them.

My father eventually became dean of this new profession and for the last thirty years has been its leading scientist and authority. He is still actively engaged in the profession in New York City, although he is considerably over eighty years of age.

Therefore, the earliest recollections of my childhood were of a home in which my father spent many hours of the evening and spare time in research and study while my mother finally gave up her work in the schools and diligently worked with my two brothers and myself in our home studies assigned to us by our teachers at school. But more impressive than this educational nature in our home environment was the religious one. My father always has been a devout Christian and a very pious man. We were never allowed to read the Sunday newspapers or to do otherwise than take a walk with our parents on Sunday afternoons in addition to going to church and Sunday school. A certain part of each Sunday was devoted to Bible reading and Bible discussion.

### **Early Spiritual Education**

It was for this reason that in my tenth or eleventh year my youngest brother and I were taken to a revival meeting in New York City where plans were being made to establish a new Methodist Church. We were the first members of the proposed Sunday school class, and gradually we brought a few other boys and girls into our group, and we stood on Sunday mornings around the small reed organ while a Miss King played and directed our singing and then read a Bible lesson to us. We learned to love this woman for her magnificent character and her sincere devotion to religious principles, and we were grieved a year or two later to lose her through her journeying to China to take up missionary work at her own expense, and she never returned from that country.

In the meantime, the Sunday school class grew to a large number and when the organization was finally located in a church that stood on the north side of Fourteenth Street—just a few doors east of Sixth Avenue, directly opposite the old building occupied by R. H. Macy and Company—Reverend Dr. S. Parkes Cadman was brought down from northern New York to become the pastor of the new church. With his wonderful spirit and modern ideas, catering to the things that would attract young people to the church, and establishing what he called “the church of the open door,” the church membership and the Sunday school membership grew rapidly, until finally the entire institution was moved over to a church that had been remodeled and enlarged on Seventh Avenue between Thirteenth and Fourteenth Streets. It became famous as the “Metropolitan Temple.” Here a choir was organized and eventually had one hundred and fifty to two hundred people in it under the direction of a Mr. Evans and his good wife. Dr. Cadman attracted young people to the church and to all of the fifteen or more meetings that were held weekly in that church, including a kindergarten for the young people of the neighborhood, stenographic classes, and a military organization, clubs of various kinds, and meetings in the auditorium of the church every night of the week. It became a center for young people from every part of the city, and finally had the largest Methodist robed choir in New York.

I was a member of this church and of this choir and Sunday school until my sixteenth year, and during those years I learned to love and appreciate religious music and anthems and oratorios and even instrumental music and, after having taken piano lessons from a teacher for a number of years, my parents were able to secure the services of a famous Russian pianist who taught me the difficult technique of European music.

### **Developing Interest in Mysticism**

But as I sat in the choir Sunday after Sunday and listened to Dr. Cadman's exposition of Bible themes and of religious doctrines I became strangely affected by the mystical points upon which he would dwell occasionally. Something within me seemed to respond to certain ideas that he would express. There was never any question in my mind about his deep sincerity and especially his profound reverence for the spirit, the mystical spirit, of certain Christian doctrines and especially of certain mystical statements made by Jesus the Christ or by His disciples, and especially by Saint John.

While the church was open all day long for many forms of social activities and amusements, and the building adjoining the church and the basement in the church, and while hundreds of school boys and girls spent their afternoons in and around the church instead of playing on the streets, I found myself tempted from time to time to go into the body of the church and sit in the silent pews and look toward the altar platform and dream and speculate. I would often lose myself for an hour at a time in visualizing Dr. Cadman preaching and emphasizing some mystical principle. And gradually I would visualize one of the disciples standing in Dr. Cadman's place and expostulating upon the principles in the manner in which it seems these disciples must have explained these things in their time.

Often I would see, in my mental or visionary eye, the Christ Himself, in His beautiful white robes and scintillating aura, standing on that platform amidst the reflection of colored lights from stained glass windows, talking to me and me alone. I felt at those times that the Christ Spirit was trying to impress upon me the significance of some of the mystical doctrines and mystical principles as though I were to adopt them and accept them in more than the manner in which Christians accept them for personal salvation. I used to feel in my childish way that Jesus was making me one of His disciples and that He was instructing me personally for the purpose of preparing me not only to remember these principles but to use them or apply them, or perhaps go out and teach them.

I never discussed these things with any other person than Dr. Cadman himself. When I could secure his attention and interest on occasions when I would meet him in one of the choir rooms or the library of the church, I would tell him of my mystical experiences in the church on afternoons. I do not recall that he ever encouraged me in my visualizing of the disciples, or of Jesus, or that he ever made any comment which would indicate that what I was doing was natural or unnatural, common or extraordinary. But he always did encourage me to continue my analysis of the doctrines. When I would tell him what I thought of some of these principles, what I had sensed from his interpretation, and what I seemed to gather from a sort of inaudible and intangible impression that would come to me during my hours of meditation while sitting in the pews, he would tell me to go on with that sort of analytical reasoning and to hold steadfast to the conclusions which I had reached. I remember that I was often impressed with the fact that he plainly intimated that even though some of my conclusions appeared to be different from his, or different from those commonly accepted by

Christians, I should not abandon my conclusions or my opinions or my convictions in favor of those accepted by others. He impressed upon me in many ways the fact that the understanding of these mystical principles was a personal thing and that no two individuals could possibly comprehend them in the same manner, any more than two persons could understand or visualize or comprehend God in identically the same manner and same nature.

It was on one of these occasions of meditation that I suddenly became aware of the impression that the figure I saw on the pulpit platform and which I thought was a figment of my own mental visualization was something more than that. It dawned upon me on one memorable occasion that the figure I saw was more or less tangible and composed of light or of some etheric and almost transparent substance, and that it moved and seemed to be animated with some form of vitality or life. I was so deeply affected, and held so spellbound for five or ten minutes, that I was not conscious of whether the figure before me was speaking to me or even speaking at all. But gradually becoming convinced that my vision was more than a mental phenomenon, I hurriedly left the church, partially frightened and partially overcome with religious or spiritual reverence.

And I remember that that night, in my little bedroom, I pondered over this matter and wondered where I could get some information, to whom I could go and ask some questions and find some guidance or understanding. I had no knowledge of the doctrines of so-called spiritualism in those days, and I had little or no knowledge of the principles of psychology, and certainly none of the principles we now call mystical. I was not a hyper- or supersensitive youngster in any sense, although my pastimes and hobbies were quite different from those of many other boys. I was not interested in football, baseball, or the games on the street as were my brothers and my companions in the neighborhood and in the school.

### A Wealth of Hobbies

I had become interested in photography, but my parents being too poor to buy any of the very expensive cameras of the day, I had borrowed one, and from the wood of a cigar box and the lens from a small magic lantern, I had made a camera for myself that utilized little photographic plates two and one-half inches square. I mixed my own chemicals, did my own developing, in a rather unique dark room which I had constructed in the cellar of our home. Some of the pictures I made during those early days are still among my interesting souvenirs, and they are of an excellent quality and have remained permanent, although photographic supplies, such as photographic paper were of a very cheap and unprofessional quality in those days.

I had also interested myself in electricity, and somewhat in chemistry, and I remember that the first electric doorbells anywhere in the residential section of New York where we lived were put on our home by me in my spare time, and that the owner of the building became frightened because I had installed wet batteries in the cellar and had electric wires running up through the floor to the front door. The owner feared that these dangerous contrivances might set the house afire. I was a great reader of books of a semi-scientific nature, and I remember that in my class in school the year before my graduation from the grammar department, my notebook containing principles of elementary physics was considered the finest in the school because I had taken pains to illustrate every one of the principles.

Much of my spare time was spent in art, either painting, drawing, or working with cheap little pastels or crayon. I recall that in my sixteenth year I made a series of crayon portraits of some of my relatives, and these were considered so professional that they were admired by a number of photographic institutions in New York, who wanted to hire me to make photographic portraits for their customers, and I have had pleasure in seeing some of these crayon portraits in the homes of some of my relatives in recent years. I seemed to drift naturally into art, music, the sciences, and mysticism. You can well imagine that my parents and their relatives and friends looked upon my combination of interests and hobbies as the strangest of which they had ever heard. But still I loved to walk and to be outdoors at times, and did enjoy the open air, despite the fact that I spent more hours either in my cellar laboratory or in a corner of the living room under an oil lamp at night reading and thinking.

My schooling lasted only through grammar school, and I graduated in June of 1899 from the public school that was on Thirteenth Street just west of Seventh Avenue. For years previously I had attended the public school on Thirteenth Street just east of Sixth Avenue, but in 1898 that school was closed in order to transform it into the first high school, and all of the pupils were scattered among other schools throughout that section of Manhattan. During the weeks preceding my graduation in June of 1899 I organized an orchestra—the second school orchestra in any grammar school in New York—and at the graduating exercises I conducted this orchestra of twenty-three instrumental pieces, and it was considered a very successful feature of the program, considering the youthful age of the performers, since none of them were over sixteen and most of them about fifteen years of age.

After my graduation from school, I found it necessary to try and turn some of my talent and abilities into money in order that I might help support myself. I offered my services to one of the large photographic studios in New York and was immediately accepted, and in a few months my services were solicited by a larger studio, and for two or three years I moved from studio to studio, gradually advancing my income and my experience. In the meantime, however, my father had acquired a small printing plant because of some debt that was owed to him. In this printing plant, on Saturday afternoons or evenings, I learned how to set type and how to print, and all the elements of the printing and publishing business, never feeling or believing that it would ever play any part in my life. But it was another hobby, and my friends were beginning to call me a Jack-of-all-trades.

### **Heightened Intuition**

All the while my mind was trying to analyze the mystical things which were occurring in my life. I found, for instance, that I was developing a strange faculty of prophecy, or perhaps it was intuition. I did not know enough of psychology or metaphysics or mysticism to be able to analyze it. But I noticed that when the strange little electric bell would ring, indicating that someone was at our front door, I had an instant impression of who it was and what it was about.

The first impressive incident of this kind was on one Sunday evening when I was lying down on the couch in the corner of the dining room reading. The electric bell rang, and I instantly said to my mother, "It's a telegram saying that Uncle Clarence has died." My mother and father smiled at me and made some peculiar comment because, in the first place we had not been discussing my Uncle Clarence, a young man of about twenty-eight, who lived in Pennsylvania, and we had not learned of his being ill, nor was there any reason at all

for my making such a statement—especially since we had seldom received telegrams of any kind from anyone. There was no possible way by which I could have seen from the room that it was a telegraph messenger, or that it was otherwise than the ring of a caller. But nevertheless the telegram itself verified precisely the prophecy that I had made.

On many occasions after that I allowed myself to express quickly, instantly, the impression that came to me when there would be a knock on the door or a letter received or when any other thing occurred that might be the first step in some incident. I found that the more readily and unhesitatingly I spoke what came to me, the more correct I was, and that if I stopped to analyze the impression I had and to look upon it as absurd or ridiculous, the reasoning of my mind would soon modify the prophecy and that if I expressed the modified form I was generally wrong.

Then I soon discovered that I had had impressions of things about to occur, as for instance when I announced one evening at the evening supper that during that very evening one of the big theaters on Broadway (which I had never attended) would have a fire and many persons would be hurt. That very night at nine o'clock fire broke out in the theater and a great many were injured in the panic which followed. On another occasion I predicted that one of the boats on the Hudson or East River would have a collision, for I could see the persons fighting in the water to save their lives, and the panic aboard the ship. The next morning—a holiday—that very thing occurred.

I discovered as time passed that I had impressions of things that would occur weeks and months in the future, and I was foolish enough one time to write a letter to the editor of the *New York Evening Herald*—an anonymous letter—making a prophecy regarding something that would occur in New York City. Of course they did not publish the prophecy, which greatly annoyed me, and when the prophecy was fulfilled I wrote again to the editor, calling his attention to the anonymous letter, and this time the editor asked me to call on him. This led to the building up of an acquaintanceship with the editors of the *New York Evening Herald*, which later resulted in my being selected by them to head a special committee of investigators of the fraudulent spiritualistic mediums who were very busily engaged at that time in New York City. Later on this same newspaper assisted me in establishing, with the aid of this committee, the New York Institute for Psychical Research, of which I was president for many years. And when in 1914 and 1915 I was ready to announce the opening activities of the new cycle of the Rosicrucian Order, these same editors gave nationwide publicity of a very serious and dignified nature to my announcement.

### First Interest in the Rosicrucians

Finally I began to search the libraries for books dealing with the subjects of prophecy, intuition, psychology, and so forth, and found some that helped me. But the more I consulted reference books and rare old books on the subject of mysticism and its many divisions of study and research, the more I came upon references to the teachings, the beliefs, and the activities of the Rosicrucians. But nowhere could I find a book that told who and what the Rosicrucians actually were, and this only whetted my appetite and made me more determined than ever that someday, somehow, I would find the Rosicrucians and then find a key to all the mystical problems that had been in my mind for a number of years. It was not until the early part of 1908, however, that I made a discovery of the fact that the ancient Rosicrucians probably still existed and were not a

mythical organization that had long since ceased to exist, even mythically, as many of the reference books and encyclopedias had explained. This, then, was the beginning of my research for some contact with whatever remnant of the Rosicrucian Order still existed in any part of the world.

I am not going to take time now to go into the details of that search and its results. I think this has been published or briefly referred to in the history of the Order. If our Forum members are interested I will be glad at some other time to recount further details of my early investigations and my personal experiences.

But I cannot conclude this little talk without saying that later on, when I actually contacted a place or point of the Rosicrucian Order in Europe, I was surprised to find that the chiefs of the Rosicrucian Order had been aware of my investigations and of my experiences and of even my childhood, mystical visions, and problems, and were as familiar with them as I was. But even this revelation did not astonish me as much as the discoveries I made after I became the chief executive of this organization, for then I found that every one of my childhood hobbies, every one of my childhood interests, everything I had practiced at and worked at, was a course of preparation for the position which I now occupy. My photography and my art led me into the newspaper business, into the photo engraving business, and into the printing business in a wider scale, and all of this experience has been extremely helpful to me in connection with my work for AMORC. I found that my study of physics and chemistry, and the fact that I was forced through economic conditions to manufacture, invent, and devise my own instruments and prepare my own chemicals, was an unusually good preparation for the laboratory experimental work I have had to do in recent years. So, all in all, it seems that my early childhood was an ordained or decreed preparation for the Rosicrucian activities.

### **Introduction to the Publishing World**

After my sixteenth birthday I had the choice of either continuing in some school higher than the one from which I had graduated, or going into the business world. To me the business world had little appeal, except those branches of it that dealt with art, literature, and science. Perhaps you will recall, as mentioned earlier, that art, including painting and photography and scientific experimentation, occupied most of my spare time throughout my school years. It was logical, therefore, that I should turn my thoughts in this direction as far as a business, avocation, or profession was concerned.

On the other hand, I realized that I should attempt to earn some income to pay for the materials and equipment that I would require if I were to continue my researches, art work, and experimentation. To do this I thought it would be necessary to acquire some business training and at the same time acquire some knowledge along the lines that I felt should be my permanent avocation. Therefore, I sought an opportunity to connect myself with a large publishing concern in New York City in order to learn the ins and outs of the publishing business, with the hope that it would help me in any future literary activities. Being familiar with the fundamentals of printing, as explained previously, I felt that the other departments of the publishing business would be interesting. So I finally secured a position as a clerk with one of New York's largest publishing concerns, and strange as it may seem, AMORC today does a great deal of business with this publishing house, and we buy many books from them, though I doubt whether the present-day managers of that concern ever recall that I was one of their employees for many, many months.

The managers of the publishing concern soon discovered that I was trying to learn the publishing business, and they were very kind in allowing me to ask many questions and to listen to many discussions that occurred in departments with which I was not connected. Thus I learned very intimately how manuscripts from authors were received and analyzed, reviewed and accepted or rejected. I learned how the "readers" in large publishing houses keep in touch with the pulse of the public and are able to decide whether submitted manuscripts are in tune with that pulse or not. I learned also how books are made and completed, and how they are advertised and distributed and put on sale. I learned how literary people meet and discuss their ideals and plans, and I was permitted to become personally acquainted with many of the important prominent authors whose books were very popular in either the fictional or factual fields during the years between 1900 and 1902 and thereafter. I also came in contact with artists and designers who participated in the preparation of these books, and with professional photographers.

After a few months' contact with the inside operations of the book and magazine publishing business, I naturally wanted to become acquainted with the newspaper field. I soon learned that a very young man inexperienced in reportorial work had very little opportunity to do more than become a mere cub reporter and occasionally have a few lines accepted without ever becoming acquainted with the real inside operations of a large daily metropolitan paper. I discovered that a newspaper photographer had more intimate contacts within the mysterious and sacred sanctums of a newspaper, and often did more reportorial work than a cub reporter. Therefore, with my familiarity with photography I decided to use that art as an entering wedge into the newspaper field.

Up to this time nearly all of my photographic material had been made and manufactured by me because of lack of funds, and while I knew the scientific and chemical principles of photography, perhaps better than the average photographer, I did not know the practical side and the professional side as well as I should. For that reason I offered my services as an apprentice to several of the largest photographic studios in New York by writing letters to them, explaining to them what I could do in art as well as in photography, and what I knew of photographic chemistry; and I was surprised when the very next day after mailing the letters I received a request from one of the largest concerns to call immediately for an interview. After fifteen minutes' discussion I was accepted on their staff and assigned the very difficult work of arranging the lighting effects and poses for high-grade portraiture.

### New Ideas in the Photography Profession

In three months' time my portrait work was considered to be extraordinarily good, and I was puzzled about it until I found that being an absolute greenhorn in the professional studio field, I had brought original and new ideas that had never been tried before, and were producing unique effects. I soon learned that among the higher grade photographic studios throughout the country there is keen competition in the matter of making individual portraits different and more distinctive than those made by other photographers. I also found that the large and better studios tried to steal the employees who do the lighting and posing from one another's studios, whereas the employees who do the chemical work in the darkrooms, and do it almost automatically and without any real understanding of the principles involved, were easily secured and given no professional standing, and very little pay.

So during the next several years I was invited—at an increased salary in each instance—to join several of the most outstanding professional portrait studios of New York. During those few years it was my pleasure personally to have posed and made the distinctive portraits of some of the most wealthy, prominent, and outstanding characters of not only New York City and New York State, but of the whole East Coast, for both men and women of political, professional, and social walks of life came to New York to have these large and expensive lifelike portraits made at one of the half dozen or more studios that specialized in this work. Only in Boston and in Washington, D. C. could be found any studios that had similar work at that time.

I was often invited to bring my photographic equipment from the studio into the homes of the wealthy and the elite to make pictures for weddings, or unique forms of home portraits, or scenes of the interiors of these homes for use in architectural and art magazines. Very soon my work was noticed by artists who made oil and water color portraits for magazine covers and books, and they often brought to my studio their fine models to have preliminary photographs made, and in this way I soon came in contact with some of the very finest illustrators and artists in New York and other Eastern cities.

Feeling that I had given this field of portraiture and professional photographic work a thorough study, I then applied to the art department of a large New York daily newspaper. My services were immediately accepted with even a higher salary than I had earned in the studios. Here I learned of the tiresome, exhausting, extremely difficult and unthankful work of the newspaper photographer. Day and night I had to have my highly sensitive and efficient newspaper camera with me, whether at home or at the theater, visiting friends, or studying in my laboratory or what not. And if I went away from my home telephone for more than half an hour, I would have to make arrangements with the proprietor of a drugstore, or with the theater box office, or with some stranger in a nearby home to receive my telephone calls from the newspaper office so that I could be called upon night and day to run hither and thither to secure snapshots or flash-photographs of important persons, or accidents, fires, conventions, etc., that would be required of the newspaper art department at a moment's notice. But, again, this work led me into the highest social contacts, and even to such interesting events as the county fairs on Long Island, the blue ribbon shows of society, weddings and receptions, and all sorts of things that brought me in contact with intimate aspects of life in all of its phases.

### A Number of “Firsts”

I made the first large photographs of the Vanderbilt Cup Race, which was the first automobile race in America. I made the first pictures of the first automobile that beat the Empire State Express in the first open-air race between an automobile and railroad engine. I made photographs of the first balloon ascensions in New York, and I have in my record book notations of many first events that made history in photography. This brought me in contact with the first moving picture company, the American Biograph Company, which was making moving pictures on cards for the five-cent slot machines, long before pictures were made on film for theaters. I helped to prepare many scenarios in those days for those early comic pictures, and then later for the serious pictures. I took pictures of what were undoubtedly and unquestionably the first moving picture stage settings or studio settings ever seen in New York on top of the old Star Theater at Thirteenth Street and Broadway. In those days I could have purchased the entire Pacific Coast rights for moving picture distribution or five dollars, and the moving picture company would have thought that I was acting foolishly. I participated

in the early discussions of the Vitagraph Company and the other companies that evolved from it, in making the first moving picture films for theater exhibition, and throughout my life I have kept in contact with the leaders of the moving picture industry, and have often been consulted in regard to unique settings, lighting effects, and artistic photographic quality in connection with moving picture production.

But very shortly it was discovered—as I hoped it would be—that my notations and comments regarding scenes that I photographed, accompanied with brief interviews with some of the persons involved, constituted a good quality of reportorial work, and soon I was made a combination reporter and photographer, and with the photographic side of the work being rapidly slighted. This again brought me into the literary and publishing field where I was soon engaged primarily in attending unique affairs, receptions, conventions, directors' meetings, and other important affairs as a reporter rather than a photographer. Under various pen names I continued to write as a reporter and as an observer and commentator.

Then I began to turn my attention once more to my art work in oils and pastels, and finally newspapers and magazines engaged my services in pen and ink and crayon work, because in those days the newspapers used this form of art more than that of a photographic nature. I had the pleasure of instituting many innovations in connection with newspaper art and engraving, and my notebook examined here in recent years shows that during my time as newspaper and magazine artist and as a professional artist to my thirty-fifth year, I had painted over three hundred and seventy-five oil paintings; I had made over two hundred and twenty pastel pictures, over seventy crayon pictures, and over three thousand pen and ink drawings that had been used in magazines and newspapers and every form of professional and commercial art. And, of course, as many of you know, I am still working in the field of art and painting and drawing in connection with the work of our organization, and as a hobby and pastime.

### Interest in Psychic Phenomena Further Develops

During all of this time—although I earned a large salary or combination of salaries in the different fields in which I was working, often working for two, three, or more employers at one time, as well as doing work as a freelancer—I still kept up my psychic experiments and studies. I spent more money for books than I ever spent for art materials or photographic materials, and yet most of those books, which constituted a large library by the time I reached my twentieth year, were wholly discarded and found absolutely worthless as time passed by. In fact, I remember distinctly that my ultimate analysis of those books was that they were filled with theories with not an iota of evidence to support the mystical, religious, and philosophical principles they dealt with.

Between the years 1890 and 1910 there were more books issued in the philosophical, mystical, and research fields that were theoretical and based purely on personal opinions than at any other time since then. This was undoubtedly due to the fact that these subjects were rather new and that there were no real authorities who could make definite statements, and that the public did not know whether it was reading the truth or the untruth. Take for instance, the subject of hypnotism. During those early years of my research there were more pamphlets and booklets issued about hypnotism than in all of the recent years added together; but not one of those books today is worth the paper it was printed on, except to whet the appetite and arouse curiosity and agitate the real research student.

Naturally my researches, studies, and allied interests and activities brought me in contact with many prominent persons who gave me help, inspiration, and guidance. I became acquainted with professors of psychology in various universities, with scientific investigators, research workers from all parts of the world who came to New York, and who would gradually gravitate toward certain centers of study where various individuals in the same field congregated for discussions and open forums, and I was invited to their homes and personal libraries. I have spent hours in discussion of research subjects in the homes of the Rockefellers in New York, as well as in the homes of Clarence Mackay, William Howard Taft, Arthur Stillwell, the Dodge Brothers, Professor Hislop, and scores of others. I made the acquaintance of and developed the intimate friendship of many prominent clergy and even Roman Catholic priests and Jewish rabbis, and one of my most intimate friends and kind teachers in ancient mystical and scriptural literature was the late Rabbi Krauskopf of New York. I also met a number of the swamis of India, and had a very dear and personal friendship with several of them, which was retained up to recent years and until their passing to the beyond.

During all this time my father and mother continued their activities, my mother maintaining the home, which became a rendezvous for my companions and professional acquaintances, and I was not surprised on many occasions when I returned home late at night after being at the library and found in our home parlors three or four professional people or research students who had called to see me and who had remained in discussion, even though I was not there.

My mother had always been musically inclined and well trained in playing piano and in singing, and so in my sixteenth year music was taken up, and after several expert piano teachers, I finally secured the services of a Russian pianist who had come to America on a concert tour. For eight months I struggled with the highest principles of technique of the piano, and have been proud of the fact that his instruction laid a foundation that has served me well in many ways, even later when I took up the cello. As I said before, my years of singing in the choir had made me not only familiar with, but a lover of, the highest class of music, and when a little later in my life my brother became Treasurer and Assistant Manager of the Metropolitan Opera Company, and I was allowed to visit daily rehearsals and performances at the Metropolitan Opera House—which continues to this very day—I became acquainted with the very best singers and the best of operatic and classical music.

In passing—although it means nothing perhaps to our members—I might say that I made quite a few scientific contributions to the art of engraving. I invented some technical processes in photography, and the chemistry of photography, and in photo-engraving that are used even to this day; and only a few days ago in discussing with the manager of one of the largest photo-engraving and color-engraving plants of America, the ideas which I had created and invented, he admitted that they had been the most revolutionary ones of the time.

Now I think that this gives a fair resume of my childhood up to the time of my marriage as a young man of nineteen and a few years beyond. At that time I was earning an excellent income, and had the funds with which to establish a fine home, and my first home was near Eighty-sixth Street on the west side of New York. An interesting incident happened soon thereafter, for I found that the house in which I had resided for a while, and in which I had a very large library and literary den had been the home that was once occupied by

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Edgar Allen Poe, and was later marked as such by a historical society of New York. The vibrations of that place had always impressed me as being very unusual and distinctive.

After my marriage I continued devoting much of my spare time to art, literature, scientific research, and scientific experimentation. But that period of my life up to the time that my researches led me to investigate the possible continued existence of the Rosicrucian Order, and contact with the Rosicrucians in Europe in the year 1909, was just a period of intense study, research, test and trial of principles, and of development and unfoldment of the natural abilities and tendencies which God gave me at birth. Much of this has been touched upon previously in some other biographical sketches, particularly the period after the year 1909, and I do not think that I need refer to these things again.

In looking back over my life, it is very apparent to me that all of my studies, natural abilities in art, science, and literature, printing, and mechanics in designing and building instruments and equipment, and in unfolding in certain psychic processes were just parts of a continuous school of preparation for the work that I am called upon to do today.

I still have my shop in which I build instruments at times when such instruments are not purchasable, or are of a different design than any that can be found, and many members visiting us at convention time or throughout the year have seen some of these scientific instruments in operation. And my son often designs and builds some of these, such as the Cosmic Ray Machine that is now being exhibited across the country in the Courier Car. We have here our photographic studio and moving picture studio and art rooms, and other departments in which I can indulge in my hobbies in any spare time, but always with resulting products that are useful to the Order and helpful to our members. So my work is one grand and glorious cycle, from day to day, and week to week, and year to year, of activities in various fields for which I seem to have been prepared in my childhood, and qualified in some strange way by the decrees of the Cosmic.



Harvey Spencer Lewis at the age of 16.

## Our Heaven and Hell

**T**HE SUBJECT of the real heaven and the real hell has interested thinking minds for many ages. It is perhaps responsible for more criticisms and retractions of Church doctrines than are even those of the Immaculate Conception, the Resurrection, and the Ascension.

It is commonly recognized by thinking men and women that the Immaculate Conception and birth and the Resurrection and Ascension are mystical experiences in the life of Jesus and that they can be interpreted and understood only from a mystical viewpoint. Therefore, to deal with them from any other point of view is unfair to the subjects.

Many thinking persons refuse to analyze any of the present-day religions because of their acceptance of the Virgin Birth and the Ascension and the Resurrection. They say that it is not for the average person to attempt to analyze those great experiences but that it is proper to analyze any doctrines or religious creeds that include the presentation of a so-called definite heaven and hell.

It is our purpose to tell you some things that are not commonly known or understood so that you might come to some conclusion of your own.

One of the outstanding mysteries to which Jesus referred and with which he dealt so freely was the mystery of the Kingdom of Heaven. He astonished the people of his period and made him-self a modernist, an outstanding critic in all forms of doctrines, by claiming that the Kingdom was within. It is strange to note that while Jesus said much about the Kingdom of Heaven, he said very little about any opposite kingdom that could be called the "Kingdom of Hell," and neither did his disciples. We find that it was not until several centuries after Jesus had established his work and after the Christian church was well established, that any attempt was made to indicate hell as a place or even as a condition of afterlife.

The Old Testament contains many references to various hells, but it is a mooted question among theologians whether a very few of these references to hell suggest any place or condition as is done today in the Christian religion. In other words, hell had a different meaning to the Old Testament writers, and Jesus himself did not do or say much to change that opinion.

Before the Christian Era the Jews had a different name for it. In one of the very low valleys of Palestine there was a place known as *Gehenna*. Here criminals were destroyed, their bodies burned and buried in fire. That was the beginning of an early conception of hell.

In the times preceding the Christian Era, whenever famine, pestilence, or similar catastrophes brought death to a great many, there was often neither time nor money nor facilities for regular burial. The persons who had died of contagious diseases (and they were many), or those suspected of practicing witchcraft (and they represented another large proportion of the population), and those whose bodies could possibly contaminate others were burned in this place that might be called *Hell*, or *Gehenna*, or some other name.

In fact, we find from not only Christian literature and the Old Testament but also other writings kept by the Jews and other people of the time that in the century just before the Christian Era this one particular place [Gehenna] had so many burials and so many bodies to burn that fires were kept burning day and night. In Egypt, thousands of years previous, a way was found of burying the bodies in the sand, covering them with lime, and thereby burning them. Along the Ganges River and other rivers throughout the world, even today human corpses are burned openly in order to dispose of them. However, this place in Palestine became known by a word that is translated as "hell"—a burning place.

### **Burning the Dead**

There were some outstanding points about the burning of bodies that made this method acceptable to the people. One point was that bodies of those who had died from some contagious, mysterious, or contaminating disease, if burned, helped to eliminate the possibility of continued pestilence. In order that such burning might be acceptable, it was claimed that fire was the only thing that would purge the physical body of its evils, sins, and sickness. Now that is not a strange thing to proclaim. Among the ancients, the mystical alchemists, and in the mystery temples of Egypt fire was considered as the one great purger of evil.

With this in mind, if you read passages in the Old Testament referring to hell and its fire, you will see that all of those references did not pertain to any theological hell but to an actual hell in Palestine. You will notice in other places that the references are allegorical, that is, that some of the prophets and sages in speaking would use as a comparison things that were familiar to them—for instance, "Thy sins will have to burn out in hell before though canst come before God." This was an analogy and not a belief that there was a hell of reality in this afterlife. I might go on and quote hundreds of passages, some of which are indefinite, but even present-day theologians are not sure that the Old Testament positively had any reference to an actual hell or hell fire anywhere away from this earth or in future life.

### **Mental Torment**

Now, as Jesus came with his story that the Kingdom of Heaven is within, that it is being born within you and can be born through cleansing and redeeming yourself, he naturally aroused in the minds of the people some thought about hell and fire for the purging of one's body. Yet Jesus did not make references that would positively indicate that he believed that there was a definite, material place in the hereafter with real fires such as have been referred to in later Christian doctrines.

Records do state that Jesus went down into hell, but again, that is an analogy. In the life of Buddha, after ten days of wandering in the wilderness where all evil characters tempted him, he descended into hell for three days. It is said that Krishna went into hell for three days, and Zoroaster was claimed to have gone to hell for three days, and, in fact, biographical sketches of eighteen of the greatest avatars include statements that they had descended into hell. In every case the explanation that follows shows it was not into a material place that these avatars descended, but a state of mental torment and analysis and study where they purged themselves of contaminating influences of evil.

So Jesus' descending into hell, as given in the Apostle's Creed, is not necessarily meant in a physical sense. If you study how this creed was composed, and how they debated on its [hell's] meaning before they included it, you will find that none of the Church authorities included it in the Apostle's Creed, and not one believed it meant that Jesus actually descended into a material place where bodies are burned and purged.

Why our present-day Christian doctrines have a different understanding of hell as well as of heaven is an interesting point. Since the writers in both the Old and the New Testaments used the symbol of hell, with which they were familiar, as something that was analogous of what must take place in one's life before one can become holy, we have before us the picture of their presenting in allegories certain thoughts that meant something to the people of the time and which, when translated later, did not mean the same things.

So when the Christian doctrines were gradually put into concrete form, this doctrine of hell presented a very complicated situation.

It must be understood that the Christian doctrine was reaching a land of people not familiar with hell as it was described. In fact, when the Greeks and Romans and others heard of this hell of the future into which humans must go, it was a revolting, shocking thing—something they would not accept for a long time. It seemed to be inconsistent with the teachings of a loving, merciful, and just God. Yet the disciples had made statements about hell fires in their early writings, and Church authorities, centuries later, found these statements and said, "They are the traditional writings of the Apostles; we cannot do otherwise but assume that there is a real hell with real fire for the future."

They knew better; they knew just as we know today, that the afterlife is not pictured with any such situations as the early Church authorities gave us in their descriptions of heaven and hell. Why, even the Sufi religion—which was in existence long before the Christian Era—contained a description about heaven and hell.

### Purgatory Invented

So we find that, several hundred years later, a second form of hell was invented. It was not a matter of trying to understand something already referred to as the first hell; it was an inventing of something entirely new. Church councils took up the great subject of purgatory, not mentioned anywhere in the Bible, and something Jesus and his disciples never referred to. Some of the official writings of the *Roman Catholic Encyclopedia* contain nine pages describing how purgatory became *invented* as a doctrine.

It was supposed to be a halfway place between this life and Judgment Day. It had been commonly understood in the Christian doctrine that at the time of transition or of passing into a state of unconscious existence it was necessary to await a day when the souls of the dead would be judged, and the sinful sent to hell and the good admitted to heaven. That Judgment Day might be millions and trillions of years away and, in the meantime, billions and billions of human souls would be living in an unconscious, spiritual state, good and bad alike.

I am not criticizing the Roman Catholic Church or those Church authorities who did this. The human mind wanted creeds in those days; it wanted them cut and dried and wanted religion handed out on slabs. For example, Moses knew as he came down from the mountain that God's hand did not extend out of heaven and carve out those laws. What really happened is that Moses was inspired. The people wanted some sign, some proof, so he found it necessary to give them an allegorical explanation. That is what was wanted in the days when the Roman Catholic authorities were confronted with the theological necessity of having something definite and concrete, and they proclaimed by a holy synagogue, "There is a purgatory." It was a great relief to know that this sort of thing would take place between now and Judgment Day.

So it is with hell in all of its features; it has been invented as we have it today. In reality, there is the fact that fire burns up all the gross material in matter and washes it off in a pure state. The ancients knew this, and so did the people of Palestine—that fire was the symbol of purging—and yet they had this pit that was called *Hell*, or *Gehenna*. And that is how the story of fire and brimstone came into existence.

### **Today's Problem**

Today millions of people are questioning whether it is good any longer to attempt to sway the minds of people and affect their moral ethics and standards of living by telling them allegories instead of telling them the truth; and it is this questioning by men and women that forms a problem for churches.

People have come to the realization that just as we can change our minds, so can we stop transgressing in our lives any moment we please and direct ourselves rightly from that hour on. It is right; that is what God and Jesus taught. Nothing was said in any of the fundamental principles that Jesus taught that redemption would come only when in service, or high mass, or any of these. Jesus showed that it was possible to turn the darkest and most sinful personalities into the purest white in the twinkling of an eye. He stood before the accused woman who admitted her sin and said, "Go and sin no more." No blood of the lamb or ritual was necessary; neither did her body have to be burned in any sense except by her conscience.

Heaven is within you, and when heaven is not manifesting, it is hell. The opposites manifest all through life. Evil is the absence of good. Sorrow is the absence of joy. Misery is the absence of peace. They are negative things. Disease and ill-health are negative. The one grand, glorious, positive side of life is health, peace, mercy, happiness—all of these things. The moment you proclaim "I am holy; I am clean" and start to live that thought with the positive element in you, you begin to journey through hell and purgatory, and you end it when you find it has consumed all the evil in you.

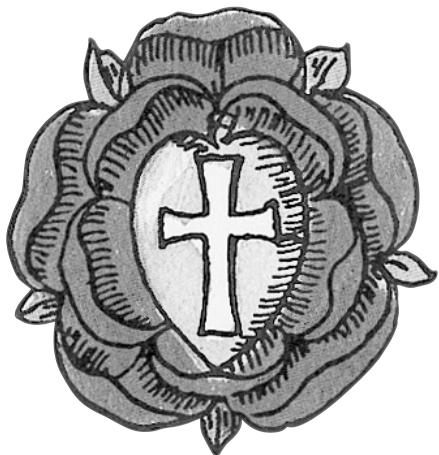
For many centuries the Rosicrucians have been teaching truths about humanity's unfoldment and that humans inherit no original sin, pain, or suffering. These things humans have created just as humans created purgatory. Many people today are living in fear of an artificial, negative something they have built up in their own lives. It may be fear of death, of passing over the borderline from this life of experience into a life of beauty, peace, harmony, of great lessons, experiences, and unfoldment; and yet they live in fear of that hour.

You have learned to trust that sleep is painless, beautiful, and contributes to health. So should you look upon "death," as they call it—the transition from this state into another—yet millions and billions live in fear of it.

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Churches tell you about living in the fear of God. Did Jesus say that? Live in the love of God, for that is what the mystics do. They live in a world of reality—a real Kingdom of Heaven. That is what the Rosicrucians teach—that health is easy to maintain and that disease can be eliminated here and now by living in harmony with positive laws. Make a companion of God; do not fear God.

The problems of yesterday seemed insurmountable, but they are simple today when we understand them. Jesus taught that the Kingdom of Heaven is within. When the time comes for you to face your judgment, the judgment is going to be merciful. If you have sinned, you are going to have another opportunity of living again. You will not be condemned to live in eternal ignorance. God is not so unjust. The whole system is not so unfair that each individual is given just one lifetime or one period of existence. The real heaven and hell are within you, just as is God.





Harvey Spencer Lewis and his wife Mollie, the mother of Ralph Maxwell Lewis.

## Supermen and Superwomen

**W**HILE most of the world is looking forward to the dawn of a new cycle when peace will reign throughout the world and business and economic conditions will start upon a new basis, the mystic and the philosopher who have been watching the trend of the times and conditions and who know the periods of human evolution are looking forward to the dawn of the day when the coming supermen and superwomen will pass across the indefinite line from childhood to adulthood.

This day of a new dawn is close at hand and already the young supermen and superwomen in many parts of the world are expressing their new power and unique understanding and molding conditions preparatory to their united usurping of the dominating positions of life. The supermen and superwomen of the near future will be those who have within their grasp the reins of leadership and who will control not only their own destinies but the destinies of millions of men and women. There will be no tyrannical autocracy connected with this worldwide domination, and there will be no unreasonable and fanatic display of superiority or an exaggerated ego; but rather a mighty and powerful, though sympathetic and peaceful, direction and control of the world's activities.

The supermen and superwomen of each cycle and each age have been the result of human evolution and of the progress of civilization. In each cycle of the world's history these super-beings have been qualified to meet the conditions which they were to find and to rule the world as it required ruling. In each cycle, therefore, the supermen and superwomen attained a different degree of mastership and exerted a different form of power and leadership, compatible with the nature of existing conditions and supreme in the elements required to assist in the evolution that was taking place.

In the earlier cycles of human progress the super-qualities of these cosmically selected men and women related to the purely intellectual abilities of the objective faculties of human beings. The superman and superwoman of those periods were those who could see, hear, or sense better the objective impressions registered upon their consciousness and interpret them in terms of universal adaptability. It was these beings who sensed the future needs of evolving humanity based upon a careful observation and understanding of humanity's present deficiencies and requirements. They lifted eyes neither high nor low but projected their vision on a level with their present growth, yet they saw distantly in the line of progress.

### Egoism

Then came the cycle of individuals who turned their vision inwardly rather than outwardly and saw the weaknesses of the inner self and the need for cultural improvement. This was followed by the development of human egoism, resulting in self-aggrandizement and the desire to surround oneself with every cultural luxury and comfort.

The next cycle brought the desire for conquest as a natural result of the human desire to make one's personal name and fame paramount above everything else. However, in this phase of evolution new lands

were discovered, new cities built, new empires established, and this was in accordance with the cosmic scheme, though humans knew it not.

We have just finished a cycle where humanity's vision has been turned toward intellectual attainment and materialistic scientific knowledge in order that some might take from others that which they possessed but held lightly. They thereby monopolized and controlled solely through objective intellectual power the things that belonged to humanity at large. The inevitable result of such a cycle was that of self-destruction, inasmuch as the power of greed that entered into the plans of those who were leaders in this last cycle did destroy itself and destroyed those who were instruments of its activities. Yet the Cosmic saw that in all of the greedy things that humanity accomplished during the past cycle there should be a residue of results that will benefit everyone when properly directed and controlled by the new period of super beings to follow.

And now we are on the threshold of this new cycle when these new super beings are about ready to come into their own, and reconstruct the toppling, quivering structures and creations of the hordes of greed of the past cycle.

The Cosmic has seen that during the past one hundred years or more the foundation should be laid for the great transfer of human control and human direction. Men and women in all lands and in all sections of every state and nation have been gradually prepared and carefully inspired during the past fifty or more years for the new role and new position they or their children will occupy within the next few years.

The unlimited power of wealth and of control of business and economic conditions will be taken from the hands of the greedy and the selfish and transferred to the hands of the altruistic and the sympathetic.

The new cycle of beings now reaching maturity have had their vision turned from the narrow, personal viewpoint, to the broad, universal horizon of international humanity. Their education and training has been along the lines of cosmic comprehension and philosophical understanding. Their hearts have been inspired with the sympathetic appreciation of the needs of all people and with a desire to see mercy and justice made manifest in every walk of life. These qualities will make them the supermen and superwomen of the new cycle. The bigotry of religions, the tyranny of nationalism, and the selfishness of economic standards have been supplanted by a broader viewpoint and a newer and better attunement with human existence.

The lines of demarcation between creeds and sects, between nations and governments, have been obliterated or softened or interpreted in other expressions. Various and many schools and systems of thought have been spreading their doctrines and their teachings and propounding the higher code of ethics until young and old now living have seen a new light on the horizon indicating the possible dawn of a better day. The Rosicrucians have been instrumental in the worldwide spread of this newer viewpoint and wait for the moment to hail the coming of the new day and new cycle.

The men and women who are now preparing themselves through the proper study and the proper attunement will be the supermen and superwomen ruling and dominating the world's affairs in the very near future.

## A New Day

Already the sky is golden in the reflected colors of the rising sun, and the bright light of the horizon is emphasizing the deepness of the shadows and of the darker places. As we view the world today we are impressed perhaps more strongly by the shadows than by the light on the horizon. But those who have reached the readiness and a proper degree of worthiness to hail the new day know that as the day comes and the sun rises, the shadows will soften and light will reach even the deepest recesses of human problems.

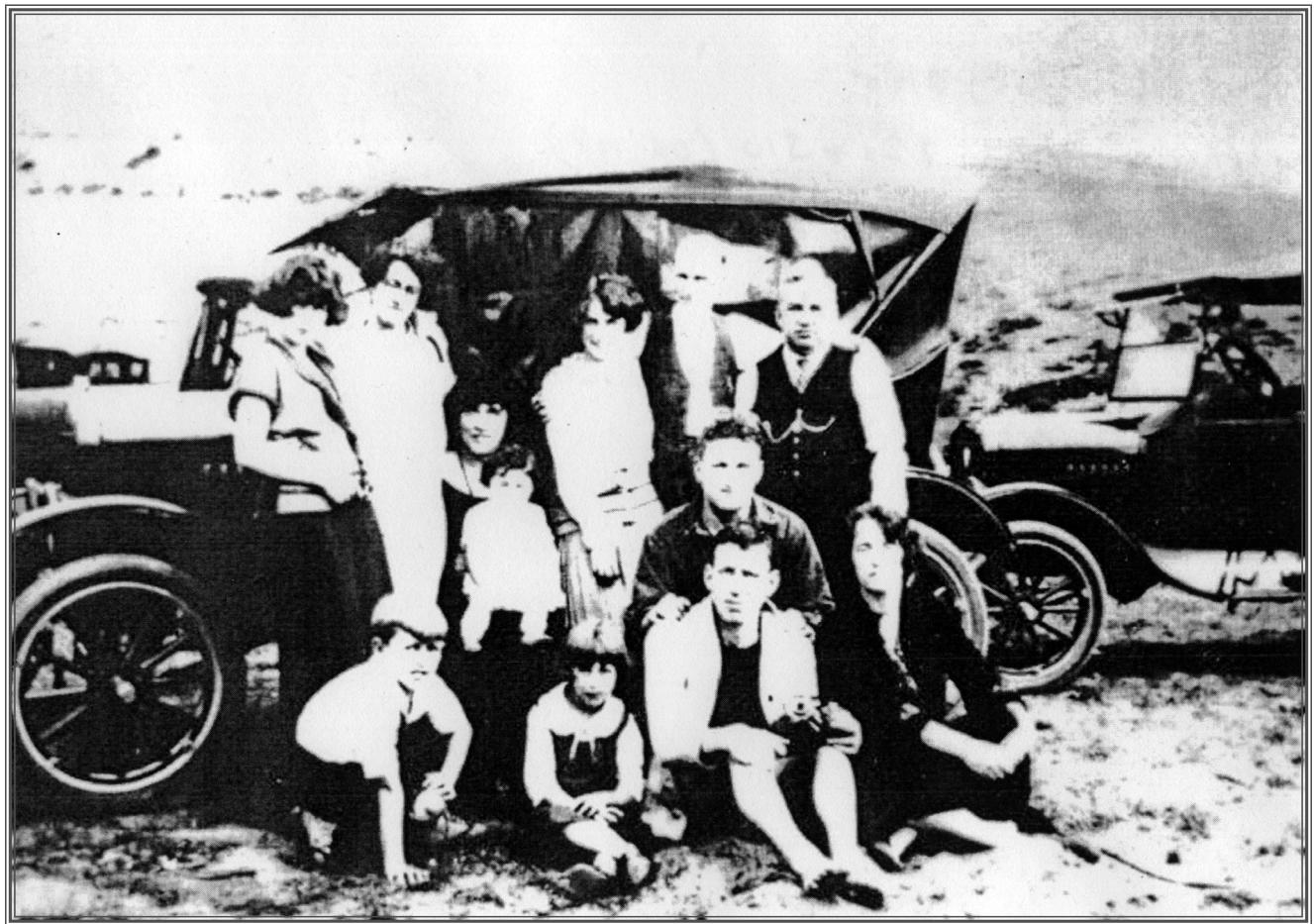
Old traditions and old conditions will be broken and changed. Old highways will be abandoned in favor of newer ones. The byways will be filled with passers-by, and the great parade of progressive supermen and superwomen will begin on its onward march to victory through the power of their new knowledge and better understanding and higher personal development and their training.

Make sure that you are one of these by freeing yourself from the shackles of superstition, doubt, intolerance, bias, and prejudice. Shake off the beliefs and disbeliefs of the past and open your mind like a new book of unwritten pages to receive the cosmic knowledge that is offered to you freely. Turn your back upon the path you have been treading and face right about and start toward the new dawn.

Prepare your children for their place in the new sunlight of the new day by directing their thinking, observing, understanding, and their comprehending along new lines that are fundamentally sound and universally true. Let the heritage of your better understanding become the foundation upon which your children will build their lives and thereby be ready to fill their individual missions in life under the new regime. Victory awaits the new and rising generation, and none is too old at the present time to share in the inevitable changes that will take place this coming year and the year thereafter and each succeeding year throughout the new cycle.

The handwriting has appeared on the wall and those who have been mercenary, selfish, greedy, monopolistic, tyrannical, and wholly soulless are "trembling in the depths of the abyss and are fearful of the demons," as the ancient Rosicrucians stated. They see passing from their control the necessities and economic requirements of life. They see the retroactive effect of their indifference to public appeal and universal requests. But it is too late for them to stem the tide of the great changes taking place and which will continue to modify the human-made laws of this earth until the natural and spiritual laws of the cosmic are once more reestablished and made universally active.

It will be a glorious day when the sun begins to rise high in the firmament and the supermen and superwomen stand erect in all of their cosmic glory, but with human humbleness of spirit, and proclaim the goodness of God and the universal happiness of all beings.



H. Spencer Lewis and family visiting the Carmel area in California, ca. 1923-1924.

## The Mystical Meaning of Amen

THE USE of the strange word *Amen* in Christian doctrines and literature has often attracted the attention of mystics and caused much speculation among students of occult literature. And when one notes that in the Christian Bible (Rev. 3:14), the Master Jesus is referred to as "the Amen," the origin, author, prince, and ruler of all creatures in heaven and earth—as one interpreter puts it—one realizes there is a deeper significance to the word than is apparent from its general use, or misuse.

The word *Amen*, in one form or another, is very old. It is a vital, living word, because it is an expression of certain vowel sounds and vibrations that are fundamental to life and power. Like many other words used by the ancients with understanding and full realization of their proper use, it was adopted by successive religious movements and finally lost in the collection of mere terms. Perhaps no other word is used so often in the Christian religion in a purely ritualistic sense and with so little appreciation of its origin, intent, purpose, and possibilities.

Regardless of the method one uses, after months of research and analysis of the word, one comes face to face with the indisputable fact that the word *Amen* is a contraction of the very old and mystical word *Aumen*. Learning this fact the investigator and student alike are relieved. It makes further analysis of the word easy and interesting. It gives us a pristine thought and a pure idea from which to start.

By dividing the word into its two syllables, we arrive at the elementary principles.

In the ancient Sanskrit language, the language from which all languages of the Aryan race were derived, the word *Aum* was not only a sacred word but a most significant one. It was intoned reverently in all holy convocations, and its strange sound was used over and over to cause certain vibratory effects which the initiates of the higher grades of our Rosicrucian teachings will readily recognize.

The A was given the number 1 by the ancients, and the letter itself means Shiva, the Father, the Preserver, the Creator—the number and principle from which all things are derived. Its sound is broad, like ah or as *a* in *art*, and its music note is A natural.

The letter U was given the number 3 (in the same number system presented by Pythagoras) and meant the triune expression of form—the body, soul, and mind in one—the living Son. Its sound is difficult to present in words in print, and is only conveyed to the mind of another by the carefully guarded demonstration of a Master.

The letter M was given the number 4, the square, and meant the Spirit (Brahma). Its sound is also peculiar and is made by bringing the lips closely together, retracting the breath, and expelling air through the left nostril more strongly than through the right one. (Bear in mind that the proper use of sound includes control of the use of the two nostrils independent of each other. The uninitiated may not know it, but all of us breathe differently through the nostrils according to our physical, psychic, and mental conditions, and according to the influences of the planets upon our psychic bodies.)

Then, by adding the three letters together we have Aum. The meaning of this trinity is *Father, Son, and Spirit* (or Holy Breath, or Ghost). Here we find at once the origin of the Sacred Trinity as later adopted. The student will profit much by turning to the subject of "The Trinity" in any large encyclopedia and reading in the lines and between them the meaning of this ancient doctrine. . . .

The latter part of the word, *en*, has the same relation to the whole word as the usual suffix added to a root word to give a final shade of meaning. Many attempts have been made to give the letters en a mystical meaning, but speculation too largely entered into such attempts.

Finally, when the word *Aum-en* or *Amen* (Ahmen) is properly spoken, it has a certain relationship with the preceding musical sounds (in which case it is used as a cadence or close, as a chord of the Dominant 7th followed by the triad on the tonic); or it is given two definite musical notes of its own.

The effect of the word, therefore, in conjunction with proper breathing, is to fix or stabilize certain vibrations previously aroused in the surrounding ether and to bring about cosmic manifestation.

In this sense it is as though one suddenly checked the revolving discs of a machine containing colored segments, and whatever design was thus presented at the stopping of the discs remained fixed.

Hence the word *Amen* was used in a slightly corrupted form to express one's thought of "It shall be thus!" or "May it so be!" Properly used, it contains no suggestion of plea or hope, or even a command. It is simply—and mightily—a decree containing an inherent power *to manifest the decree*.

How greatly a word of power has come to be misused through formality and ignorance of its origin! But, is this not true of many mystical words? And are we not, as students of AMORC, rapidly discovering our errors?

**In meeting duly Assembled**

we, the undersigned Ladies and Gentlemen,  
of New York City, were formally con-  
stituted members of the

**Supreme American Council  
of the  
Ancient and Mystical Order of the**

**Rose Cross**

in accordance with the Ancient Rites and Cere-  
monies, under the direction and approval of the  
Most Worshipful Grand Master General of America

**Cherubim**: we hereby pro-

claim the establishment of the

**Rosicrucian ORDER IN AMERICA**  
and Recognize such Officers of its GRAND  
LODGE as are hereunto subscribed as  
being duly appointed, in conformity  
with the FIRST AMERICAN MANIFESTO.

Signed this 1<sup>st</sup> day of April in the year 1915

*H. Spencer Lewis*  
Grand Master General

*Matre General*

*Nicholas Horn*  
Deputy Master General

*Thor Kjwalehto*  
Secretary General



"Let there be Light," *Fiat Lux*

## True Equality

**A**S THE YEARS PASS, I have become more and more impressed by the fact that the Rosicrucian Order is universal not only in its appeal but also in its attitude. We are surrounded by organizations—religious, scientific, philosophical, social, and common-interest—which appeal to classes or exclusive sects and denominations. We find any number of organizations appealing exclusively to men and women of social standing and financial repute; to those who are well dressed and well recommended.

Upon closer examination, we find many of these organizations limiting their membership and outer activities to persons of certain definite religious convictions, philosophical tendencies, or politico-social standards. But the Rosicrucian Order throughout the world seems to have made an almost universal appeal and consequently has not limited its activities or its beneficence to any limited or exclusive class of beings.

I often meet in our various branches those who feel the Rosicrucian teachings should be limited to certain classes or standards. Generally, their conversation reveals that they are using their own position as the standard by which they would gauge the fitness or unfitness of those whom they contact. To them, the sincerity and loyalty possessed by the average member in our organization, and the hunger of the soul for knowledge, mean nothing.

Their arguments constantly remind me of those used against the Master Jesus when he was accused of disseminating his knowledge and practicing his principles among publicans and sinners as well as among the idle rich and the socially elite. My answers to these persons have been always the same: The kingdom of heaven is open to all; the path to success and happiness, peace and power, is likewise an open highway.

### Changes in Society

Those who argue against the universality of the organization fail to discern the changes in regard to distinctions and classifications that are rapidly taking place in the world. They fail to realize that kings have lost their thrones, emperors their empires, and that money and social position are rapidly yielding to the power of the human mind, regardless of any other element in one's physical or material status.

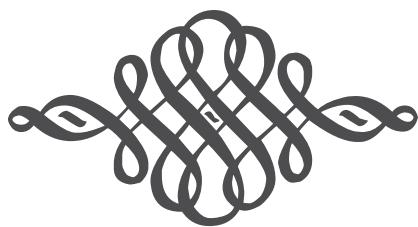
In the book of Matthew, Jesus is quoted as saying to the Pharisees and the Sadducees: "O, ye hypocrites! ye can discern the face of the sky; but can ye not discern the signs of the times?" There are those today who believe that they are superior in reading the signs of the heavens and in reading human nature. They believe they have become expert in the art of psychoanalysis and boast of their ability to judge conditions in the business and social world. They praise their own methods whereby they select their employees, their friends, and even their acquaintances.

They point to the seeming success in their lives as evidence of their ability to rise above the commonplace things and especially above any form of association with those of lesser power and position. But with all their wisdom, they fail to discern the fact that human nature at the present time is passing through the great melting pot and that an equalization is taking place which is rapidly reducing all human beings to one standard in the sight of God and the mystic.

Our Order has members of every social position and financial standing. I have been particularly pleased to see how comfortably and contentedly men and women who are bank presidents, physicians, railroad directors, or presidents of colleges or universities can sit in our lodge room side by side with those who are workers in the trades or otherwise socially undistinguished.

I have come in contact with many interesting stories of life through the reports from our affiliated bodies regarding the universal attitude our Order takes in this matter. In many cases, persons of apparently humble position in life and vocation have been admitted into the Order on terms equal with those accustomed in all worldly affairs to receive homage and adulation. After months have passed, it has been discovered that those who were believed to be of lowly station actually were important in worldly affairs. They frankly admitted that they had found a true bond at last and could enjoy the common touch without ostentation and the annoyances and hypocrisy which they had to bear daily in their regular affairs.

Let us remember that in the sight of God all beings are children of God. There are neither good nor bad, poor nor rich, weak nor strong, black nor white among them. They are all simply different. They are different in various degrees of development and evolutionary advancement. As we extend the hand of true friendship to those seemingly below us or those of lesser development, we will attune ourselves with the Consciousness of God and keep our place in the scheme of things.



American  
Fraternity  
Number One

"So mote it be"

IN THIS YEAR OF 1915 (= 7) THERE SHALL BE ESTABLISHED IN THE UNITED STATES OF AMERICA THE FRATERNITY OF THE ANCIENT AND MYSTICAL ORDER OF ROSÆ CRVCIS IN ACCORDANCE WITH AN OFFICIAL MANIFESTO

*Magna est  
veritas. et  
prevalebit.*

FEBRVARY 1915



## Mysticism and Balance

*Annual Message delivered by H. Spencer Lewis at the  
1937 AMORC Convention in San Jose, California*

**A**NALYZING the nature and practices of a large number of so-called mystical, metaphysical, occult and "spiritual" movements in America, and reviewing again the hundreds of pieces of propaganda literature, books, pamphlets, letters and circulars issued by these movements and their many leaders, and finally summarizing the elaborate, extreme, pretentious, fantastic claims on the part of most of them, I finally asked myself this question: "Why is it that so many otherwise intelligent, rational human beings seem to believe that a study of metaphysics or of the mystical, spiritual, philosophical, and mysterious laws, principles, and facts of life must be accompanied by or based upon erratic, impossible, and often inane assertions, implications, promises and expectations?"

In other words, why do so many seemingly normal human beings believe that a correct and proper study of the mystical laws of life and the spiritual laws of the universe cannot be accompanied by sane and rational thinking and sane and rational living, and especially by sane and rational believing?

A survey of the propaganda, the claims, the promises, the activities, and the final crash to earth of a score or more of new, surprising, "mystical" or "occult" movements which have had an overnight mushroom birth in the Western World in the past twenty years plainly reveals that those who offer to the public the most outlandish, extremely fantastic, highly improbable, and elaborately painted program in the fields of mysticism, mystical philosophy, and spiritual revelation immediately attract thousands upon thousands of individuals who wholeheartedly and enthusiastically cast aside all rhyme and reason in their thinking, throw aside all previous rational training, ignore all conventional principles, and blindly though diligently accept the fantastic and the illogical as truths.

Is it not possible to be a student of mysticism or of Nature's partially concealed laws and principles and of the spiritual fundamentals of life, and still be sane? What is there about the study of these arcane subjects that should warrant individuals to become irrational in their thinking and so gullible in the acceptance of principles offered to them that they become obsessed with ridiculous ideas and inhibited by impossible beliefs?

In attempting to answer these questions I returned again to a survey of the many strange movements that have appeared in North America, for instance, in the past years, and have attracted a wide following, seeming to rise to great heights of worldly and physical strength and prosperity, and then suddenly close up voluntarily because of inability to fulfill their promises or because the local city or state police or departments of the federal government close them up, or because newspapers and magazines reveal the hypocrisy, deceit, immorality, and insincerity of the leaders and their associates.

Each and every one of these new and surprising movements has made unique claims, has seized upon unique ideas, has offered impossible rewards to its followers, and has deliberately taken the names of great thinkers or leaders in the past, or paragraphs from their writings, or spiritual truths from the Bible, and has misrepresented or twisted and turned them and tried to show that new truths, new facts, new marvels had

been discovered and were now available only through the new organization and the new leader. Some of them have claimed that they were created by the high command of some great “invisible Master” or by the decree of one of the well-known and beloved master thinkers of the past, or more often by authority of the “Great White Brotherhood,” or occasionally by the official and positive instructions of Saint Germain, or of Jesus the Christ, or of John the Baptist, or of one of many other eminent spiritual and philosophical thinkers and leaders.

### **Improbable Claims**

Then I turned to review the claims and pretensions of the leaders of most of these spontaneously born and suddenly extinguished organizations. In nearly every case where the organizations claim unique and extremely fanatical knowledge and power, the leader or leaders have clothed themselves with the most weird and highly improbable characterizations and pretensions.

First of all, they always claim to be a direct, personal, divinely appointed disciple and messenger of some past eminent philosophical and mystical thinker or spiritual leader. Secondly, they always claim to have superhuman or supernormal powers and abilities, including the power or ability to voluntarily and momentarily ascend above and beyond this earth plane even in the twinkling of an eye, and hold confidential and whispered conversations and communications with saintly beings, invisible Cosmic Masters, or even with God. In the third place, they picture themselves either by direct statement or by implication as being so holy and pure, so pious and so divine in character and physical composition, that they live continuously in fear of a gust of wind that may blow them into space above the clouds, where their wings will suddenly exert their dormant power and keep them in eternal flight. Fourthly, they allow their followers to believe—and always discreetly encourage the belief—that they have few if any human traits, are above and beyond all human and earthly temptations and reflections; that they not only do not eat meat or smoke or drink, even to the extent of accepting a swallow of wine in making a toast, and that they are not only aesthetic and pure in all things natural and all things unnatural, but that they are immune even to the natural instincts of all kinds and are celibates, despisers of money and earthly rewards, unaffected by earthly praise or adoration, uncontaminated by earthly influences, and just too good to remain on earth except for their divine mission in teaching the rest of the ignorant world how to be something like themselves.

In nearly every case, these leaders have proclaimed that although they appear to be forty or fifty years of age, they are in fact seventy or eighty or a hundred years old. Some have even claimed that they have lived here on earth for so long a time that they have forgotten their date of birth, and—most fortunately—have forgotten where they were born and where any records could be found of their birth. They always claim to have “a powerful organization” back of them, to have the moral, spiritual, and even physical support of a Cosmic or Holy Assembly, to make free and frequent visits to oriental and especially Indian and Tibetan monasteries and secluded temples, and to have the editorial and intellectual guidance and assistance of marvelous Masters, and even on occasion of Jesus the Christ or some of his disciples.

Invariably they have claimed that there was no commercial element associated with their program; that for every dollar they receive from their followers they spend at least a dollar and five cents in doing good for their followers; that if they could, they would do away with the necessity of collections, the payment

of dues, the high prices for private instruction, and the handling of money in any form. They generally assert most positively that their "divine mission in life" is unassociated with any selfish or personal desire to provide for themselves the necessities, let alone the comforts, of life. The most definite thing that they give to their followers is a list of promises which includes the ability to ascend in holy communication with the saints and spiritual beings of the past and present; the ability to become immune to all earthly problems, trials, and tribulations; the power to be superhuman and super-normal; the "guaranteed" formula for lifting one's self quickly and thoroughly out of the average and ordinary routine of life to a high and successful and finally prosperous position; to dwell with the great "unseen Masters" in intimate association; and hundreds of preposterous but nevertheless alluring feats.

It is a fact that through the study of Nature's laws, the spiritual laws, the laws relating to our being and our association with the cosmic principles and powers, we can so improve ourselves in our thinking, in our understanding, in our comprehension, and in the development of our poise, our character, latent powers and abilities, that we can lift ourselves GRADUALLY to a higher place in life. It is true that as we study and analyze and become intellectually and spiritually familiar with the fundamental laws of the universe and try to adjust ourselves SANELY with these laws and live in harmony with divine and cosmic principles, we do develop and awaken and quicken those actions, those essential and God-given traits of character and mental prowess that enable us to change the course of our lives, to see beyond the everyday horizon, and to follow a path of development, intellectually, ethically, morally, and spiritually, that will make life more peaceful, more contented, more PROSPEROUS in all of the things of life than the those who live lives of narrow-mindedness, bigotry, and hypocritical thinking, and of unawakened comprehension.

### The True Prosperity of Life

But the greatest prosperity in life is not that associated with money or even with the worldly things that have no inherent quality but represent a power to buy. Good health, a moderate enjoyment of the necessities of life, a happy and contented mind, a sureness of what will be made manifest on the morrow, a lack of fear regarding the so-called unknown probabilities of life, a rational and understandable attunement with the Consciousness of God and the Spiritual Mind of the universe, the fortunate ability to make friends and hold them, to spread sunshine and happiness, to find ways and means of helping others (without the use of money or material things)—these are the things that represent the true prosperity of life. A person who has most of these would not abandon them, trade them, exchange them or sell them for all of the money, the gold, the jewels or material assets of this earth. Such persons may be humble workers, even unskilled laborers, underpaid hirelings, living in small homes, in small villages, and unacquainted with the scintillating, glamorous artificialities of this life.

Yet these sparkling and highly decorated and colorful movements do not offer such prosperity to their students, followers, and financial contributors. They always add to their list of promises of guaranteed peace, guaranteed health, and guaranteed knowledge the ability to do supernormal things, unnatural things, fantastic things, extraordinary feats, and inane achievements.

Not one of these suddenly popular and eventually dissolved movements has failed to include in its pretensions and guarantees some impossible spiritual and divine marvels; or it has intimated a course and

practice in life that included immoral and unmoral practices under the guise of “the unfoldment of character and the purging of the flesh,” or of strange physical and mental abilities, including levitation, ascension of the body, the location of gold mines and deposits of gold, the discovery of hidden fortunes, the attraction of jewels and rare metals, the indulgence in spiritual companions or “soul mates,” or the rise to fame and glory in politics and in business and social life in a very short period of time.

Records of the past telling the story of mystical, philosophical, and spiritual movements in Europe for many centuries show that ages ago, leaders and groups of independent thinkers making absurd and ridiculous pretensions and claims tried all of the ways and means that these new and modern movements in the Western World are trying to attract the attention of followers and deceive the government. Not one of these modern movements has invented or devised a scheme or plan that was not tried long ago. Europe is especially free in these modern times of many of these ridiculous movements that are making such bombastic claims in America. There are some absurd offerings still to be found in Europe, but America is certainly the most gullible of any country in the world.

We know from our experiences, from our records, from our contacts with thousands of members, that men and women of culture, of refinement, intellect, and rational thinking can find time and good motive for the study of mystical philosophy and spiritual revelation. We do know that thousands of such sane and rational persons find inspiration and happiness, contentment, peace, and general prosperity in the study of such subjects as are covered in our graded courses of lessons. We know that with thousands of them, the study is like a hobby. It occupies a portion of their spare time, and it becomes a tempting and inspiring pastime as well as a profitable intellectual and spiritual indulgence. We know only too well that they are willing to contribute nominally and conservatively to the upkeep of such an organization as ours. We have learned on many past occasions that they will even make sensible and reasonable sacrifices to defend the organization and its leaders, to protect the good name and integrity of the Order and its symbols, and to further the good purposes for which the Order remains in existence. We know that they love to travel from the Eastern coast to the Western, from the North and the South and even from foreign countries, to visit our Headquarters, our Park, our buildings, and our offices. We know that in every city and community groups of them associate themselves to do welfare work and spread sunshine.

### **Our Important Work**

We know that men and women of high position in the government, in the courts of law, in business, and in professions, give a portion of their time to help the organization and to help the unfortunate in and outside of our organization. We know that they take the Rosicrucian work—including its teachings, its humanitarian activities, its research, scientific explorations and analytical investigations, its promotion of good living and right thinking—very seriously. We know that with thousands of our members the high ideals and principles of our organization are equivalent to a religious philosophy.

But we do know also that our members are not interested in any fanatical claims, in any extreme promises, or in any hope of becoming super-humans or superhuman beings, or superior creatures equal to God. We know that thousands of them would instantly resign from the organization if we ever attempted to claim for ourselves, as directors of the organization, or claim for the leaders of our activities in any part of the world, the

ridiculous and absurd characteristics, abilities, powers, and divine experiences that the leaders of these many other movements and organizations claim for themselves. We know that ten thousand of our members would resign overnight if we attempted to instruct them to sit for an hour or more in meditation with their hands uplifted in front of them, praying to God to help them to "ascend in the physical body" or ascend spiritually, or ascend in any other way.

We know that many thousands would resign instantly if we attempted to tell them that we knew of hidden and inoperative gold mines which we hoped to open, and from which we intended to extract more gold than exists in the world. We know that practically every one of our members would resign from the organization if we told them that the next issue of our magazine was going to be edited by Jesus Christ, or would contain an editorial written or dictated, or even inspired, by Jesus Christ. We know that every member would abandon our organization in absolute disgust if we made one-half or one-tenth of the claims that were made by many of these other organizations, and we thank God that the average member in our organization is so sane, so rational, so intelligent, and so contented that he or she is not tempted even to read or listen to the wild and fantastic stories told or written under the authority of many of these other organizations.

We know that our members would not believe us if we said that we had found "a new way to talk with God." They know there is only one way to commune with God, and that is in the oldest way that humans have known or ever used, and which millions have found through their own experience, and which is a natural method that comes even to the child mind because of its sane and rational procedure. We know that our members would not credit us with either intelligence or sincerity if we were to proclaim that Saint Germain or any other eminent Master of the past, philosopher, or Divine, was hourly associating him- or herself with us in an invisible or visible body and was directing the affairs of this organization and dictating its policy and its teachings.

We know also that our members would scoff at us and ridicule us if we attempted to claim that we would bring "twin rays" (soul mates) together; or to produce the "violet flame" of cosmic power in our group assemblies; or that by proclaiming that each one of us was the "ascended I Am" we could change the course of our lives; or that the real purpose of our organization was to start a new race by beginning with a few immaculate conceptions at Headquarters and having other members indulge promiscuously in the bringing into the world of children born out of wedlock but having reincarnated souls of Great Masters; or that some officer of our organization was the divinely appointed parent of a new race to create or give birth to children of specialized divine heritage; or that by burning some incense of a special kind manufactured by us in a secret laboratory while in a trance and sold by us in spiritualized packages, those who burn the incense could attract elemental spirits that would enter their bodies, take possession of them and change them into super-beings—or any of the hundred and one fantastic and ridiculous claims that are made by the organizations that are sweeping America today and sweeping the individuals to disappointment, spiritual doom, and mental insanity.

We know that our organization has grown in size more rapidly than any other of the so-called mystical, philosophical, and metaphysical organizations, but we know that while it has grown in size and grown in

prosperity in every sense through the sane and rational support of its members, it has grown in real spiritual power as well, and has done so through sane methods.

All of the Supreme Officers and department heads in the Headquarters of AMORC would rather resign their appointed positions and abandon their connection with AMORC tomorrow than to be expected to assume or to allow the members to believe that they are special divine Masters, or have any special and unique divine powers and abilities, or are the reincarnation of any Great Masters or are in daily or hourly companionship with an invisible Master or group of them, to such an extent that they are under the control and direction of these invisible Masters in some fantastic manner.

We want our members to look upon us as sane and rational individuals holding our positions in the organization not by any divine right, but by the right of diligent service, sane thinking, careful management, and dignified conduct and unstinted service to the members. And we do not want in our organization, as officer or member, any individual or any human being who is beginning to think or has a tendency to think that he or she is developing a unique trait of spirituality, a special form of divine power, or a unique cosmic position. We want to be always sane and rational human beings dealing with sane and rational human beings in a sane and rational manner. We hope in this way to continue to serve our membership and to present ourselves to the world in that same honest and sincere manner as have all of the past officers and directors of the Rosicrucian activities in all parts of the world.



The parents of Harvey Spencer Lewis in their later years.



Harvey Spencer Lewis

## Must We Suffer to Grow?

**R**ECENTLY, one of our members called upon us, at headquarters, with heavy heart and inquired whether it was a law of the spiritual world that we should suffer in order that we may grow. The sister related her experiences of the past ten years or more and found considerable help in the explanations which I gave her. Later, I discussed these points with the staff at headquarters, and they recalled how often the same problem arises in our correspondence.

We cannot forget the esoteric symbolism of the Rosy Cross. This symbol explains to us that the cross represents the human body with arms outstretched and eyes upraised petitioning God and the Heavenly Hosts to lessen the suffering, trials, and tribulations which crucifies the body, purges it, and brings about regeneration. The rose on the cross represents the human soul in its spiritual unfoldment becoming more beautiful, more fragrant, and more inspiring through the sufferings and trials of the body.

By this symbolism we are reminded of the fact that it is a fundamental law of the spiritual world that through physical and mental suffering and through the tests and trials that come to the consciousness of the soul, we in our mortal, objective consciousness grow more spiritual and more masterful. Trials and sufferings attune us with the sorrows of the world and make us more sympathetic, more tolerant, and more kindly in our attitude toward others. Our own personal experiences teach us the great lessons of life, and through these we evolve and unfold our characters and personalities like the petals of the rose unfold to give the rose its grand and beautiful form and the fulfillment of the seed from which it came.

### The Expressive Life

Jesus more often wept than smiled, and the greatest of earthly masters preceding him or trying to follow his footsteps have learned that to smile with the sunshine in human life and to grieve with it in its sufferings makes life abundantly expressive. Until we can sense the heartaches of the millions who compose our divine kith and kin on earth and until we can share wholeheartedly their joys and their sufferings, we cannot be one with them; and until we are one with all consciousness on the earth we cannot be one with the Absolute and the Divine. This is the true law and principle of *Atonement*, which after all is AT-ONE-MENT.

The problem which confronted this sister, however, was not that of sharing in the sufferings and trials and tribulations of all humankind but voluntarily assuming a large portion of the trials and tribulations of one whom she had selected to be her partner in life. Should she continue to hold back her own drinking of the cup of life to drink only of his cup with him? Or should she allow the evolution of her soul and the growth and development of her character and personality to continue on its way unhampered by the restrictions which the life of the other seemed to demand? Here is a problem that is a serious one and one which must be faced by many, and properly met.

### Development of the Soul

According to all of the spiritual laws of the universe the soul resident within each one of us is a part of the Universal Soul and its temporary residence in a physical body here on the earth plane is for a purpose.

That purpose has been divinely decreed and divinely authorized. It is neither within our power of arbitrary decision nor within the jurisdiction of our voluntary judgment to direct the course of that soul in its growth or development.

Just as people are failing to fulfill their divine missions by refusing to permit the soul to expand beyond its physical prison and physical limitations, so they are failing to obey the divine decree and are sinning against their souls when they voluntarily check or prevent the course of development which the soul has started or which has been the joy and privilege of the soul for some time in the past. In the spiritual world there are no unions and no associations of souls that require the annihilation or the suspension of personal development and personal attainment. In the material affairs of people, such unions have become a custom and a human law, but like many other human laws, this particular one is inconsistent with divine law.

It is true that the perfect marriage is one wherein two properly attuned souls, each a complement of the other, unite in what is truly an alchemical or spiritual marriage, the physical marriage being merely a legal ritual acknowledging the previous spiritual union. When such marriages occur and such mating exists, there is no likelihood of a restricting influence upon either person preventing the full and natural growth and progress of the soul of each.

But such marriages are rare and most certainly do not exist in the case where one partner, one person of the union not only is out of sympathy with the ideals and desires of the Soul of the other, but attempts to restrain and discourage such spiritual progress as seems to be the desire of the other.

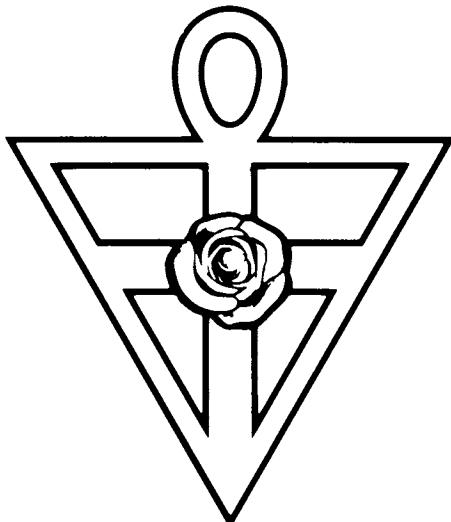
The problem resolves itself into the question as to whether a married person owes a greater duty to the marriage partner or to his or her soul. From the spiritual point of view, the first duty of every human being is to obey the dictates and desires of the divine consciousness within, regardless of family ties or earthly, material obligations. If obedience to this duty results in a separation of earthly unions or a breaking of earthly agreements, it is a regrettable thing, but not in any sense the sin or the karmic transgression that results from denying one's own soul the experience, growth, and development which it requires.

Every attempt should be made to fulfill every earthly obligation and agreement that has been solemnly made, and nothing should be done that will bring unnecessary grief and sorrow, disappointment, or unhappiness into the life of another. Concessions should be made to more than halfway meet the desires of those dependent upon us and to fulfill our duties. But this attitude and practice should not go so far as to completely terminate or suspend the personal development for which the soul is temporary resident within a human body.

The advancement of civilization and the evolution of the human mind have come about through the exercise of the divine privileges of the soul in humankind. Its growth and development has lifted the physical being higher and higher in the scale of expression and higher and higher in the comprehension of natural and spiritual laws until each person has become more ambitious to live a cleanly life. Most of this advancement has been achieved by the pioneering souls in the past who have been willing and ready to step beyond the chains and fetters of custom and common belief and risk everything in answering the call of the still small voice within. If the majority of these persons had given first consideration to their immediate physical obligations

and to the criticisms, discouraging comments, and serious obstacles put in their path by those who would not follow them, civilization would not have made the advancement it has made. The spiritual development of humankind would still be in its very primitive state so far as outer, worldly expression is concerned.

Each of us must carry our cross and regardless of how heavy it may be made by those who should, in fact, help to lighten it we must go on and on, traveling the path that leads onward and upward, often taking us away from the highways into the byways, away from the multitudes and among the few; but always with our faces turned toward the Greater Light, we must go on with our cross and by its weight and by the trials and sorrows, sufferings and pains that are brought to the human body and consciousness, lift up the soul until it cries aloud and rejoices in its beautiful attunement with the spiritual world above us.





*Mosque Interior*, painting by Harvey Spencer Lewis.

To Kari Anderson  
that her many dreams  
and in drawing of  
realization Palms  
Harvey S. Lewis  
1917

## What Makes for Peace?

STEEL BARS and isolation will assuage, temporarily at least, the propensities of the most vicious criminal. Confinement makes the antisocial person less a public menace and assures society a certain kind of security and peace. For centuries, civilization has considered imprisonment the only answer to crime and to the protection of its peace-loving populace; however, time has pointed out the fallacy of that theory. The problem of raising larger sums of money for much-needed prisons, and the engaging of more peace officers, has arisen to make uneasy the sense of peace.

The percentage of crime has so increased that a goodly number of our populace in civilized lands is employed in detecting, prosecuting, and confining criminals, and every class of society feels the added taxation burden which crime imposes. Such peace and security, economists and private citizens alike agree, are too costly, the conclusion being that it is far more economical and effectual to strike at and eliminate the *causes* of crime than to house in prisons what crime spawns.

Cannot this same remedy be intelligently applied to the promotion of international peace? In the broad sense of the word, the peace which the average individual desires is freedom from intervention. If nothing develops or occurs which will hinder us from realizing our personal ambitions, the world—our world at least—is a most peaceful one. Happiness is a relative term, evaluated differently by each individual. It is a state of mind for which each man or woman consciously or unconsciously is striving. An environment which does not interfere with the individual in gaining and maintaining his or her ideal of happiness is a peaceful and friendly one.

Peace, then, is imperturbability, and we are perturbed when anything opposes our search for happiness as we conceive it.

The nations of the world, just as individuals, also want peace. But, like criminologists of old, they work upon the theory of preserving peace by the building of larger armed forces to imprison the disturbing nations. Huge armies and weapons caches are intended to intimidate peoples of any nations that step out of line, that display what is termed *aggressiveness* toward other states, or who in any way oppose them. Military isolation, or encirclement of a nation, is equivalent to imprisoning an individual. Heavy frontier enforcements, with large air forces poised ready to strike at the least sign of aggressiveness of a neighboring nation, correspond to having certain undesirable areas of a city heavily patrolled by police officers, armed and waiting for disorder.

In both instances, the peace is *an armed one*, maintained by suppression of any rebellion against the established order. No attempt is made to remove the provocative cause of disorder.

Most nations, regardless of propaganda to the contrary, do not enjoy ravishing other powers small or large. The peoples of aggressive nations are not bloodthirsty, barbarous individuals even though the results of their governments' acts may have those earmarks. Incongruous as it may seem, they invite war, with its horrors of

loss of life, property, and deformity, as a step toward and assurance of ultimate peace—a peace that means no interference with their livelihood and their happiness.

As pointed out, no individual seeks peace if that means sacrifice of those things which to him or her mean the goodness and fullness of living. Likewise, a nation will not preserve the peace of the world while its own people starve but a few miles distant from the billowing grain fields of a neighboring state. A people will not placidly sit by while their ships remain idle for lack of fuel, unable to transport their goods to foreign markets because another nation has a monopoly on the world's oil supply. A people will not inviolate international peace if their teeming millions are forced to huddle forever on an unfertile spot on the earth's surface. No people will endure starvation, pestilence, and isolation so that others may enjoy undisturbed their pursuit of happiness. Almost any man or woman would prefer death to this kind of slavery. Truly a state of affairs which denies people what they need is slavery and oppression. Is there then no other alternative than war and the ravishing of the weaker by the stronger?

### **Address the Causes of War**

The elements for a true and lasting peace among nations are to be found in the removal of those things which now incite war. There must be brought about an allocation and distribution of the world's resources and goods. This is not the suggestions that fantastic and illogical communistic theories or philosophies be adopted. What an individual has acquired through his or her own initiative, no matter how great it be, he or she is rightly entitled to—provided that it was obtained fairly and within the accepted laws of his or her nation. However, monopolies of natural resources and trade routes, in a time in the world's history when peoples and nations are so linked together that communications from one part of the world to another is but a matter of seconds, present a situation much like that of a sumptuous banquet in the presence of a starving person.

Education and science have done much to unite the races and countries of the world and to preserve their peoples and greatly multiply them. It now must make accessible to all, under just arrangements, the raw materials of the world. If they do not, the *have-not* nations will take from the *have* nations as do individuals, in accord with the necessity which follows from their own natures.

This arrangement is not a plucking from those who have and giving it to those who have not. It does mean that scientific establishment of a method whereby the nations that have not can—through their efforts, the application of their initiative, and the use of their skill and vision—earn what they do not possess. It means that no nation shall prevent another from accomplishing this just so it may selfishly preserve the balance of its own power and wealth.

If there is to be an inequality among nations, let it be because one is superior in achievement and not because one nation can successfully oppress another. If the economic structure of the world is adjusted and people find happiness in their pursuits, peace will naturally follow; it will not need to be fired from a gun.



*The Wood Carver*, painting by Harvey Spencer Lewis.

# Greatest Psychic Wonder of 1906

By H. SPENCER LEWIS,

(President of the New York Institute for Psychical Research.)



THE year 1906 was one of the most successful for the advancement of psychical research and study, more wonderful discoveries, revelations and conclusions having been effected in this one year than have been recorded in the annals of this science since the first "spirit-raps" were heard in this country in 1848.

In response to the request from the Sunday World for an account of the most remarkable psychic exhibition of the year, I will describe the demonstration before the society by a young American Indian, who claimed that in a trance he could communicate with the spirit of an Indian chieftain, and also with the "Great Spirit," and that this spirit would describe through him the homes of those gathered in the room.

The medium did describe, accurately and in detail, the rooms of six of those present, one room being in Maine.

whom he had never seen, and told where he was at the moment of recital, which facts were afterward verified to the minutest detail.

In this demonstration it was not possible for the medium to ever have seen the rooms he described, and therefore there could have been no fraud.

This leaves but two explanations—that of telepathy and that of actual spirit communication. Of course, those present knew their rooms, and telepathy was possible, for the medium could have received, telepathically, the descriptions of the rooms from the persons present.

But granting this, we find that telepathy could not explain the method whereby the medium described the room in which the gentleman before mentioned was spending the evening, nor could it explain how the medium was enabled to tell us just what this gentleman was doing; for no one present knew where the gentleman was, and certainly no one knew exactly what he and the others with him might be doing. The medium was a stranger to all present, and there could have been no collusion.

If telepathy can explain this demonstration then we must admit that telepathy between strangers at a distance, at any time and under any conditions, is possible. This is extending the limitations of telepathy to an extreme, but even so, it may be the real hypothesis. This demonstration on the

whole was the most remarkable, of its

# The Coming Revolution

*In this article, which first appeared in the Rosicrucian Digest in 1933, H. Spencer Lewis described an alternative economic and social system. We feel the ideas expressed here are timeless.*

IT IS STRANGE how we always think of a revolution as something that starts suddenly, revolves quickly, and causes more destruction than construction. Perhaps this is because most of the popular revolutions in the past have been of that nature. We do not think of evolution as being rapid and destructive and certainly a revolution should not be any different than a phase of evolution. The wheel on an automobile revolves and it may revolve slowly or rapidly and yet its revolving does not necessarily bring destruction or injury to anything. The earth is revolving and we certainly can speak of the revolutions of the earth as something good and peaceful. Science has passed through revolutions as well as evolutions, and so have art and music and many phases of civilization.

But there is another revolution coming that is different from all of the ones we have had in the past and will be constructive as well as partially destructive inasmuch as it will eliminate many of the various things in life, as well as create many new and beautiful things.

Much is being said these days about Technocracy, and the revolution that I am speaking about will be related to many of the principles and ideas now being associated with Technocracy.

Undoubtedly, many of the fundamental claims put forward under Technocracy are correct and Rosicrucians throughout the world will agree with these fundamental principles. But many of the ideas built upon those principles are not correct. Rosicrucians have understood for many centuries that one of the evils of the present form of civilization is the arbitrary establishment of money in the form of paper and coin to be used as a means of reward for labor, services, and mental efficiency. In this very magazine and in our other publications, other writers than I have spoken of this evil of money, and within the past three or four years I have said a number of times that one of the big problems that faces the future is the doing away with the present monetary system. So there is nothing new in that part of Technocracy.

Likewise, we can all agree that the rapid development of machinery has enabled certain individuals to easily control many features of the present economic and monetary systems. We cannot say that machinery itself is responsible for these conditions, but the existence of machinery has enabled the wicked individuals of the world to do things that they could not have done otherwise. Certainly we would be wrong in calling natural gas or artificial gas a dangerous thing and condemn it and forbid anyone to make it or use it just because some persons have used it to commit suicide and others have used it for criminal purposes. Gas can be used constructively as well as destructively. Therefore, it is neither an evil nor a good thing except in accordance with the manner in which it is used. The machine is in the same position.

Machinery could be used today to solve many of our economic problems instead of increasing them. Machinery has aided civilization in the past and has helped every man and woman to live more happily and

more properly and it can be made to help in the same way again in the future. The great problem that faces the future is that of finding some way of rewarding people for their services. The use of money permits of too much crime and too much elasticity in the artificial valuation of things. Money in and of itself should have no power, but today it has a power and when this power is in the hands of the wrong person it becomes dangerous. It is not in accordance with karmic law that people should be paid for their services and labor and devotion by giving them something that is wholly artificial and which they can use to injure others or to injure the very source from which the reward issues.

Think of those who have not labored at all, but who are living on the artificial reward accumulated by their parents or forbears, and now with this unearned and undeserving power in their hands they may use it to live a life of idleness while others who are working and laboring do without the proper rewards, or they can use it to destroy friend and enemy. The Rosicrucians have long advocated that some other means of reward must be found.

### **Units of Service**

If I may venture to make a suggestion that has been in the mind of the Rosicrucians for many centuries, it is this: A certificate based upon units of service should be substituted in the place of money. As a basis for the system of measuring service, the service of the farmer might be taken as the standard. One day's service of the farmer or agriculturist could properly be called a basic service since the farmer's service represents the very strength and power of human life on earth. Taking the farmer's average day and making it the standard unit, some form of script could be used whereby the services of every human being could be properly rewarded. The professional person, such as the doctor, who renders unusual service and benefit to the community, might receive in one day script equal to three units of service or equal to three times the value of the service of the farmer. The clerk in the store might receive for each day's labor a unit and a half of this script. Younger people, or those in less important services, might receive for their daily pay script equaling half of the unit or equal to half the service rendered by the farmer in one day.

All of these scripts representing various units of fundamental service could be cashed at stores or exchanged for food and necessities and even small fractions of a single unit might be used for exchange purposes. This script could neither be given away, nor banked, nor stored up, preserved, or saved for the future for it could only be exchanged for necessities and for service and would have to be used by the person to whom it was issued. In this way all of us would receive the necessities of life and even the luxuries in exchange for the service we rendered during the day or night. Those of us who wanted to labor in a productive capacity could go to work knowing that there would be sufficient script to pay us adequately and that no bank failures, no wars, and no fluctuations of stock markets or gold standards could affect the script we had received.

The Technocrats suggest an energy unit for the basis of our script, but this would never prove to be satisfactory. A service unit is the only standard that could be made universal. Even homemakers would receive such script as was indicated by the services they render in their homes. Such a plan would bring about universal employment and universal prosperity and many other improvements such as the elimination of bank failures, the impossibility of false investments and artificial inflation of values and securities and similar things.

Such a revolution in our economic system is sure to come about. This is the revolution I referred to and anyone can plainly see that it is not going to happen suddenly and it will not upset our conditions overnight.

*Editor's Note: Technocracy was a theory and movement prominent about 1932, advocating control of industrial resources, reform of financial institutions, and reorganization of the social system, based on the findings of technologists and engineers.*





Harvey Spencer Lewis inspecting the temple foundations of Victoria Lodge, British Columbia, on August 23, 1932.



Visiting Karnak Temple, Egypt, 1929.

## The Bridge of Life

I PRESUME that many have read that unique book by Thornton Wilder called *The Bridge of San Luis Rey*—pointing out in fiction form one of the mysterious occurrences in life. What I want to say at the present time, however, does not pertain to that particular bridge but to the bridge symbolized by it.

All of us will pass over the bridge that separates this life from the next: How many, I wonder, have thought of the various forms in which this bridge is made manifest, what strange ways we proceed to cross it, and what unusual companions we may have at the time of crossing?

As we journey through life, we pass over many bridges; some with joy and happiness, and no thought as to the possibilities that may be ready to manifest at any moment. Other bridges we approach with reluctance and often with forebodings of trouble, sorrow, or suffering.

The bridges that are the most difficult to cross and which constitute the real problems in our lives are most often the ones we have built for ourselves—the ones on which we are the sole travelers, on which our feet are the only ones heard in a tedious journey.

Other bridges have been built by those who would test and try us or attempt to crucify us. Again, we find upon the great highways of life bridges on which multitudes surround us, sharing the difficulties, problems, trials, and sufferings of the trip.

Each bridge is of a different nature; and as we look upon those crossing with us we may speculate upon what different paths have brought so many diversified natures and characters to the one bridge of similar experience at the same point in time.

We are often tempted to think that the individual path upon which we journey in life is a strange one, never traveled by humans before—created by some black magic or evil mind solely to cause us suffering or unnecessary tribulation. We are even prone to think that if we could exchange with almost any other person, we should find that person's path simpler and easier.

### Community of Common Interest

We may be inclined to think that our individual journey through life is so unique that only one person in the whole world could have such an arduous path fraught with so many unnecessary, unreasonable, and inconsiderate obstacles. But when our path finally reaches the chasm over which a bridge is stretched, we find that paths other than ours converge toward it and that thousands are coming together to cross this same bridge.

There is a large body to participate in the very crux of the trials and tribulations of our journey and to share equally all of the difficulties and tribulations of this one bridge. We realize, then, that regardless of the diversity of paths, there are certain places in the journey of life where all meet; where we find that our troubles, our griefs, our interests, and our efforts to reach the goal of life are common to all.

On such bridges, we find ourselves united in a human community of common interest despite our individual diversity. From the mystical point of view, these bridges are the meeting places of the converging lines of life, and they demonstrate the principle of universal friendship.

The mystic, however, may speculate upon what motives, what principles in life, what unseen and invisible guiding hands directed the footsteps of such various human beings from so many paths of life toward these bridges. The mystic may wonder what law or principle in the universe brings men and women from thousands of miles apart, along strange highways, to one point to cross over one bridge at the same time.

Whatever experiences a particular bridge may hold for those who cross it, they are evidently decreed and designed. Men and women of different tongues, of different positions in life, of different religious beliefs and indulgences, of different social and financial stations, meet as one body at the entrance as common pedestrians, and there begin to share whatever strange experiences this bridge may have. Perhaps on the other side, too, they will start again with similar experiences in a new land, a new country, or a new region of progress.

These "bridges" need not always be structures across open spaces. They may be a school bus in Colorado, such as that in which a group of children froze to death. Those children were of different families, of different stations in life, and undoubtedly were traveling different paths toward the future.

Each, no doubt, had different hopes and might rightfully have expected to live to fulfill them and to have diverse experiences before passing through transition. Yet by some law of the Cosmic they were brought together at the same time to have the same experience.

The "bridge" was a school bus that was to take them home from school; instead, it carried them from this world into the next. Unrelated and with different past karmas, different ends to meet and purposes to serve, these children were brought together by the Cosmic because it had been decreed that their transition was to occur at the same time, in the same place, and in the same manner.

Some had come only a few years previously into that district from other states and from other localities. Their paths converged on this day that they might cross the bridge together. In the same way, the sudden wrecking of an air express served to carry out of this life and into the next, eight men, among them being a famous football coach. Each of these men had journeyed along different paths of life and had expected to reach different goals.

What had each of these eight persons done in a previous incarnation, or in this, that decreed their passing through transition at the same time, in the same manner, and at the same location? Away from their homes and normal places of activity, each was to start a cosmic period of existence on the same day and hour—practically the same minute.

The mystic often ponders the fact that a child born into a missionary family in Turkey may travel through various parts of the Orient and finally come to the United States to meet and marry a childhood companion. Together there, they carry on their joint activities and eventually bring into life children who have a different nationality and language background.

## **The Cosmic's Way**

It is instructive to trace the Cosmic's way of reaching out to the extremes of the world to select two persons unknown to each other, of different tongues and social position, and bring them to a new land to unite and give to the world a third being of an entirely different combination of blood and language.

It is stranger still to consider that eight or ten persons from various cities and states of the United States, of different occupations and positions, may be brought together at one point to cross the great bridge at the same instant.

Is it possible that in a previous incarnation those eight knew each other and were united in some human effort and passed out of that incarnation as they did out of this? Is it possible that in a previous life their activities were so related and so identical that each created for this life an identical pattern, even though in the interval they did not know each other and their paths had never crossed?

These are the thoughts that a mystic gathers from the news of the world and the events of current life. It is such thinking that leads to a greater understanding of the complexities of life as well as the simplicity of the cosmic principle. After all, there is a simplicity in such a scheme that would allow eight persons, after having been united in one transition, to be widely separated and then brought together again in order that the karma decreed for them might be fulfilled in consistency and justice.

Each of these eight persons must have earned by their past actions or created through the present life the time, place, and condition of transition. If the other seven were associated with the person in identical efforts and methods of living, then the simplicity of justice and the fairness of Cosmic Law would bring them all together to share the karma which was right for each.

Each of us every day faces an unexpected bridge. It may be that our entrance into a theater, a train, a car, a crowded thoroughfare, or any other public place, will be the entering upon the last bridge. That which occurs and affects a number is by Cosmic Law the karma of our lives.

Our united participation in it proves that we are brothers and sisters, all closely related in the Cosmic Mind through having created identical conditions. By living each day in harmony with the highest laws and principles, by refraining from injustice or unfairness, and by keeping ourselves attuned with the good and the harmonious, we shall bring ourselves to the ultimate bridge in the company of those who, like ourselves, are deserving of the richest rewards.

When we have crossed the bridge, we shall find ourselves still with those who have attained and earned the highest of cosmic blessings. We do not know when we shall come face to face with that great bridge that spans the unknown of existence; but we do know that beyond it there lies a land and a world that will be what we deserve and what we have created for ourselves here and now.

## Attracting Success

THE AVERAGE human being begins a strange search early in life. The adolescent, just beginning to sense an evolving personality, is perhaps more affected by this inner desire than by physiological and mental changes.

It would be an unfortunate thing for the progress of civilization if, through some magic of cosmic law, each of us should suddenly find our prayers answered, our desires fulfilled, our search ended. Not only would there be an end of the urge to achieve better and greater things, but also of the search for knowledge and for solution to the mysteries of life. Civilization would come to a standstill, and we would begin to retrograde.

The artist never feels satisfied with his or her art. Many admit that they never carved a piece or painted a picture, never chiseled, engraved, or cut in any way a thing of their creation with which they were perfectly satisfied. So it is with the inventor and with the musician. So it will always be with the person who is evolving personal cultural ethics in business, who is improving merchandise quality, sales figures and advertising methods, the service that is rendered to customers.

People who feel quite satisfied, who find no criticism coming from the voice within, are generally failures. They may have been successful up to the present, but failure is written for their futures. The moment they feel they are in the very shadow of success or just around the corner from it, they are sure to be far from it. It is this sense of possibly greater service, power, and accomplishment that has quickened humankind into real progress toward perfection.

Perhaps many structures throughout the world that are now in ruins beyond recognition may have been built by people who labored under a whip, who had no inspiration, no love in their work; but the lasting things throughout the world, from the Leaning Tower of Pisa to the magnificent temples of learning, art, religion, and science, were not made by slaves but by worshipers of the art on which they were working.

### The Inner Fire

It is the same today. We have in our modern times the same desire for success, for individual power, for class, national, and international power. We have the same desire for recognition, attainment, and some of the luxuries. Those who are attaining success or attracting it are those who are laboring primarily under the whip hand of life, the urge of inspiration, and the constant impulse of an inner desire to do better and better.

You cannot take success in life and reduce it to an element or take happiness and reduce it to one phase of emotional expression. You cannot take sorrow and say it is of one standard. Success for each individual is not measured by a yardstick but is wholly and exclusively personal. The success for one cannot possibly be the success for another to the same degree.

Not all success is accompanied by wealth. The thing we do not have is often the thing that is the most tempting, and we seldom understand the real nature of anything, especially of material things, until we have tasted of it.

There are those who are not seeking money primarily, although everything they do may help to increase what they already have. It is not the increase that is the urge, but the desire to attain, to reach that goal which they have set in their lives, to go just a little beyond.

Those who watch for the sign of an approaching army—even in times of peace—are always looking beyond the horizon, listening to what you say but listening at the same time for an undertone like the trampling of horses' feet. They are listening for something, looking for something they want to add to their lives or keep out of them. They are looking for success in something.

You could ask a woman like Madame Curie in Paris, who worked with radium, "After all the education you have had and the possibilities that lie before you—to teach, lecture, or see the world—do you mean to say that you enjoy sitting here? Does it give you anything to eat?"

She would answer, "No, not even a crust of bread."

"Then does it give you any new clothes?"

"No, I am wearing out the ones I have."

"Does it make you any younger?"

"No, I have aged ten years in the last two."

"Will it prevent death?"

"No, it is bringing it on. That tube contains radium and it is destroying the cells of my body. I am more dead than alive."

"What is keeping you alive?"

"My desire, my ambition. I want to reach success—success that will not bring me anything but thanks from the waiting multitudes."

That is success from the point of view of one person. Thank God, there have been thousands who have worked for such success in the past. We are reaping the rewards of those who attained success in centuries gone by; we are enjoying their fruits. The person who seeks success of a selfish nature is seeking something that will never materialize.

### **Channels and Instruments**

It is a just desire to live and labor so as to receive such compensation as will make one happy and able to meet the necessities of life and enjoy its blessings. But there must be more than that. If desire stops there, it may be commendable and pass human judgment; but it will not meet the judgment of the Cosmic Mind.

We were created to be channels and instruments of creative work, and until a person entering upon any path of effort can say conscientiously, "I am laboring with God, for God, as one of God's instruments," that person is not going to achieve the real success that is possible.

You cannot tell whose work is the most important. You cannot tell which gives the greater light: the great four- or five thousand-watt lamp on the street corner or the little light at the head of the surgeon's instrument. Success in life depends upon one's contribution to the necessities of the nation or the community and upon one's fulfillment of some cosmic mission. Success depends upon doing it well.



*The Future*, February 1908.

## Free Souls

**W**HEN PEOPLE say they will not follow a system of teaching or belong to an organization that offers to point out the way to happiness, they invariably include in their argument the threadbare statement that they wish to be "free souls."

As a young man, I used to listen to soapbox orators on the east side of Madison Square Park in New York City. Perhaps there comes a time in the lives of most men and women when they must allow the surging steam that has arisen within them to escape or else they will explode. I do not wonder that some newspapers call their letter columns, "The Safety Valve." Such columns give an outlet to those who must express themselves publicly before something serious happens. Soapbox oratory has been a safety valve for many.

The speakers seemed to be divided into two classes: those who agitated for freedom from capitalism and those who agitated for freedom from orthodox religion. The latter interested me especially. As I listened to one man thundering forth his reasons why people should free themselves from the enslaving influences of religious doctrines, why they should get away from the ball and chain of a belief in God, and why they should look upon themselves as masters of their lives and rulers of the world, I stepped out of the crowd to get closer to him in order to size him up.

Studying the ragged hat, soiled collar, frayed trousers, broken-down shoes, and unshaven face with its cruel, restless, haunted expression, I saw what a truly miserable creature he was. If he were an example of the greater freedom, happiness, joy, peace, and success which he advocated, I could not help wondering whether it was all worthwhile. Most of those in the crowd, presumably enslaved by the horrible things he described, and therefore unhappy and miserable, were always better dressed and looked more cheerful than he.

Even the one who spoke against capitalism and proclaimed that he had been free from its influences for years looked as if he had been free of everything in life—especially its blessings—ever since he was born. I have talked to many of these seekers for soul freedom, or freedom of self, and invariably I have found them to be shiftless, going nowhere, not even knowing where they would go if they wanted to start going.

### The "Free" Cork

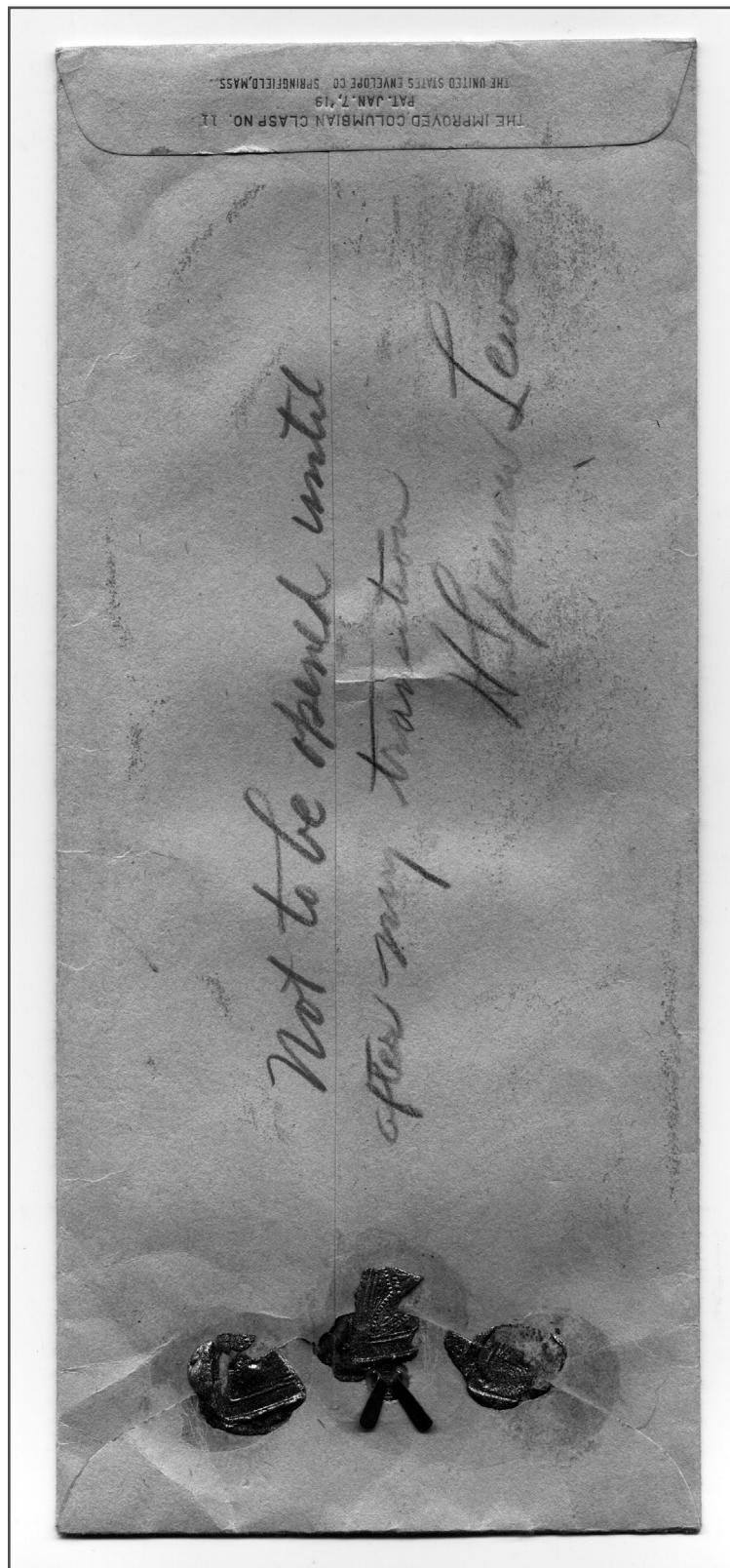
They reminded me of a cork out of a bottle which, suddenly cast upon the surface of a great ocean, bobs up and down and goes hither and thither as the waves or winds push it. If the cork had any will power at all, it could not exert it because that would indicate a limitation of its freedom. So it can only float along, moving northward and then, for no good reason at all, except that the winds change its course, it moves eastward.

It always looks as though it was going somewhere, but you know that it is not. It may take one year or a hundred years of being pushed and battered on the open sea, run over by vessels, nibbled at by the fish, before it is finally washed ashore in some out-of-the-way place to die of loneliness. While in the water, it is serving no useful purpose, rendering no good to anyone, fulfilling no mission, being of absolutely no value to anyone. But it is absolutely "free."

Those who are the happiest and most successful belong to something or someone, for association and companionship are requisites for success in life. The moment one tries to separate oneself from cosmic dictation, cosmic attunement, spiritual inspiration, and human association, one is no longer a human being but only a muddle of the earth's elements.

There is no freedom that is essential to one's well-being except that which comes from the censuring voice of conscience. It is far better to be chained and bolted within an iron cell than to be like the floating corks on the sea of life. Contact with human beings, even of the humblest types, teach valuable lessons and help us to evolve and prepare ourselves for another incarnation. Freedom from these benefits does nothing to aid the evolution of the soul personality.

So, associate yourself with those who have the highest ideals and are struggling upward and at the same time extending a hand to those beneath them who are also struggling. Become a part of the human community and do your bit to encourage all the rest in life's great struggle. Attune yourself cosmically as well as mundanely with all of the activities of the universe so that you can sympathize with all living beings, understand their problems, and be one with them. Remember that self-mastership does not bring isolation and separation but association and companionship.



Envelope containing Harvey Spencer Lewis's will.

## What Is Karma?

ONE OF THE SUBJECTS of mystical, metaphysical, or Eastern philosophy which seems to puzzle the Western-world type of mind, perhaps more than does any other subject, is that of karma. The very word itself appears to be so mysterious and indefinable that it creates the impression in the minds of many casual readers that karma is an indefinite something that is the cause of all of our suffering, illness, unhappiness, misfortune, and despondency.

The free and liberal manner in which the word and the law are represented, as translated and explained by self-appointed teachers of mystical and metaphysical theories, and the glib manner in which thousands of misinformed students and readers use the word to explain all the personal events of life, have led to a greater misunderstanding of the real principles represented by this word than of any other principle associated with the very broad field of mystical and occult philosophy.

Briefly stated, *karma* is a Sanskrit word unfortunately chosen and popularly adopted for what is known as the "Law of Compensation." This law represents that form of both spiritual and worldly action by which the thoughts and deeds of human beings are balanced. This process of balancing may be likened to the familiar process of nature whereby one reaps what one sows.

The law has efficiently demonstrated itself in the lives of millions of human beings and is a very definite principle, made manifest by many experiences in the understanding of every sincere student of mysticism and metaphysics. It shows that we can and do bring upon ourselves in the immediate or near future the conditions and circumstances which constitute our lot in life. Through our observation of the working of the law, we are warranted in believing that it is an immutable law, a law that will work in the distant hereafter as well as in the present cycle of time, and also that we can and do create for ourselves in the future afterlife many of the circumstances and conditions with which we will have to contend.

### Compensation

There is ample proof of the truth of the statement that everything that occurs in life is due to some cause, and that every cause has its definite effect. In the spiritual and social world it has proved that we cannot do a kindness or an injury to another human being or even to a so-called dumb animal without someday in some way making adequate and just compensation for our act, or receiving just and adequate recompense.

In carefully watching, studying, and analyzing events in the course of our lives, many thousands of us have learned beyond any doubt that we can and do create events and conditions in the near or distant future by the thoughts we hold, the thoughts we express, the motives behind our acts, and the acts themselves. We have learned also that there is no way of avoiding the Law of Karma or Compensation except by making compensation and adjusting the balance of the scale either before the law forces us to do so, or when the demand of the law is upon us and we are within its grasp.

And we have learned that no unkindness, no unjust or just thought or deed, no unmerciful or merciful act or plan that goes into action ever escapes the karmic records or goes uncompensated, unadjusted, or unbalanced. It may take months or years before the inevitable results of our acts are brought home to our attention or compensation is made, but the law is as positive and sure in its working as is the so-called law of the Medes and the Persians.

The arbitrarily made laws for the civic conduct of citizens and the social, ethical, and moral conduct of peoples may attempt to adjust and punish or compensate individuals for their acts, but such punishment or compensation is never as just, never as merciful and considerate, and never as sure and efficacious as is the inevitable operation of the Law of Karma.

We have said that the law is immutable, and by that we mean it is a divine principle or divine law created by God, and in nowise contrary to God's divine principles for mercy, justice, forgiveness, and love.

### Suffering in Goodness

The Law of Compensation, or Karma, is not a blind, cold, mechanical thing that demands an eye for an eye and a tooth for a tooth as people demand in their arbitrarily made law. Such a process is never wholly just or merciful; and, most of all, it is not constructive or beneficial to the individual and to society, whereas the Law of Karma naturally and eternally seeks to be constructive and wholly beneficial to the individual and to the society of individuals.

But for some strange reason—probably due to the misrepresentation of the true Law of Karma and to the lack of intelligent understanding of it—thousands of casual readers of mystical philosophy and many early students of such philosophies believe—along with some of the leaders of so-called humanitarian and various mystical movements—that *all suffering is karmic*. This belief is undoubtedly based upon logical fallacy often stated as: "All misdeeds lead to suffering; therefore, all suffering is due to misdeeds."

If the Law of Compensation is just, merciful, and constructive, as we must consider it to be if it is universally active and therefore a law of divine origin, it must make compensation for good deeds as well as demand adjustment for evil deeds. The fairness and justice of the operation of the law in both ways appeals to our good sense and at once brings out the absurdity of the idea that the Law of Compensation, or Karma, is only a form of punishment for misdeeds.

I have inferred that the word *karma* is an unfortunately chosen word. To many students of Eastern philosophy, the word *karma* implies only suffering, or the trials of life. Therefore, it is not a good term for describing the Law of Compensation. For, were not our good deeds compensated and rewarded, if by nothing more than the personal pleasure and happiness we get out of doing good, we would not be tempted or inclined to live a noble life, to do good unto others, and to contribute freely to the constructive, uplifting progress of civilization.

### Threat of Punishment

If we were only punished for the evil we did, we would neither be deterred in our evil actions nor motivated and inclined to do good in place of evil. Most of humankind's arbitrarily made laws relating to social, ethical, moral, and civic conduct provide forms of punishment for evil acts, even to the demand of

an eye for an eye and a tooth for a tooth. But a review of the history of civilization since its dawn up to the present moment proves very convincingly that the threat or promise of punishment for evil acts has not lessened crime or the amount of evil done by those who are so inclined.

If we were to take out of our scheme of things all of our natural desires to reward good deeds, to give praise or compensation or acknowledgment to the good that is done, and to encourage those who try to do good, we would soon find more evil in the world than good, despite any cosmic or human-made law of punishment for the commission of evil.

The operation of the Law of Compensation alone would be sufficient reason for the individual to strive to do good, to be tempted to do good rather than evil. Our good acts, good thoughts, good intents, and good motives bring their rich rewards inevitably and as surely as our evil acts, motives, and purposes bring some form of suffering, of chastisement, of denial or adjustment which impresses upon us the fact that we cannot be unjust, unfair, and unkind to others and God without having the lesson or principle brought to our attention in that form, that degree, that nature, or that time, or under those conditions when the chastisement or correction will be the most impressive and the most constructive.

### Indirect Causes and Effects

The idea, however, that all suffering, all illness, all pain, all sorrow, all disappointment, and so-called bad luck is a karmic result of some similar or dissimilar unkindness or evil act or intent on our part is an absurdity. Also, not all rewards from God or people, from the Cosmic or from worldly society, nor all our joys and happiness, or so-called good fortunes, are karmic results of good deeds, kind acts, and constructive thoughts on our part.

There are many causes for some of our illnesses and misfortunes, some of our unhappiness and our trials, that have no relation to any evil or unfortunate or erroneous act or thought, consciously or unconsciously performed or expressed by us either in this life or any previous life.

While it is undoubtedly true that our lot in life today is very greatly the result and the accumulated effect of what we did and did not do in previous years or previous times, on the other hand life is daily fraught with unexpected, unanticipated, and seemingly undeserved blessings, benedictions, rich rewards, and magnificent opportunities. And each day brings its incidental tribulations and various forms of sorrow and suffering, either in a minute or large degree, from no cause that is remotely associated with yesterday or yesteryear or any preceding year of our life, or any act or thought performed by us at any previous time.

For instance, the idea is *unsound* that the three little girls who were brutally and fiendishly murdered (1937) in Southern California by an individual of criminal instincts and passions, were victims of a karmic action and must have committed some acts or act in their present lives or preceding lives which brought upon them this unfortunate tragedy. Such conclusion is *unsupported* by logical reasoning and by adequate analysis of all universal laws.

In the first place, if we are to believe that suffering—all the pain and sorrow, and all the illness and misfortunes which come into our lives—is wholly and solely decreed by Cosmic Law operating as karma, then we would have to assume or believe that the individual who so fiendishly and brutally mistreated these three

very young children and then murdered them was acting as an instrument for the Law of Karma and was a channel through which that law operated.

In other words, if we assume that what occurred to these three children was cosmically decreed through karmic law, then the person accused by the police and looked upon as a criminal and classified as out of harmony with all cosmic and divine principles is, after all, an instrument of the Cosmic, a worker in God's vineyard, a channel through which one of the divine laws operates. Therefore, the person should neither be punished by society for what he or she did nor should the person suffer at the hands of the Law of Karma for the crime he or she seems to have committed.

### **Is Everything "Karma"?**

Certainly it would be unjust of the Law of Compensation or the Law of Karma for it to choose an individual to carry out a divine decree of karma and ravage, mutilate, and then murder three young children who could not have committed any crime in this incarnation to deserve such punishment, and then punish the instrument which the Cosmic chose for carrying out its divine decree. In other words, can you consistently believe that the Law of Karma is just if it selects and then causes and empowers a person to commit a horrible crime against life and society, and then punishes that person for fulfilling the divine mission that was decreed?

If, on the other hand, you should want to argue as some of the unthinking occult students argue that, since the person acted as an instrument or channel for the fulfillment of the Karmic Law in the case of the three children, he or she should be allowed to go free of any human-made punishment or even cosmic punishment, then in such a case you would have to admit or assume that there are crimes which an individual can or may commit against God or God's children, against universal laws, life, and society. The conclusion would then have to be that for such crime the individual should never be punished nor censured, and should not even receive condemnation at the hands of society.

### **Foundation for Future**

God and the cosmic laws working in accordance with God's scheme of things have the right, the privilege, and the prerogative of bestowing upon people certain blessings, benedictions, and rewards, certain unexpected and unanticipated advantages or opportunities which will enable them to maintain or continue their mission in life or to help others. Also, on a larger scale one's mission may be to carry out a cosmically inspired plan of humanitarianism or to bring resulting advantages to society generally or to add one step or more to the progress of civilization.

These advantages and blessings and benedictions may come in this manner to individuals who have not directly or indirectly earned them or deserved them through any definite act or thought in the past which could be logically or reasonably interpreted as a direct cause of the blessings and benedictions. There is some cause, of course, for the results that have been made manifest, but that cause need not be wholly or solely of a karmic nature. What the individual does with these blessings and advantages, these benedictions and these opportunities, may be the *cause* of future karmic action, but they are not always the *result* of some karmic action. The same is true of unfortunate matters that come into our lives.

Undoubtedly God often grants to us or visits upon us many blessings and awards, many forms of "trials and tribulations" for the sake of testing us or giving us an opportunity to test our selves, or contributing to the general scheme of things as a channel or an instrument. Much good has come into the lives of many individuals through suffering, through various trials, and even through spells of illness without the action of the Law of karma. We grow spiritually and in every element of character and makeup of personality through the things we experience, both good and evil, both happy and unhappy.

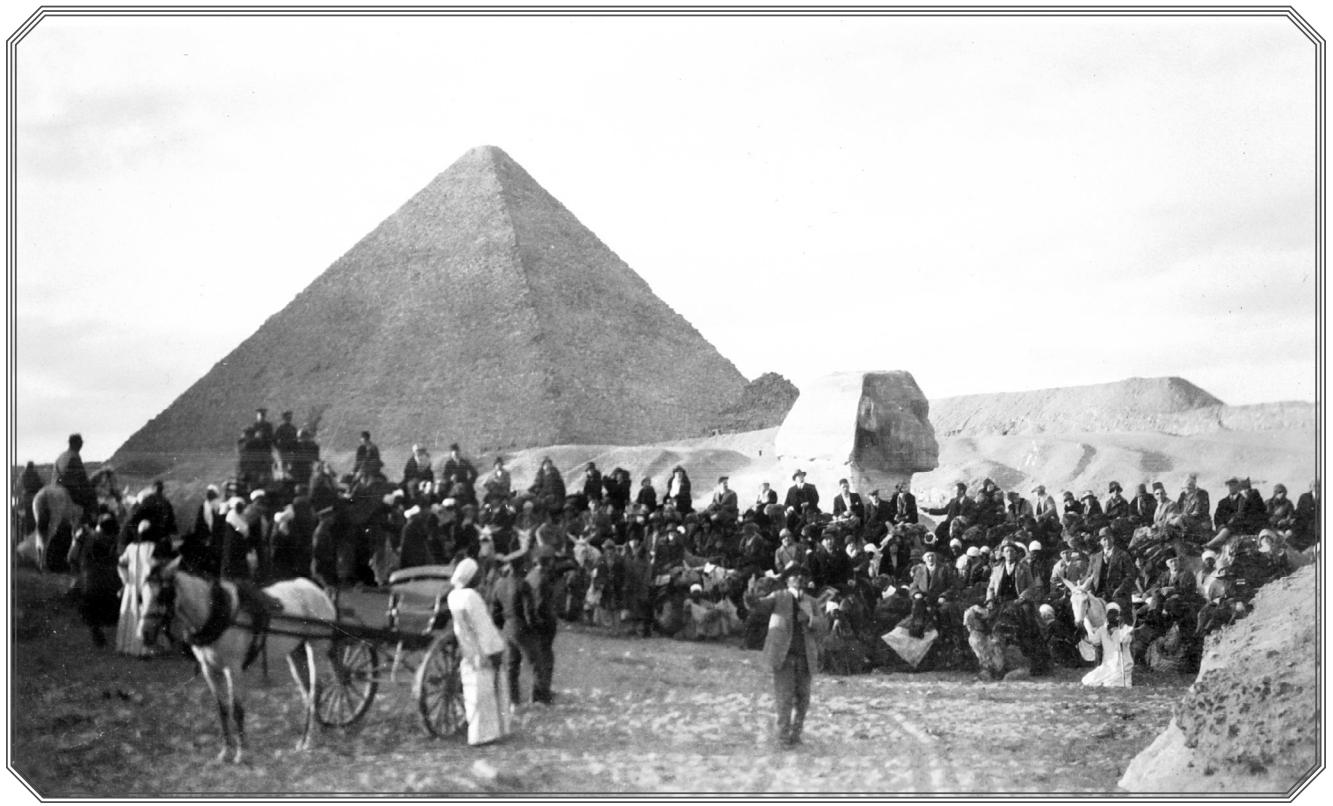
To make all of the experiences of life a direct result of previous acts would be to put the whole of life upon a purely mechanical basis, leaving no provision for the intervention of God or the spontaneous expression of God's rights or privileges. It would reduce the universal scheme of things to an unintelligent system of action and reaction, with no progressive outlook, or anticipatory factor and no divine element of mercy and love.

### **Correcting False Information**

Perhaps the Rosicrucian Order (AMORC) is the only mystical organization operating in both the Western and the Eastern worlds today which has this distinct and comprehensive understanding of the Law of Karma and the Law of Compensation. However, that is no reason why each Rosicrucian should not do the utmost to understand the matter thoroughly, competently, and interpret the understanding and spread his or her comprehension of it among those persons who are unacquainted with the real facts and who do not have this correct realization. We all should do our utmost to correct the false impression that exists in regard to the true nature of the Law of Karma and the true operation of the Law of Compensation.

And in answer to the inevitable question that will be asked, "How can one tell or determine whether a condition, either good or bad, that has come upon an individual, is a result of karma or of direct divine decree?" let me add that the cause of any mysterious or unexplained occurrence in our present lives is not so important as our realization of the lesson to be learned from the occurrence. If we receive at any time a rich reward or an incidental reward, a blessing or a benediction, an opportunity or an advantage, let us give thanks to God and the Cosmic for it and realize that whatever may have been the cause that brought it about, our obligation and our duty now is to use it—unselfishly, lovingly, and constructively.

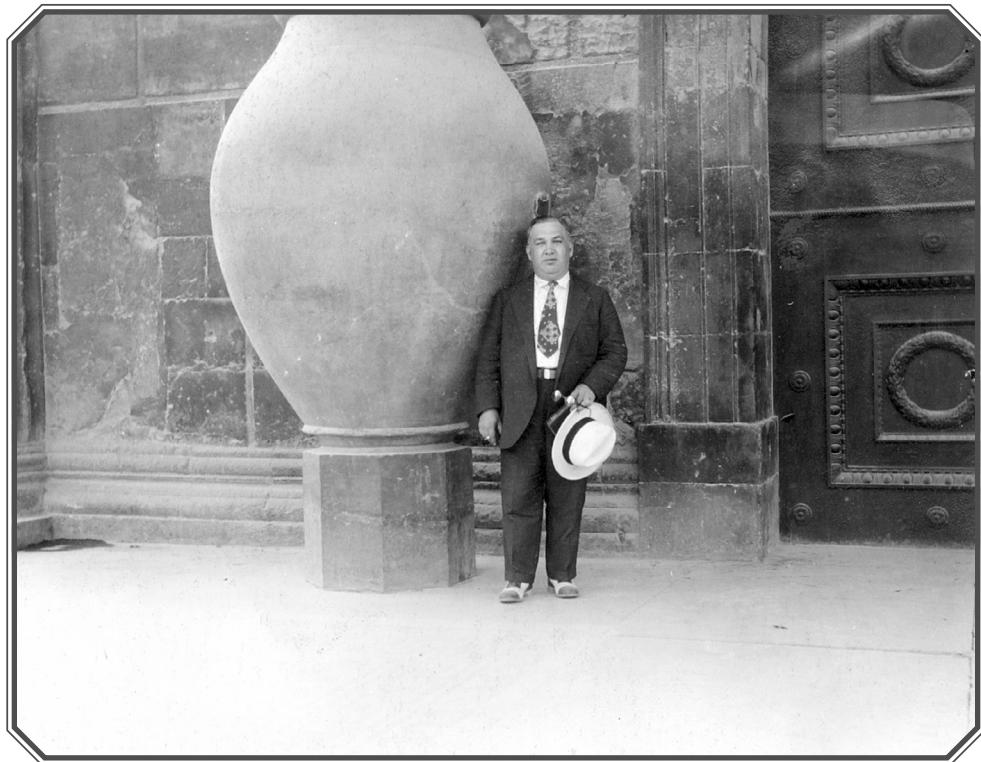
If illness or sorrow, disappointment or disadvantage, come to us, then instead of searching into the remote past for a probable cause we should strive to learn the lesson that the situation may include and do our utmost to overcome and master the conditions and thereby strengthen our character and add to our wisdom. We should determine to so live our lives from day to day that we shall not earn again a similar experience through any possible karmic action; and thereby we shall also be prepared to meet such a contingency in the future. In this wise, we will be harmonizing with universal cosmic laws in turning all of our experiences, good and bad—all of our situations, circumstances, and incidents of life—to good advantage for the benefit of ourselves and the benefit of humanity generally.



Harvey Spencer Lewis and a group of Rosicrucians in Egypt, 1929.



En route to Europe . . .



Nîmes, France, 1926.

## A Sound Mind in a Sound Body

*Physical weakness no aid to spirituality*

**I**T SEEMS LOGICAL to believe that normal health and soundness of body are vital to any form of development that makes an individual more nearly approach the ideal that God had in mind in creating human beings.

It is undoubtedly true that humans were created in the spiritual likeness of God. But it is also true that God had in mind, and created, the greatest of all miracles in constructing the physical body to surround and clothe the spiritual being within. "Wonderfully and fearfully" are we made in the physical sense, and the laws of God, as expressed by nature, have provided for every essential for maintaining soundness in every physical body that is not abused.

### Processes of Reconstruction

The manner in which blood rushes to a wound, accompanied by other chemical agencies which coagulate at the wound and close it to prevent the entrance of foreign matter and the unnecessary loss of blood, while other elements start a process of creating new tissue to heal the wound, is but one of the many complicated and marvelous systems used by nature under the direction of the Divine Mind to preserve the normal condition of the body and keep it at a high standard of usefulness.

To believe that the physical body should be weakened in its existing standard or broken down in its relatively important place in the scheme of things is to belittle these wonderful processes of reconstruction and to deny the omnipotent wisdom of the Creator.

But we find in much of the modern occult and mystical literature of today the inference and often the direct statement that, until the seeker for light and illumination breaks down the vitality and physical process of the body, spiritual development and advancement are impossible!

This is expressed in one form by those who insist that the seeker and the student should eat only a vegetarian diet and ignore meat in any form, because meat adds too much strength to the physical body, while vegetables will just sufficiently nourish the body to a degree necessary for the maintenance of life. We find the same idea expressed by others who state that long periods of fasting and even of physical suffering for the want of food will give the spiritual part of a human being a greater opportunity to function.

It is true that the more the spiritual side of our nature develops, or in other words the more developed we become—mystics in the true meaning of this word—the more sensitive we become to impressions from both the cosmic and mundane worlds. Such supersensitivity becomes a vital factor in our daily lives and has a considerable bearing upon our poise and peace of mind.

Of course, the effect will manifest itself in a greater sensitiveness of the physical mind and physical body to objective impressions, and we find the truly developed mystic crying in agony at the suffering of humanity and the evils of the world one moment, and the next moment reveling in the greatest of joy and happiness over the good and beautiful things of life. Because, the truly developed mystic lives as no one else lives! The

mystic's life is full! And every moment of consciousness is charged with the vibrations of the fullness of life. Sad at times and extremely joyous at other times, quiet and receptive one moment, enthusiastic and active the next. This truly is living!

To say that such spiritual development with the attendant changes in the consciousness of the physical body is disharmony or that spiritual illumination and development bring disharmony to the physical body is to wrongly state a fact or falsely misstate a law. Only when the physical body and the objective mind, as related organizations, are functioning in harmony can a person be truly sensitive to the impressions of the physical world.

### **Abundant Life**

God gave us eyes with which to see and ears with which to hear, a sensitive nervous system with which to feel, and highly developed organs with which to smell and taste. They were given to us and are maintained within our bodies for the purpose of acquainting us with those vibratory emanations which the physical world casts upon our environment. The shutting off of one of these avenues of physical reception constitutes a breaking down of the standard of normality which God ordained for humans.

The more healthy and normal the physical body and its attributes, the more completely are humans receptive to all the vibrations of life; and, is it illogical to believe that the inner self, the psychic self, will function more completely and more naturally if the outer person is normal and sound?

Among our advanced and advancing Rosicrucian students, our experience with the true Rosicrucian work has been that as the various centers of spiritual attunement have been awakened and the psychic self more fully developed, the physical body has become more and more normal and vital. In this regard our work has been a grand testimonial to the fact that spiritual growth leads to more abundant life, physically and mentally, and that one is not independent of the other.

Please note that throughout the paragraphs of this article reference is made to *normality* of health and *soundness* of body. This does not mean overeating or undereating. It does not mean building up a strong muscular body such as the muscular automatons that we see on the stage performing feats of physical prowess, nor does it mean reducing the physical body to an ethereal sylphlike form to which nothing need be added but wings to make it leave the earth and float in the clouds. Nor do we refer to any of the many fanatical and extreme methods of eating, drinking, exercising, sleeping, and thinking.

### **Balanced Living**

When we carry our search for truth to such an extreme that we sacrifice the essentials of normal living and become fanatics in study and practice, then we weaken the normal standard of our physical body; and, when we carry our desire for physical perfection to such an extreme that we sacrifice the development of our intellect and our spiritual unfoldment, then we weaken our spiritual relationship with the Cosmic and become more of a beast than the one who has cultivated his or her spiritual nature but neglected the physical body.

Moderation in all things is the fundamental law of life for Rosicrucians. If a student finds that eating meat enriches the blood too greatly and that a vegetarian diet is more consistent with the chemical processes of the body, then the student is indeed wrong if he or she ignores this fact and refuses to become a vegetarian. Or,

if students find that, because of the nature of their physical activities during the day and the resulting effect upon the digestion of their food, they should occasionally fast for a few days, then they would be foolish to ignore this fact because of its resemblance to principles set forth by certain systems of living.

But because one finds these things true in one's own case is not sufficient warrant for the sudden determination to become a reformer and preach and advocate that everyone else should do these things. Science has not yet found any one diet that is adaptable to and beneficial for every human being, nor has the human mind ever been able to conceive of one formula of thinking or one line of mental action that is comprehensible and applicable to and for all humanity. We must pursue our individual paths and our individual modes to meet our individual requirements in eating, resting, thinking, and doing. This calls for tolerance on the part of those who analyze their own requirements.

### **A Constructive System**

AMORC emphasizes in every grade of its course of study and with every example possible of illustration and application the law of saneness. Even in regard to therapeutics, the teachings of AMORC are distinctive for their human broadness and liberal tolerance. While the AMORC does teach many methods for the prevention of most diseases and the maintenance of normal health and also gives each member a true system for the restoration of harmony and health in the body by removing the cause of disharmony in most cases, it does not lean so heavily toward the other dependable and worthy means used by various systems of therapeutics.

Christian Science, as a religion and as a philosophical system, has done a wonderful work in this world by educating the awakening masses to the danger of needless medical drugging and has also pointed out very clearly the benefit of thinking properly in regard to health and disease; but the Rosicrucians hold that not all principles which are true in a general way are true specifically in every way. Because the overuse and occasional misuse of medicine is found injurious is no reason to condemn the entire practice of medicine as a therapeutic system. And because the human mind is capable of controlling and directing some of the functions of the human body at any time, or all of them at some times, is no reason to believe that by the use of the mind and its powers everything in and about the physical body can always be controlled by the mind.

The Rosicrucians thoroughly believe and understand the principle that "if thou hast a thorn in thine side, pluck it out!" and if there is a splinter in the finger or a gallstone in the gall sac, each of these should be removed by proper physical processes, as any foreign matter would be removed from any part of an organism of any kind. Mind alone will not do it, and the greatest Master of all Masters used both physical and mental processes in performing his miracles.

We are indeed happy that we find in our work such beautiful consistency, such saneness, and such tolerance. To be a true Rosicrucian is to be healthy, natural, spiritual, divine, strong in physical abilities, rational in mental processes, magnetic in personality, cultured in the ethical laws and principles, religious in the universal mind, tolerant in our thoughts, considerate in our desires, willing and unselfish in our ability to do, and, with all, laughing, crying, smiling, and weeping, seeing and knowing, and always sympathetic with understanding. The blessings of the world are our privileges, and we attract to ourselves that which we would share the most, namely, the material as well as the spiritual riches of the Universe.

F. U. D. O. S. I.

*Federatio Universalis Dirigens Ordines Societatesque Initiationis*



PAX HOMINIBUS BONÆ VOLUNTATIS... SALUTEM NOSTRUM IN LUCE VERITATIS

Cathedra Fratris Magni Secretarii

Valle Bruxellis (Belgia)

Libri Matricularis

die 21 junii Veræ Lucis

Numerus :

Fratri Carissimo : Sâr Sp. Lewis Imperator  
in Valle San José California

Sâr. Hl :: Fr :: Imperator

J' appelle mon frère prochain Convent la Lumière de l'Esprit-Saint et ses sept dons. Je prie le Très-Haut, Souverain Créateur et Maître de toutes choses de répandre ses grâces divines sur tous vos travaux.

Suivant sa promesse, qui à l'appel de notre prière, le Christ soit au milieu de vous.

Je vous bénis dans la Lumière resplendissante de la Sainte Rose et la gloire éternelle de la divine Croix..



 Sâr Hieronymus   
 Imperator d'Eurasie 

Letter of Sâr Hieronymus (Émile Dantinne) to Harvey Spencer Lewis.

The  
American  
Rosae  
Crucis



January  
1916

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# **Another Spring**

*Attune With the Changes That Are Taking Place*

**T**HE SPRINGTIME of the year is close at hand, and it makes one realize that the freshness of the coming life and the vitality that is in the air signify a period when we should cooperate with nature's processes of rebuilding and recreating, and become new men and women.

I like to think of the picture painted by one of the old mystics when he said that as springtime came he wanted to plant in the garden of his soul a seed of life, a seed of kindness and tolerance; that he would watch it carefully through the spring showers and high winds; mature it until summertime, then protect it against the heat of the sun and the great showers.

In the fall, when it had become a great thing, he would bless it and enjoy its beauty and magnificence throughout the winter months, taking it closer to his bosom, keeping it warm, and letting it vitalize him during the close of the year.

## **Plant A Seed in Your Life!**

Each one of us can plant such a seed at this time of the year by knowing that with the coming of spring come many opportunities to attune ourselves with the changes that are taking place. We can change our natures, our dispositions, our ways of thinking and doing things, and become new in many ways.

We really can clean house this springtime and rid ourselves of many superstitions and false beliefs, many habits and traits of character that clutter like weeds in a garden and keep new plans, new thoughts, and new ideas from growing strong and beautiful.

Humans are constantly evolving, and it is for this reason that systems, doctrines, dogmas, and creeds, which served so well in the past, seem to be obsolete now.

It is not because we are less considerate of the higher things of life; it is not because we are less religious, less devoted to high ideals and principles, or less moral; but it is because we have evolved to a different level of understanding. We feel sure that it is this higher understanding of those things necessary in life that builds character and makes for right living and divine attunement.

As evolving beings, we have changed from what we were a hundred years ago; we are not less spiritual but more spiritual; we are not less devoted to principles and ideals but more devoted to higher, broader, more understandable ones.

## **Continuing Cycles**

In these clashes between the customs and thoughts of the past and those of today there is more than the mere difference of opinion; there is the difference of continued evolution. Yet evolution is not only a thing of great cycles or eons of time, but of days, hours, and minutes. In the twinkling of an eye, we are told, many wonderful things can occur. In the passing of a few hours at night there may come a change in the life of any of us through a dream, a vision, or just a good night's rest. And truly, in the passing of a year, with its cycle of

material changes and the effects of nature's process of unfoldment, there can come to each of us modifications of understanding and viewpoint which will broaden and enlighten us and make us conscious of the grander aspects of life and our relation to the universe as a whole, instead of to only a small part of it.

Therefore, I plead for the rebirth of thought and character at the springtime of the year. I plead for a conscious, willful agreement with nature's processes and a determined change in our individual natures. Let us rise above our local environments and find in ourselves a divine attunement with the entire universe so that we will not remain merely a part of the place or condition in which we happen to exist.

This is my thought these springtime days, and this is the thought that I would have you take under consideration for weeks to come, until it takes root in your consciousness and manifests in everything you think and do.

With a change of thinking and a broader aspect of consciousness will come a widening of your ability to live with understanding. You will find that there is a broadening of your whole life, that you are becoming more receptive to the blessings of the universe, more successful in your undertakings, more enlightened in your aspirations, and more truly inspired in your conceptions. Such a change in your nature, outwardly manifesting in many ways, will be noticeable and will attract to you those who are like yourself, repelling in a passive way those who cannot agree with you.

Soon you will find that the rebirth of the springtime has brought you into the summertime of joy and Peace Profound. Then through the fall and winter you will enjoy life as you have never enjoyed it before. With the ambitions, anticipations, exhilarating introspection known only to the true mystic, one who has passed through self-crucifixion and self-resurrection, you will look forward to the coming of another spring.



Egypt, 1929.

# **Self-Healing**

*Some Helpful Suggestions of a Practical Nature*

**A**FTER TWENTY-FIVE years of experience in metaphysical healing work, I feel I can greatly assist people by outlining some of the important principles that they may apply to themselves in the healing of mental and physical conditions.

Anyone who has had treatment from a metaphysician realizes that such a physician always insists that the patient aid in the cure of a condition if the most efficient results are to be obtained. It is possible to change the physical body without the knowledge of the patient, and therefore without the patient's cooperation. It is equally true that such a method takes longer and is more difficult.

It is astonishing that patients often wait too long to consult a physician and thereby complicate conditions, when they might have started the treatment themselves before seeking help and saved time and further complications. In some cases there is often a delay of several days. During this time the patient is doing nothing to help himself or herself but is allowing the condition to become so developed that a longer time and a more difficult process is required to bring about the relief desired. In many cases, had the patients attempted to do something for themselves at the very beginning, they would quickly have found there was no necessity for asking for outside help.

The first consideration in self-healing is to recognize the law that every mental or physical manifestation of illness is only a culminating outer manifestation of something that has occurred previously within. It matters little whether the condition is swollen tonsils, severe pain in the back, the suspected development of a growth of some kind, or a so-called cold or rheumatic condition. The fact remains that these terms and symptoms are only an outer sign of something that is wrong within. The specific name given to a disease or the specific location of a pain in no way indicates either the real cause for the condition or the method of treatment.

To a metaphysician there is no such thing as a case of tonsillitis in which the entire condition is located in the tonsils and the rest of the body is free from any association with the abnormal condition. Neither is appendicitis a condition exclusively located in the appendix, nor is an enlarged thyroid a condition that is located exclusively in the neck.

For analogy, a factory at night bursts forth in flames, suddenly breaking a window by the heat and pressure from within, allowing the flames to shoot forth. Would any rational person claim that just the window was on fire because the flames were visible only at that one part of the entire building? The reasoning person would immediately say that if the flames were shooting forth from one window, there was probably a large fire elsewhere.

The primary cause for all abnormal or subnormal mental and physical conditions in the human body is lack of attunement with the creative, constructive, harmonious forces of nature. We have a brief phrase for the condition: out of harmony. Perfect health we call a condition of harmonium. This lack of attunement and harmony is the primary physical cause; yet there is another cause even more remote than this. It is the mental

or psychic cause. This cause will be found in the mind of the patient, or, in other words, in his or her mental and psychic attitude previous to the inharmonious condition.

### **Inharmonious Attitudes**

It seems to be almost impossible to make average human beings realize that the moment they allow themselves to think or talk about anything of an envious, jealous, revengeful, critical, or destructive nature—that moment—the mental attitude is out of harmony with the Divine Mind. The next result will be a lack of harmony in the physical forces of the body with the physical forces of the universe. Such a state invariably results in the physical forces of the body becoming somewhat destructive or inharmonious, and in some part of the body an outer manifestation will gradually occur. A person may be convinced that losing one's temper is disastrous to the nerves and blood of the body and is sure to produce a physical or mental reaction. Yet he or she does not realize that when thoughts are unkind, critical, or destructive, they are sure to bring a reaction in the mental and physical states of the body.

Whenever we spend any thought energy in venting our wrath, criticism, or unkind remarks toward an individual or group, sooner or later the reaction from this inharmonious attitude produces a physical or mental condition that is more or less serious. Those who believe someone has done them an injustice and feel they must make critical remarks about that person, or who constantly find an opportunity to tear someone to pieces, are sure to bring ill-health and often ill fortune into their lives. It is a metaphysical fact that for each minute of time we spend in thoughts of unfavorable impressions, unkind criticism, or hate toward any person, there will be hours of physical and mental suffering as a reaction.

The first thing to do, then, in considering the relief of any mental or physical condition is to analyze your mental self over a period of time preceding the condition and discover what thoughts, attitudes, and conditions of mind you have held or expressed, and immediately eliminate this attitude by reversing your opinions, thoughts, and holding thoughts of love and kindness instead. In other words, the poison from the mind that has been eating at the very heart of every cell in your body must be eliminated before any treatment can be given to relieve the ultimate and outer manifestations. Any other process is merely treating the outer manifestations as though giving them a drug to nullify the senses without removing the actual cause.

Therefore, after analyzing your inner self and discovering what destructive thoughts you have actually held, purge yourself of any possible poison by holding thoughts of love, goodness, kindness, and spiritual oneness with all human beings and with every living thing on the face of the earth. Fill yourself with the thought that all is good, everyone is loving and kind, and that no one is evil, for all are Children of Light and Children of the Cosmic.

### **Restoring Harmony**

If you have felt otherwise toward anyone, immediately send that person good thoughts and try to undo the evil or unkind thought you have held in your mind. If you are dissatisfied with any condition, any group of persons, any action on the part of anyone, immediately purge that from your mind by reversing your opinion and filling your being with thoughts of toleration, sympathy, kindness, and love. To the degree that you eliminate this mental poison within your own being, to the same degree you remove the cause for any condition from which you are suffering at the present time.

The next step is to assist nature in the physical purging of the bodily condition. Several fundamentals must be considered in this process. First, since all life force of a constructive nature comes through the air we breathe, the patient should at once begin to breathe deeply of good fresh air. Go to a window or out in the open for a few minutes of each hour and take many deep breaths, holding them as long as possible, and exhaling as greatly as possible. This will change the air in the lungs and allow new vitality and powers of the cosmic vibrations to enter the lungs and carry on nature's vitalizing processes.

Five or ten minutes of such deep breathing every hour with the chest thrown out and lungs expanded to the utmost will be a wonderful help. If the breathing can be done in the sunshine and with the head thrown back so that the sun's rays will enter the open mouth and strike against the walls of the throat for a moment or two of each hour, it will be especially helpful.

After doing that take a drink of fresh water. It need not be purified in any special way. Use ordinary drinking water, cool enough to be enjoyable. Drink one or two glasses every hour until the physical condition is changed. Nature requires the water and the elements in it in conjunction with the air you breathe to carry on her reconstructive processes. You cannot overdo drinking water, even if you consume three or four quarts in a day. It will flush the kidneys, bowels, and bladder, and it is like internal bathing.

### Nature's Work

Then sit down or lie down in a relaxed manner and give nature every opportunity for reconstruction, instead of expending energy in moving about or doing unnecessary work. Resting the body and relaxing, with the eyes closed and with thoughts of peace and nothing else in mind, will give nature the opportunity to carry out the work of the Cosmic in changing your physical condition. Do not concentrate your thoughts upon the nature of your illness, its location, its pathological or histological cause in a physiological sense, or in the diagnosis that a physician or a friend has given. All of these mean nothing to nature and the Cosmic, and should mean nothing to you.

While you are relaxed, bring your finger tips together, leaving the hands separated. This will short-circuit the emanations of energy from the fingers and prevent these emanations from going off into space. It will keep the extra energy in your body from leaving, causing it to recirculate through the body to help in healing and constructive work. If the feet are bare, allow them to touch each other while relaxing.

If you are inclined to fall asleep, keep in your mind the thought of peace, and of the healing currents of the Cosmic passing through your body while you breathe. With only this thought in mind, allow yourself to sleep. Do not have anyone awaken you for drinking water or breathing exercises if you want to sleep more than an hour, for the sleep will be just as helpful, if not more so, than drinking water each hour or the breathing. If you are awake, however, do not neglect these things.

If you fall asleep at night and have a peculiar sensation around two or three o'clock in the morning that your temperature is rising, do not get up and attempt to make yourself cool or suddenly lower your temperature. Keep yourself well covered and allow nature's purging process through perspiration to continue. You will find that by sunrise or shortly thereafter the temperature will lower, and by seven or eight o'clock you will find a marvelous change in your condition.

This may occur either the first, second, or third night of your healing process, according to the seriousness of the condition, or its length of duration. In mild conditions, this may not occur at all, for it may not be necessary. If you have taken a drink of cold water just before retiring, as should be done by every person carrying on any healing process of one's own, this purging through an increased temperature during the night will be very beneficial, but it may not always occur. If you are under the care of a physician, you should continue such professional care in addition to the suggestions offered here.

*Editor's Note: The Rosicrucian Order is not a healing institution but a school for teaching the art of healing along with many other arts for the welfare of the whole person.*



Martha Lewis and friend, Paris, 1926.

# In Thy Right Hand

*Is worldly success contrary to spiritual attainment?*

**H**OW FAR worldly success and wealth have interfered with the spiritual development of men and women is a much moot question. There are sound arguments, or shall we say examples, presented to us from both sides. At times it would seem that the sudden attainment of wealth by those who have been spiritually inclined has tended to check the further development of this attribute; on the other hand, there are notable cases when even enormous wealth has enabled some to pursue their course of attunement with things spiritual with more concentrated satisfaction.

We believe the most important point is overlooked in many of the arguments touching upon this question with those who are starting upon the path of mysticism or spiritual development. They continually hear the old argument that one must be humble, *poor in spirit*, and of lowly station in life to reach any high degree of spirituality. The fact that the argument, as retold, is old and generally accepted does not make it true; and in fact it is not retold in its original form or with its original meaning.

It is true that the ancients contended that great wealth and great political power seemed to prevent an interest in things spiritual. That such an idea was based upon common sense is discovered when one looks into the lives of the wealthy and politically powerful of the ancient times. But these eminent persons under whose despotic rule and inconsiderate hand others lived, were born without interest in things spiritual, and from the first days of consciousness were inhibited by the idea that political power and the power of material wealth were the only powers to depend upon—and fear.

If we scan the pages of history, however, we will find that many eminent men and women, born with a desire to know of the spiritual side of life, or having acquired such a desire, did not lose it, nor set it aside, as material prosperity came into their lives. There are many notable examples of religious leaders, devout mystics, and truly sincere religious thinkers, who attained wealth and worldly success along with eminent success in their spiritual campaigns. In many cases these persons found that their material wealth and worldly power could serve them well in furthering their religious ambitions.

## The Higher Things of Life

There is a vast difference between people who have never contacted the spiritual world and are quite satisfied, either in ignorance or through preference, with the pleasures of life as can be bought or commanded, and those persons who, having contacted the higher things of life in hours when they, alone, brought joy into their lives, now in prosperity still cling to the more sublime things of life. In the one case we have those who are often used as examples of how wealth is incompatible with spiritual development; in the other case we have examples of those who refute the misunderstood injunctions of the ancients. The world of nature is bountiful, giving freely of every form of material wealth as well as spiritual wealth. All is intended for the use of humanity. To say we should plant seeds in the earth to reap crops of grain for our physical nourishment, but must not delve into the bowels of the earth or into the mountainside to secure the minerals—gold, silver, copper, iron, platinum—is to present an unsound argument. Or that we should labor diligently to earn just

enough to maintain our physical being without devising ways and means of securing enough from physical and mental exertion to obtain a surplus to put aside against emergencies or the proverbial rainy day.

### **Our High Goal**

The goal of our existence here on earth should not be great material wealth and worldly power; it should be health, Cosmic Consciousness, and mental alertness leading to attunement with God and peace. But, can we truly be healthy, alert, and peaceful without the necessities of life? And can we safely draw a line between the actual necessities and those which border upon luxuries or special indulgences?

What constitutes great wealth in the life of one person may be but normal possessions in the life of another, all depending upon how that person is living and using personal possessions. The miser living upon five cents a day would be considered as having suddenly attained great wealth if he or she should secure a thousand dollars in gold. That same amount to a man or woman using a hundred dollars a month for humanitarian purposes and living in conditions where influence and social standing enable them to carry on properly, would be too small an amount to call wealth.

Missionary work must be carried on in high places as well as in the lowly. A person with but a small salary and living in very humble circumstances may be able to preach great sermons to the poor and the lowly as well as live a life leading to great spiritual awakening. But the rich, the wealthy, the worldly powerful, must be reached also. To contact them, win their confidence, and secure even occasional audience with them, one must be able to approach their standard of living. This requires affluence and material means; it necessitates living successfully and prosperously, as well as spiritually minded.

Take the example of Louis Claude de Saint-Martin, the famous Rosicrucian of France. After he was initiated he believed that he should give up his titles in nobility, his great palaces and wealth. Then he found that among the high social sets of Europe, wherein he had been an idol, there were as many needing salvation as among the poor. He resumed his worldly titles, his palatial homes, servants, and rich environments. He entered into the gayeties and frivolities of the social circles of England, France, Russia, and Germany. He even exaggerated his interest in everything that interested the shallow-minded members of royalty. And, as he contacted persons who were bored with life or were seeking a new thrill or interest, he dropped a few words, planted a few thoughts, and set an example of action at times.

For years he carried on in this way, then suddenly he disappeared and they found that Saint-Martin had passed to the beyond. It was then that they discovered the good he had done, the help he had been, and the fruit of his quiet and disguised efforts. All of Europe paid homage to him then, and to this day his memory is honored in Europe, not only as a Rosicrucian mystic but as a missionary of better living and thinking.

The mystic has every right, as has the student on the Path, to give thought to his or her daily needs and material requirements. To seek material comforts, some luxuries, or even all of them, and sufficient financial means to assure health, happiness, and peace in material things as well as in spiritual things—these are not inconsistent with the high ideals of the real mystics of all ages.



Harvey Spencer Lewis



H. Spencer Lewis, Dr. Clement LeBrun, and Emily Lanini entrust fifteen vital Rosicrucian principles to the safekeeping of the Sphinx, Rosicrucian Park, San Jose, California, 1934.

## Aum, Om, Amen

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

But the average student of mysticism in the Occident knows little, indeed, about either the origin or nature of these words.

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

Very few of the Christians in the Occidental world who use the word *Amen* (pronounced a-men) seem to realize that they are using a very ancient mystical word, and that their use of it is more or less incorrect and most certainly misunderstood. And, strange to say, very few Christians know that Jesus himself was called "The Amen" as revealed in a passage in the Christian Bible. This illustrates how mystical words may be attached to ritualism without a correct understanding of their use, or their nature, and how such words may be continued in use through many centuries as a mere formality.

Incidentally, it may be said that in the Christian ritualism and ceremonies there are many mystical, Oriental, and even pagan elements that were adopted by the early Christians and have come down through the ages with an entirely erroneous application and with a complete elimination of the beautiful mystical power that could be derived from a correct use of them, and an understanding application of them. But that is another subject with which we may deal at some other time.

It may not be apparent at first to the average student of mysticism that these words Aum, Om, and Amen are identical except in spelling or linguistic nature. In each case the "m" sound is of extreme importance, and in pronouncing the words it should not only be emphasized but prolonged. The "o" and the "au" and the "a" are almost identical in sound, and in mystical ceremonies in the Orient are pronounced in the tone and pitch of the musical note A in the first octave above Middle C. The word *Amen* should be pronounced as though it were spelled "Amn," or really "Am," and as one syllable rather than two. If it were spelled "Ahmn" we would be able to pronounce it more correctly for the "a" should have a fairly broad sound given to it.

Undoubtedly hundreds of books have been written, and many hundreds of secret manuscripts prepared dealing with these three words, or with the root of them. For the root sound is more easily recognized by English-speaking people in the form of Aum. Those familiar with the Christian religion will recall the passage in the Christian Bible which states that "in the beginning was the Word; and the Word was with God, and the Word was God." And there are other references not only in the Christian Bible but in the sacred writings of

other lands relating to the fact that this word was made flesh at one time or another in the past, and may be made a living word again. It is interesting to know also that in nearly every spoken language of the world there is a sound that is equivalent to *Aum* or *Om*.

### **The First Sound**

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

Right here one might say one would like to know why some other sounds such as "oh" often used in the English language to express surprise or confusion, or other letters of the alphabet such as "r" or "e" or "i" are not used for mystical purposes, or made to represent the word "that was in the beginning." May I say in answer to this natural question that the combination of "ah" and "m" represents in its perfect and correct pronunciation a rate of vibration that is filled with creative, divine power that brings immediate attunement with the cosmic forces.

It should be kept in mind that humanity discovered these words and did not invent them. Whether we classify this discovery as a result of divine revelation or from experiments on the part of the sincere seeker, the fact remains that people did not *arbitrarily* select the sounds of "ah" and "m" but found that of all the sounds they could utter, these were associated definitely and positively with divine and creative power that produced certain effects within their beings and within and around their auras. The mere fact that in many different countries widely separated and out of contact with one another, the natives in ancient times independently adopted the similar sounds in their rituals and chanting, for the same purpose, most certainly proves that there is a power and a quality in these particular vowels and in their uttered sound that cannot be found in other words.

### **Spirituals**

As I am preparing this article my radio is tuned to a soft musical program which is suddenly interrupted by the singing of some old-time songs known as "spirituals." Without the least analytical effort, I noticed the constant repetition of the "ah" and "m" sound in these spirituals, and the very noticeable prolonged humming sound of the "m," often drawn out to great length by a few of the voices while the others emphasize the "ah" sound.

It is generally recognized in the Occident that these spiritual songs contain a spiritual element and quality that at times appears to be uncanny, and certainly mystical. Many persons think that this is something that is native to African-Americans, whereas in fact it is an inheritance from their African forebears, and this in

turn is a part of the universal, Oriental, Eastern ritualism that is so widespread among diverse nations and peoples. In these sounds of Aum—Om—Amen we have vibrations of the highest quality of cosmic power and consciousness.

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

In attempting to pronounce these words you will notice that little physical effort is required, and that a very peaceful and relaxed attitude of the body and mind can be maintained while using them, and that this relaxed condition enables the entire body to be benefited by the sound vibrations which set up a condition of attunement with the Cosmic almost immediately.

In the Sanskrit grammar we learn much about these sounds, and it should be kept in mind that the Sanskrit language was probably the first one in which the mystical words were first associated with ideas in a definite manner, and regulated in their application. In the Sanskrit language the combination of “a” and “u” is equivalent to a diphthong pronounced as the “o” is pronounced in other languages, and this “o” has the same sound as “ah” or “auh.”

The correct pronunciation of the sound has an immediate effect through the sound channels of the mouth and head upon the pituitary and pineal glands, and even the thyroid. These effects are transferred psychically through the sympathetic nervous system to all of the psychic centers and plexuses of the human body.

It is for this reason that the mystic in private, relaxed meditation often begins a period of Cosmic Attunement by the repetition of this mystical word either as “aum” or “om,” repeating it slowly ten or twelve times, and always trying to strike the correct musical pitch. In this connection it is well for those who wish to experiment more extensively with the word to secure a little pitch pipe at some music store, securing one which will give the “a” sound, or a tuning fork that will do so. If there is a musical instrument in the house it will be a valuable help to practice this word with the correct note on the instrument for a number of days until one becomes trained in correctly determining the right pitch and tone.

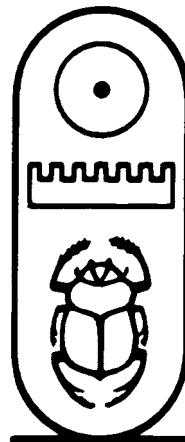
Analyzing the word “aum” as the more correct of the three syllables, we find that each of the three letters composing it has a power and mystical importance of its own. The “a” sound is associated with the basic powers of the psychic nature, and of the physical body and physical world. For this reason we find the “a” is often associated in mystical ritualism with the following expressions or ideas: Brahma, Father, Harmony, Omnipresence.

The “u” sound comes from the center of the psychic body and is very closely related to the pituitary and pineal glands. It has a very definite effect upon them. But this is not true if the “u” is pronounced alone and separately as in the English language where we pronounce it like the word *you*. When associated with the letter “a” as “ah” the “u” should be very soft and in the form of “oo,” as in the English word *mood*. This gives you the double sound of “ahoo” with the accent on the “ah,” and the “ah” sound drawn out slightly and ending with the sound of “oo.” The letter “u” in this tone and manner of application is associated in ancient rituals with the words Vishnu, mind, light, son, and omnipotence.

When we add the sound of "m" we are drawing upon the vibrations from the tip of the tongue, so to speak, and bringing the other two to outer expression. By prolonging the "m" into a long humming sound at the end of a word, we are adding the significance of "m" which has always been associated in ancient literature with the Holy Ghost, with spirit, love, the psychic body, Siva, the dream state, passivity, and omniscience.

Analyzing all of these facts we see at once that the word is, after all, another and a very universal name for *God*, or the *Almighty*. This is why in the early Christian literature Jesus was referred to as "The Amen." Instantly we realize that the use of the word *Amen* in the Protestant Christian churches at the end of prayers or glorious expressions to mean "So Mote It Be!" is erroneous.

These mystical words of Aum, Om, and Amen should always be used very reverently as though one were handling or touching one of the most sacred symbols of Divinity. They are not magic words (as some other words used in Oriental, mystical literature to bring a sense of protection and guardianship in times of emergency), nor are they curative or therapeutic words to be used in pain and suffering; but purely divine words to bring about Cosmic Attunement, and atonement with God in the highest spiritual sense, and only for a holy purpose should they be used.





The Sanctum of Imperator Harvey Spencer Lewis.

## Your Sons and Daughters

**A**GREAT MANY of us overlook the fact that children have ambitions. Of course, we think that it is futile to talk to children of six, seven, or eight years of age, or even when they are twelve or fourteen years of age, and ask them in a serious way as to their ambitions for the future.

It is thought that the child mind is not capable of judging accurately in this regard, but I have found that the average child between the ages of eight and fourteen is always interested in discussing his or her possible future in terms of greatness, goodness, outstanding success, and personal power.

Even average children who are not ready or not qualified to say what line of vocation or avocation may appeal to them in the future, are nevertheless ready to assert that they want to be outstanding individuals—ones who will be admired and respected by others.

Here is where parents can make a strong appeal to the imagination and inner ambitions of their children. To explain to them that by following certain lines of study or thinking they can assure themselves of better health, of mastership in their studies without great effort, and also bring into their future life the love, admiration, and respect of adults, always appeals to their minds.

When in addition to this sort of argument, children are told how special studies will enable them to be outstanding individuals among other children and will make the teachers at school and the pupils around them respect and admire them, the children's minds instantly build up ideals of personal power that appeal to the imagination and to their unborn capabilities. It is possible to begin with children even as young as one year of age. We should keep in mind, first of all, that the psychic faculties of a child are highly developed, and second, that in the earliest years of a child's life, the materialistic viewpoint of life has not accomplished its damaging work. In fact, the child mind is naturally impressed by psychic influences, and it is safe to say that between the ages of one and five the average boy or girl sees more and hears more of an interesting and fascinating nature through the psychic faculties than he or she sees or hears through the material, objective faculties.

### Your Child's World

To the young child, the world is at least half-psychic and half-material, and to these young minds, the psychic world is just as real and just as natural and normal as the objective world is to most adults.

This is why young children are easily interested in fairy stories and in stories that contain what some adults call the wildest dreams of fancy. It is not difficult to tell a story of faintly visible fairies and slightly transparent persons moving about in space or of fantastic or beautiful worlds and lands, for the child often sees such slightly visible or transparent characters floating about in space and has beautiful visions of fairylands of which we, in our older years, know nothing unless we, too, have redeveloped and reawakened our psychic faculties.

Many children who seem to be lost in silence and deep reverie while at play are really in attunement with some psychic conditions, which they are observing and studying, and possibly analyzing. The first great shock

that comes to these children is a gradual realization that the adults around them, and especially their parents, do not see or hear the same things that they see and hear. The next shock is when the children begin to speak of the strange and beautiful things they hear and see, and their parents or other adults tell them that they are mistaken and that such things do not exist, and that it is only the imagination at work.

Here, such children are confronted with believing what their parents say and thereby become convinced that for some reason or other their own minds have been creating false and non-existing things, or they must believe that their parents are greatly mistaken and that their own minds are correct.

### **Denying the Fourth Dimension**

Now we know enough of child psychology to realize that average children develop an amazing and wonderful faith in the integrity, learning, and unusual abilities of their parents. For a long period of child life, average children look upon their parents as though they were gods of wisdom and power. It is shocking to such children to ever find their parents deceiving them, willfully lying to them, or doing anything that is mean or sordid, or anything that borders upon deception. It is only natural, then, that when parents tell their children that the fairies and invisible or ethereal things they have seen do not exist, the child mind will accept the word of the parents as law and will begin to doubt its own impressions.

As I have said, this is a great shock to the child mind, which has been seeing and hearing. Now it is confronted with the enormous task of shattering the world of psychic things to pieces, negating it, destroying it, and wiping it out of the consciousness. It is just as though we, as adults, were called upon to destroy or to deny and wipe out of our consciousness half of the material world in which we have placed so much faith.

When we, as adults, come to study the psychic laws of nature, we do not have to eliminate from our consciousness many of the material things in which we have placed our faith, but generally we merely have to translate them into their proper terms without actually destroying them altogether. The child mind, on the other hand, has to completely eliminate and thereby destroy the psychic world, which has become so real to it.

When a child is old enough to play with other children in the streets or in the parks, many jolts are received through hearing other children deny the existence of things in which his or her faith had been placed. And when it comes time for this child to go to school, he or she is again surrounded on all sides by the acceptance of the materialistic world and the denial of the psychic.

We know from our own experiences that as we deny the existence of psychic impressions and gradually discontinue our attunement with psychic impressions, we lose the keen functioning of our psychic faculties; they gradually become dormant until they cease to function altogether. This is why we, as adults, have such a difficulty later in life in reawakening these faculties and in developing a psychic attunement that is equal to what we had as children.

### **Childhood Realities**

Therefore, parents should begin with their young children to encourage them in the seeing and hearing of psychic impressions. I know of children who were placed in their beds in a darkened room early in their lives with the statement that they should have no fear of darkness or of the nighttime, because there were not only

guardian angels who protected little children, but also other angels and other cosmic beings who would be visible to them at night as in the daytime. This was said to some children *after they had begun to express visions* of some of these psychic personalities.

I found that these children enjoyed lying in the dark for a while just before going to sleep and allowing the cosmic to fill the bedroom with colored lights and beautiful visions. One of these children told me often how a little fairy came and danced on the floor of her bedroom at night and taught her how to dance; and, after a year of this, the little girl used to rise from the bed at times and imitate some of the dancing steps which the little fairy demonstrated.

I found afterwards that these children developed unusual psychic faculties. On one occasion when a boy had disobeyed his parents and was about to approach an open fireplace alone and at a risk of setting fire to his night clothes, a large strong arm reached out from space and pushed him gently away from the fireplace. The boy realized that he had been in danger and accepted this incident as a serious warning.

He has now grown to young adulthood and has not forgotten that incident. It is interesting to hear him speak of psychic experiences as a child and as a youth with the same faith in his reality as he speaks of his experiences with the material world.

Naturally, he has other characteristics manifesting in a personal power and magnetism and an ability to master his studies and his school work that make an impression upon all who come in contact with him, even when they know nothing of his psychic experience. The same is true of the young woman who was at one time the little girl taking dancing lessons from a so-called fairy.

When a child grows up to look upon these things in a natural way, the child does not become fanatical about them, as would be the case if an attempt were made to impress these things upon the mind of a young person in his or her teens. They do not talk about these things with others unless others show by their conversation that they, too, are sincerely interested and have the same firm convictions.

Such psychic attunement unquestionably assures better health; for children develop their intuitive faculties to a high degree, making it easier for them to study their lessons and to foresee events and conditions around their own lives, as well as to interpret rapidly the nature of the problems with which they come in contact.

Many religious principles are easily taught to children. Then when they are old enough to be more interested in religion, they are not easily led into beliefs that are fictitious and purely arbitrary from an orthodox point of view. The laws of karma, justice, compassion, truth, love, universal tolerance, universal peace, and health are simple things to teach to the child mind.

They will bring to the child mind a picture of a loving God, kind and merciful, instead of a God that is jealous or at times angry and revengeful. The child mind can easily conceive of a simple explanation of the laws of karma and justice. It accepts these explanations as being far more logical and reasonable than the explanations of hell, fire, and damnation.

Here is a great work for parents, and in this work unquestionably lies the salvation of the future generations and the building of a better and greater nation of people in every land.



H. Spencer Lewis at his desk.



Entrance to the Church of the Holy Sepulchre, Jerusalem, 1929.

## The Birth Date of a Great Avatar

THERE has always been considerable discussion regarding the year in which Jesus was born, and it is not my purpose to participate in this dispute at this time. The fact of the matter is that the actual year, according to the various calendars then existing and now existing, is of little consequence, for a definite year in one calendar would be a different year in another calendar. It would be very difficult to work out a calendar which would enable one to figure correctly the true year of birth.

That the writers of the books of the Bible were confused in regard to the actual year is very apparent after even a casual examination of their statements. For instance, in the book of Matthew, we are informed that Jesus was born in the days of Herod, the king, and the writer of the book of Luke states that Jesus was born when Cyrenius was governor of Syria or later. These two statements have caused a great deal of discussion, for the days of Herod ended 4 BCE., and Biblical authorities state that Cyrenius was governor of Syria from 4 BCE to 1 CE, and again in 6 CE. Even the matter of the taxing referred to in the stories indicates that a different year is referred to than is commonly accepted as the year of the birth of Jesus.

The very interesting point in regard to the time of birth, however, pertains to the *day* of the month and the month itself.

For many centuries after the life of Jesus, the leaders of the early Christian church, and the eminent ecclesiastical authorities were unable to decide as to the birth date of Jesus. Among the early Christians, the anniversary of the Nativity was celebrated with a great festival in May, sometimes in April, and on other occasions in January. Some of the earliest traditions in the Christian church definitely stated that the 20th of May was the correct date, while some of the Holy Fathers insisted that the 19th or 20th of April was the true and correct date. Even up until the fifth century after the life of Jesus, the matter was still in dispute, but in that century, the community at Rome held one of its famous Councils and made a definite decision and selected the 25th, or midnight of the 24th of December, as the true time. And in this decision we find a very beautiful and important mystical story.

### A Universal Date

The great fact which the church leaders had to take into consideration in reaching their decision was that throughout all the centuries preceding, all the other great avatars who had been born of virgins, who were sons of God, and who were known as redeemers or saviors, had been born on or about the 25th of December.

The other fact that they could not fail to consider was that there was a spiritual law or a cosmic law for the birth of these great individuals on the 25th of December, and that no redeemer of the world could have been born at any other time.

We must bear in mind that the birth of a great avatar or a Son of God among men and women is not a simple incident in the scheme of things, nor a casual accident of conditions. The birth of an avatar is the result of certain laws preordained and established in the cosmic scheme, and coincident with a series of events leading up to and culminating in the Divine Birth. The cosmic birth of Jesus, as of every other avatar, is

an interesting story in itself, and has no place here, but in order that my reader may be familiar with the manifestations of this great cosmic law, I will present the following facts from the historical records of the Great White Brotherhood.

In the first place, there is a correspondence between the spiritual law, cosmic law, and mundane law, pertaining to a universal condition manifesting about the 23rd, 24th, or 25th of each December. It is at this time that a cosmic change occurs called the Birth of the God Sol, and this event was always celebrated by the ancients as the Accouchement of the Queen of Heaven or the Celestial Virgin of the Sphere.

### **In Many Lands**

In India this period was one of great rejoicing everywhere. Many centuries before the Christian era, this period in December was celebrated as a religious festival, at which time the people decorated their homes with garlands and they were prolific in their gifts and presents to friends and relatives. So far back in antiquity can this religious festival in December be traced that its origin is lost in obscurity.

In China, also, long before the Christian period, the people recognized this period of the winter solstice as a holy time, and on December 24th, or 25th, they closed all their shops, their courts, and their places of business activities. Among the ancient Persians, their most splendid ceremonials were in honor of Mithras, whose birthday was recorded as having occurred on the 25th of December.

Among the ancient Egyptians for many centuries, the 25th of December was celebrated as the birthday of several of their gods. We find this referred to in all of the histories of the religions of ancient peoples, as for instance, in the book entitled *Religion of the Ancient Greeks*, by De Septehenes, who says: "The ancient Egyptians fixed the pregnancy of Isis (the Queen of Heaven and the virgin mother of the Saviour Horus) on the last days of March and towards the end of December they placed the commemoration of her delivery."

In some cases the celebration of the birthdates of some of these ancient gods was changed by high proclamation, just as the birth date of Jesus was changed from May to December. The birth date celebration of Chrishna is now held in July or August.

In Bonwick's *Egyptian Belief* we find a verification of what is contained in the Rosicrucian records. He says in regard to Horus: "He is the great god—loved of Heaven. His birth was one of the greatest mysteries of the Egyptian religion. Pictures representing it appeared on the walls of temples. One passed through the holy adytum to the still more sacred quarters of the temple known as the birthplace of Horus. He was presumably the child of deity. At Christmas time, or that answering to our festival, his image was brought out of that sanctuary with peculiar ceremonies, as the image of the infant *Bambino* is still brought out and exhibited in Rome."

It is interesting to note here that the word *Bambino* is now a sacred word among the foreign Christians, and is a term used for representations of the infant Christ Jesus in swaddling clothes. It is customary in Rome to bring out to public view early on Christmas morning, an image of the Bambino carried with great ceremony for the public to salute and greet, in honor of the original birthday. This little incident of Roman Christian ceremony is just a continuation of the ancient customs established in the mystic lands by the Great White Brotherhood.

### Osiris's Birth

Osiris, son of the holy virgin, or Neith, was born on the 25th of December; and the Greeks celebrated this day as the birthday of Hercules.

Bacchus and Adonis were also born on the 25th of December. Tertullian, Jerome, and other leaders of the early Christian church who labored so diligently in the formation of Christian doctrines, ceremonies, and creeds, inform us in their early writings that the ceremony of the celebration of the birthday of Adonis on the 25th of December, took place in a cave, and that the cave in which they celebrated this mystery was in Bethlehem, and was, in fact the same cave in which the child Jesus was born. This is but another verification of the fact that the Essene grotto in which the Holy Child of Mary and Joseph was born had been used for the celebration of previous avatars, such as Adonis. This is why the Magi knew where to find the new avatar on his birthday.

The fact that the 25th of December was celebrated generally as a day associated with the birth of Sol, or the cosmic birthday of certain laws and principles manifested by the Sun, is shown in many ancient records of the early Christian celebrations in Rome. We can turn to the writings of the Reverend Mr. Gross, who has written very thoroughly and authentically in regard to these matters, and read as follows: "In Rome, before the time of Christ, a festival was observed on the 25th of December, under the name of *Natalis Solis Invicti* (birthday of Sol, the Invincible). It was a day of universal rejoicing illustrated by illuminations and public games. All public business was suspended, declarations of war and criminal executions were postponed, friends made presents to one another, and the slaves were indulged with great liberties."

It is interesting to note, also, that among the ancient Germans centuries before the birth of Christ, these people celebrated annually, at the time of the winter solstice, an ancient, sacred period which they called their *Yule-feast*. On this occasion all agreements were renewed, the gods were consulted as to the future, sacrifices were made to the various gods, and the people indulged in jovial hospitality. Of this ancient ceremony the word *Yule* still survives as the old name for Christmas, and the ancient custom of burning the Yule log on Christmas Eve is still the usual practice. It is interesting to note also that the word *Yule* in French is called *Noel*, which is the equivalent of the Hebrew or Chaldee word *Nule*. Among the ancient Scandinavians there was a yearly celebration at the winter solstice that was observed as the mother-night, and the feast was called *Jul*. It was in honor of Freyr, the Holy Son of the supreme god and goddess. The celebration included all sorts of demonstrations of joy and happiness, and the bestowing of gifts.

In Great Britain and Ireland the Druids celebrated the 25th of December as a holy day, and burned great fires and lights on the tops of hills. Even in ancient Mexico, the last week of December was celebrated as a sacred feast, in honor of the birth of a god.

The use of evergreens and mistletoe at Christmas time is derived from ancient practices, and Tertullian, the Holy Father to whom I have referred previously, writing from a distant land to his holy brethren at home, described this custom of December 25th and the use of evergreens and mistletoe, and said that it was "rank idolatry." He went on to describe how they decked their doors "with garlands of flowers and evergreens."

## **Winter Solstice**

From the foregoing we see that when the Great White Brotherhood in Egypt set down in its records the statement that the day and hour of the winter solstice was the cosmic period for the births of avatars, as observed in all the ancient notations, it was not ordaining a time or arbitrarily establishing by decree a period for the celebration of the birthdays, but was merely proclaiming what it had observed and proceeded to state how the cosmic law had made itself manifest. Just why avatars should be born in the winter solstice and why so many of the great leaders of humanity were actually born at such a time, is a matter that deals with the principles of reincarnation, cosmic cycles of existence, and cosmic laws, relative to the periodicity of the stages of advancing civilization. Such points as these have no place in this article.

Of course, those who are interested in the profound mystical principles and spiritual laws of the universe, and who are anxious to know just how these affect every person's personal development and attunement with the Cosmic Consciousness, will make contact with some school or system which deals with these subjects thoroughly, conscientiously, and without bias or prejudice. Naturally such information is never sold and never put into book form for public sale at any price. For this reason the seekers will vainly search among bookstores or in the offerings of private publishers or commercial movements for the information desired. Only such organizations as the Rosicrucians, for instance, or branches of the Great White Brotherhood operating in foreign lands, will give the seeker this information without price in a private, personal way, and with no other motive than the benefit that each individual will derive from the instruction, if the person has been found worthy to have such knowledge.



Versailles, 1926.

## **Imagination and Creativity**

**I**MAGINATION is the one great creative power within the human body. It is that which has built cities, put bridges over rivers, driven tunnels through mountains, covered the oceans with ships, the valleys and hills with railroads, and filled the air with airplanes. It has changed the customs and habits of human beings, their clothing and food, their languages and ways of thinking. In fact, imagination is the keynote of human evolution, and I agree with Napoleon in his estimate that imagination will conquer the world for it will conquer every feature of human conception.

The individual who lacks imagination or the use of it, or who has not permitted this unusual, divine faculty to develop, is bound by ancient traditions and customs, and is blind to the future in all of its creative stages. Such an individual can live only in the past, can have no foresight, and must therefore be lacking in ambition and creative desires.

We have three ways by which new knowledge, new ideas, and new things may come into our lives and into the process of human evolution. The first of these is cosmic revelation, whereby attunement with the Universal Mind and with the divine consciousness gradually reveals to our consciousness the great wisdom that is timeless and deals with the past, the present, and the future. This wisdom inspires, instructs, guides, and leads us on. It teaches us the lessons that come through the errors of human existence, and fortifies us against similar errors in the future. It lays the foundation for contemplation and meditation. It supplies ideas in an embryonic state that may be evolved and matured into living things.

The second great gift to us is that of imagination by which we may take the inspired and embryonic idea and develop, unfold, and reconstruct it mentally, in a mental world that knows no limitations. With this faculty we can build things out of invisible material, intangible substances, and construct an immaterial and intangible edifice or an invisible and intangible nation. We can unfold in our minds the possible and impossible things alike. We can conceive of that which is beyond achievement today but possible of achievement tomorrow. The imagination is like the blueprints of the greatest architects who can plan and outline that which should be done without regard to cost, to time, or to surrounding conditions. With it we can surround our consciousness with the pictures of possible future achievements and hold these before us as the ideals toward which all our effort may be directed. Imagination is the light that leads us on, and it is the golden light that has led the movement of human evolution through all of the darkest ages.

The third great blessing is the power to create mentally. This is different from that of imagination, for with the person who develops the faculty of mentally creating, the plans and the designs conceived in his or her imagination are taken one by one and reconstructed not of intangible and invisible substances but of a very tangible essence, radiating from the human mind into space and materializing into concrete, definite, material forms out of which all of the world has been built and all of the universe made manifest.

Mentally creating is the process that God used when conceiving the idea of a world for human beings and breathed forth from Divine Consciousness the power of the laws which set into motion that which was

conceived in God's imagination. Out of chaos and darkness came form and light, and the form of things was changed into great diversity of nature. All living things were conceived and created in the same manner and ultimately human beings were created by the same great power.

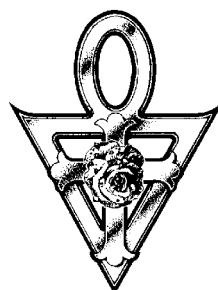
And then to humankind was given this divine power of God to continue the creation which God had started. While people may imagine great things and hold them in their consciousness as an idea toward which to strive or dream about, to hope and pray for, the person who uses the mental creative faculty takes each imaginary picture of human conception and, by concentrating and focalizing the creative power of his or her being upon it, brings it into concrete, material manifestation.

The mystic knows only too well the value and danger, the goodness and the evil, that lies in the power of mentally creating. We know that if we hold in our minds a picture and give it the vibrations of living possibility, and if we prophetically proclaim that it is to be or will be, we bring it about; we create it in the world of actuality, by transferring it from the world of reality to material manifestation. We know that as each hour of the day passes, the things which we have held in our imagination and which we now allow to pass into the chamber of mental alchemy are likely to be crystallized immediately in earthly form.

We must, therefore, be pure minded. We must be pure and holy in our imaginary concepts. We must keep the chamber of mental alchemy so clear and so wholesome and of such a high standard that no evil thought, no evil admission, no unholy concept of our earthly imagination may take form there and grow and be born in the world of actuality.

Human evolution is the result of cosmic inspiration, human imagination, and divine mental creation, but when the center faculty of these three is lacking and imagination has not been permitted to develop, or is not used, the human being stagnates and becomes a slave to the past and a victim of the present. There are no hills of the future over which he or she may rise to see the grand perspective of valleys and plains beyond. There are no ships lying in port waiting to take the person from the land of the old and the land of the past to the land of the new and the future.

Let your imagination, therefore, have full sway. Build it up until it is filled daily and hourly with the pictures that the lessons of the past and the trials of today suggest to your consciousness. Then analyze these imaginary things, select the best and take them into the laboratory of your creative powers. Let the divine consciousness flowing through you reconstruct them, radiate them, and bring them to pass in your life and in the lives of those around you, thus adding to the world the assets of the future and the beautiful things of human evolution.



## Making Progress

**H**OW CAN A PERSON who is hoping to achieve the great goal of spiritual development judge his or her own progress? The person may believe that masters and teachers have psychic methods, but also wonders if there is not some other more positive way that does not include intangible factors.

All cultural and mental development is essentially of the inner self and observable only when it manifests outwardly. It is like the power resident in a stick of dynamite. Ordinarily, that power cannot be determined by an examination of the outer material. Dropping the dynamite on the floor is not a challenge to its locked-up energy. Hitting it with a stick or stone is not the way to unlock its power. Testing it chemically or watching to see whether it changes color or size will not reveal the secret of its power. It is only when the correct test, or key, is applied that its real nature is revealed.

The same is true regarding psychic, mental, cultural, and mystical development. All good systems tend to build up a reserve of power. There is no way to test the mental capacity of a person to weigh great matters, balance and analyze them, and then reduce them to a basis of comparison and render a judgment except by facing that person with them. There is no way to tell whether a chemist is capable of solving a chemical problem unless an actual problem is put before the chemist. We cannot tell what a great musician will do unless he or she is inspired by something compatible with the highest development of his or her inner musical abilities.

Many of the psychic abilities and powers resident within a person are conservative in nature and intended only for specific purposes. They are limited to certain channels of expression; and until these channels are opened, they do not manifest. In them is an invaluable power of mental and psychic development. When properly used, it is of the utmost value. However, it would be of little value if it were to manifest itself constantly.

### Involved Mental Impressions

If all day long this faculty were to impress upon the outer consciousness a premonition of what is about to occur, every moment would be filled with the impressions of portending events. Mental poise and the ability to relax and rest, as well as the time for thinking and judging, would be upset. The mind would become an unbalanced mass of involved mental impressions. Soon the value of the intuition would become negative, and we should prefer its total absence.

The creative, healing forces within the psychic self, constantly being built up through the proper courses of study and exercise, do not constitute powers that can be played with as one would play with a watch chain or a ring in periods of nervous relaxation. It is only when there is a real call from the constructive processes of the human body that the creative powers within are released.

While the health of the human being remains good and the constructive processes are drawing in a conservative way upon the creative powers and maintaining the human body, we may even doubt that such

forces have been augmented by our studies. When illness or an emergency comes upon us and there is a real need for the powers we have been building up, we discover to our satisfaction that we have a reserve on hand.

### **Psychic Attunement**

The same is true in regard to psychic attunement with the Cosmic. Such attunement is extremely intangible and indefinite in a well, normal, healthy, busy person. The banker who goes about normal banking business, giving full attention to the matters at hand, is likely to be almost totally unconscious of the degree of development that has taken place within his or her being. Why should this person feel the cosmic attunement like a weight on the back or a cross that has to be carried? Why should anyone always have to be conscious of it?

For example, should a woman with a healthy heart be conscious of it all the time? Should she believe that, because she does not feel its beating in every part of her body, it isn't healthy? Would you say that the woman is irrational if she says she doubts its existence because she cannot feel her heart beating all the time?

If we were always as aware of normal health as we are of the slightest illness or abnormal condition, we might be able to judge better when we are enjoying the benefits and blessings of health. If we were as keenly alive and appreciative of fortunate situations as we are of unfortunate ones, we might be better judges of the changes that take place in our lives. When we are building up an increased degree of attunement with the Cosmic and bringing an influx of vital and re-creative energy into our bodies to keep us well and prevent breakdowns and illnesses, we take our good health for granted.

We measure our situation in life not by the fortunate and normal things, but by the unfortunate and unpleasant ones. We look upon the peaceful, tranquil, healthy life as a positive standard more or less to be expected, and it is only when certain things to which we have become accustomed are lacking that we become aware of any change that is taking place in our lives.

In other words, we have adopted negative conditions as a standard by which to estimate what is going on in our lives. We know when we are fortunate; we know that an unfortunate change is taking place when things that we have wanted or things which we possess are lacking. We know that our health is not satisfactory when we find that we are ill. When desirable conditions are on the increase we take them more or less complacently and assume that they are merely normal and not extraordinary.

### **A Serious Accident**

One of our students, a man who was interested in aviation, had a serious accident in which many of his bones were broken and muscles and tissues cut and torn. The physician in the hospital concluded that both legs would have to be amputated just above the knees. The patient was too weak to protest, but another student asked that the Cosmic be given a chance to help him. The physician insisted that only a miracle could permit the tissues and bones to heal without infections and blood poisoning.

The plea was heeded however, and the physician agreed to delay the operation for a time. The patient's limbs were placed in plaster casts for a few days. When the casts were removed temporarily for examination, it was apparent that the healing was progressing better than anticipated. Eventually, all the bones and tissues healed properly.

When the physician expressed his amazement, the patient realized what had been taking place within his body for several years.

A young man, stranded at sea with no means of communication, concentrated throughout the night, hoping that his mother might visualize him in a small motorboat floating on the ocean. The mother did receive the picture and phoned the police, who turned their search toward the sea instead of inland. No amount of testing would have revealed this young man's ability to transmit a picture mentally when a real need occurred.

There are ways in which one may recognize personal progress if one will spend some time in self-analysis; but one must view oneself from a point outside of oneself. First, one must ask oneself whether all of the material things in life, all of the indulgences of the objective mind—the pastimes, interesting experiences, and amusing incidents of the past—are as appealing as they were in the past. If some of them seem foolish now and a useless expenditure of time and money, childlike, sordid, or beneath one's dignity; then one may be sure one has made progress in cultural development. One should also note whether the same reading matter still attracts one's interest. If one is only interested in intellectual, instructive, peaceful and constructive reading, then it is sure that one has made progress intellectually.

### **Problems of Life**

One must then look at the problems of life. If one's viewpoint has broadened and problems no longer have the power to make one depressed, fearful or hesitant, one may be sure one has progressed in understanding life's real values.

Merely reviewing one's health or financial conditions however, does not constitute a proper examination. In the first place, it is unlikely that such an examination would be made when all the evidence assures one that progress has been made. Usually, examinations are made when there is cause to doubt; when poor health, financial problems, lack of employment, unpleasant surroundings, or something similarly disturbing impels one to analyze the situation. To regard such incidents as indicative of progress or lack of it, though, is to deceive oneself.

By what standard are you measuring your progress in life? What does life mean to you? If you were on a sinking ship or in a burning building and all escape appeared impossible, would you do what millions have done under similar circumstances? Would you offer all of your worldly goods and blessings in exchange for life? Would you willingly give all material things in exchange for an escape from your dilemma? If life means so much to you that you would be willing to sacrifice every material thing in order to preserve it, surely you must expect that it is going to be of great value to you in the future.

If you would accept life over again without the slightest material possession, then you should consider yourself fortunate now. From this point of view, it is immaterial how much progress you make financially, socially, politically, or in any other way so long as you are developing a keener, more vital understanding of life.

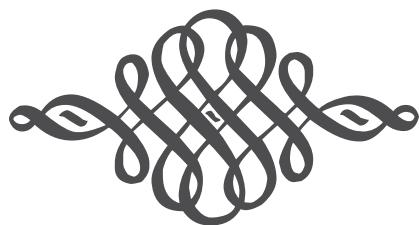
### **Measuring Progress**

Would you say that you had made great progress in your development if tomorrow you were to become a millionaire? This would hardly be true because there are millionaires who have no idea what real development

and progress mean. Would you say if you were in perfect health, without a single ache or ailment, that you had made progress? That could hardly be true either, for the world is filled with healthy people who have no more interest in self-development, psychic progress, or self-mastery than an infant in its crib.

Would you say that freedom from worries, cares, anxieties, responsibilities, debts, obligations, duties, time clocks, labor, etc., would indicate that you had made progress? There are people without cares, responsibilities, obligations, debts, anxieties, labor, or anything else who have no more understanding of what you and I mean by progress than has the tree under which they sleep.

Progress cannot be measured by any such standards. There is a time and place for each challenge and test, and there will be a time and a place for each demonstration and manifestation of the development going on within you. Your first duty and obligation to yourself is to continue with your desires and efforts toward progress. Your duty is clearly defined. Having once started, you must neither doubt nor question how and where the progress is being made. Advancement is being attained so long as you have your face turned toward Light, Life, and Love.





Portrait of Sir Francis Bacon, adapted by Harvey Spencer Lewis.

## The Master Within

**S**O MUCH has been written about human duality and the division of our consciousness into two fields or modes of expression—the outer self and the inner self—that many earnest seekers for light on this matter are perplexed by the numerous terms used by various writers and teachers.

Assuming for the moment that human consciousness is dual in its expression and that there is evidence of a deeper and more retired consciousness called the inner self in contradistinction to the materially expressive outer self, we find that this inner consciousness is often personalized by various authorities and generally referred to as the Master Within. However, other popular and descriptive terms are the Still Small Voice, Conscience, the Subliminal Self, the Divine Self, the Christ Consciousness, the Subjective Self, the Ego, the Spiritual Self, the Astral Self, the Cosmic Self, and so forth. This very terminology is a definite attempt to make an entity of this inner mode of consciousness instead of viewing it as but a half phase of the single consciousness in the human being.

There is also the definite attempt through this terminology to intimate that this special and almost isolated inner consciousness is a divine or spiritual or subliminal form of personality quite distinct in every essential nature from that of the so-called self. By the law of opposites, the outer self would have to be classified as distinctly materialistic, earthly, mundane, and mortal. The emphasis upon the spiritual or divine nature of the inner self implies that the outer self is very much at a disadvantage in those qualities which make for goodness and the higher evolution of the individual.

### The Human Soul

It is no wonder that this very old belief regarding the duality of our consciousness and the spiritual nature of one phase of it, or one half of it, should have found its way into the doctrines and fundamental postulations of various ancient and modern religions. It has been argued that the belief in the existence of a human soul, or a spiritual essence of an intangible nature, preceded the belief in the duality of human consciousness. It was supposedly in explanation of the functioning of the soul that the idea of a secondary personality or form of consciousness was developed as an evidence of the existence of a soul in humankind.

In other words, some schools of thought have claimed that while the idea of a human soul was acceptable from a purely religious or theological point of view, the general argument against its acceptance as fact was that this soul did not give any evidence of itself and was therefore a purely theoretical or hypothetical assumption. There being some evidence, however, of a duality of consciousness in human beings, noted even by the earliest thinkers along religious or psychological lines, it was easy to argue that the manifestations of the so-called secondary self were those of the soul because this secondary self and the soul were identical.

Opposing this was the school of thought which contended that the secondary self was merely a phase of the human consciousness or human personality which of itself was a purely worldly or mortal attribute of all living, earthly things, and that the manifestations of this secondary half of the human consciousness were to be studied from the purely psychological viewpoint rather than from the religious. Still other schools of thought

have argued that there is no evidence of any human soul, that all of the so-called mysterious and spiritual emotions and phases of human consciousness were purely the result of the mechanics of consciousness, and that people were after all conscious beings of a wholly material nature with no evidence of any spirituality in or around them.

### Contemplating the Soul

In many of the earliest religious creeds and doctrines, the human soul was accepted as an established fact. Some of the most ancient religious or mystical ceremonies attempted to dramatize this idea and to give emphasis to it. Special ceremonies at the time of birth and more especially at the time of so-called death centered about the idea that human beings are dual and that the great change now called *transition* was merely a change in the outer self, leaving the soul as a sort of inner self—unimpaired, unchanged, and free to re-manifest itself in a body of some kind either here on earth in the near future or in a spiritual kingdom sometime in the distant future.

The origin of mummifying bodies, for instance, was a doctrinal attempt to provide a suitable and familiar or congenial material body for the return of the soul that had previously occupied it. In various lands at various times other methods were decreed as to the manner in which to anticipate the return of the soul, which was considered to be a definite and separate part of the human expression on earth.

As these ancient religions were gradually modified, the idea of the soul's separating from the body and continuing to live was increasingly emphasized, while the idea that the same physical body would be occupied again by the same soul was slowly abandoned and rejected as unworthy of consideration.

Unquestionably human sentiments and emotions were a governing factor in the evolution of these doctrines, and as people came to look upon their aged, worn, and unpleasant-appearing bodies as undesirable for continuous life, the idea that the soul would occupy it again instead of taking on itself a new, magnetic, and more attractive body, became an unpleasant one.

The emotional weakness in a person—sometimes called *vanity*—which causes the person to desire to appear at his or her best and to be admired for his or her human countenance and to be superior to others in human expression undoubtedly led also to the idea that after transition the soul would take on the form of a spiritualized body that would be magnificent in its glory, angelic in its appearance, and divinely superior to any earthly form. This idea appealed strongly to the human emotions, and was responsible for the rapid abandonment of the idea that the soul would return again to occupy the old, wrinkled, worn, and diseased body from which it had but recently freed itself.

### Reincarnation

Then came the idea, long cherished by the ancient philosophers and thinkers, that a person might live again on earth and complete his or her worldly fame, and still enjoy the fruits of his or her worldly prowess. The idea of the soul's incarnation on earth had always appealed as a fascinating possibility to those who reasoned that one short earthly life was insufficient for a person to accomplish the desires of the heart or to attain the unfoldment necessary to fulfill the divine purpose in giving life to humans on earth. But until people's thoughts and beliefs regarding the future state of the soul's existence passed through the many changes

referred to above, the doctrine of reincarnation did not become as acceptable and as logically probable as it did when they finally accepted the idea that the soul would not return to the same body, but would take upon itself a newer, superior body.

At this point of reasoning some found that there were two probabilities from which one might choose one's doctrinal belief: the human soul either garbed itself in a spiritual body to live eternally in a spiritual kingdom or it clothed itself with a new material body and began again as a child or infant and once more lived an earthly life. Two schools of thought were thus established and, fundamentally, represent the religious creeds of most of the world's population today.

Christianity has adopted the belief that our future state is entirely in a spiritual kingdom, and many other religions express a similar idea. The mystics of the original schools of religion, however, adhere to the belief of reincarnation on earth, and while the details of this doctrine are varied in different Oriental religions, the idea of earthly reincarnation is perhaps more universally accepted than that of a future life in a purely unknowable and transcendent spiritual kingdom.

In the Christian and some other religions the mystical terms Inner Self, Subliminal Self, Secondary Self, or Master Within, are not used. The soul is looked upon as a form of Divine Consciousness wholly unassociated with any form of worldly consciousness and in nowise a secondary or subjective phase of human consciousness. In other words, people are considered by these religions as dual beings, but only in the sense that they each have a body and a soul, and are not dual in consciousness with the body as a mere transitory, unimportant, and unessential part of their real being.

### **Christianity Avoids the Question**

Christianity in the past few centuries has carefully avoided giving any consideration to the possibility of the human soul being conscious after transition or being possessed of a form of immortal consciousness that is active in the future state as it is while in the human body. Spiritism in various countries or spiritualism as it is called in North America and part of Europe attempts to supply this deficiency in the Christian doctrines by not only claiming that the soul is a conscious entity at all times, but that this divine consciousness can make itself manifest through intelligent communication after its separation from the human body just as it does while in the human body.

However, there are religious doctrines not essentially Christian, but, on the other hand, not inimical to the fundamentals of Christianity, that do not look upon the inner human consciousness as a mystical consciousness serving to direct the mind and illuminate the intelligence in a subliminal sense.

Among the Christian religious movements, the one known as the Quakers, or more correctly the Society of Friends, comes the nearest to having a mystical understanding of the inner self and its functioning in our lives.

An essential belief of the Quakers in the possibility of immediate and almost continuous communion between God and humanity is highly significant from a mystical point of view. They hold that there is an attunement between the outer self and the inner self, and between the inner self and God, that constitutes a condition almost beyond expression in words or mundane thoughts. They look upon the functioning of the

inner consciousness as a sort of Inner Light by which the lives of men and women may be guided in a definite manner.

The precise definitions and creedal doctrines of other Christian denominations are avoided, because of the tendency to look upon the letter of the matter rather than its spirit. Naturally, to them divine experiences are more important than the mere intellectual comprehension of theological doctrines.

It will be noted however, that the belief that there is an Inner Light in each person that truly guides that person, substantiates the mystical idea of a Master Within, or of a secondary personality that is Divine in its essence, omnipotent in its wisdom, and immortal. This inner self in its functioning as a guiding voice or inspiration may be called "conscience" by some other religions, but it never becomes to these others what it becomes to the mystic or, more specifically, to the Rosicrucians.

### Spiritual Freedom

The purpose of Rosicrucian instruction, including the practice of Rosicrucian principles, is to give more freedom to the expression of this self within and to train the outer self to give greater credence to what the inner self inspires, while at the same time to break down the general superiority complex of the outer self with its false beliefs in the integrity and dependability of worldly impressions and worldly reasoning.

There is a common mistake made by new students of mysticism to the effect that the idea of mystical study and practice is to awaken to the still small voice of conscience, or to enliven the activities of the Master Within to such a degree that the functionings of this inner self will dominate the outer self by its superior power and methods. This reasoning leads to the false conception of a constant contest between the inner self and the outer self for control of our conduct in life. Proceeding in this manner to be victorious in the attainment of real mastership, misinformed students struggle vainly to maintain the outer, objective, worldly power of their objective, worldly consciousness, while hoping and praying for an increasing power in the inner self that will overrule the outer self on occasions when the inner self believes it necessary to seize hold of the individual's conduct and thinking.

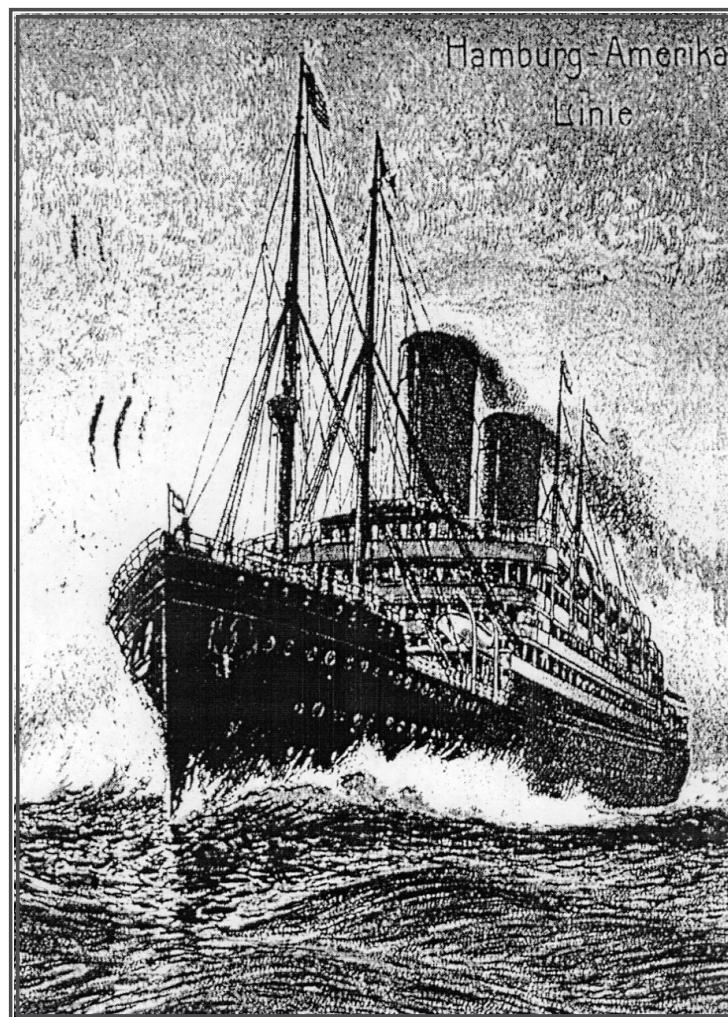
Little or no success in the attainment of mastership is gained by this method. It is not until the outer self begins to humble its arbitrary position in life and voluntarily submits itself to complete guidance of the inner self that real progress is made toward mastership.

It is not true that the perfect attitude to take is the one of enslaving the outer self to the inner self, or to look upon the two forms of consciousness as that of master and slave. Perhaps the term *Master Within* is responsible for this idea. The outer self is not to be enslaved at any time by any power within or without. It should, however, be forced to assume its proper relative position in respect to the duality of human consciousness and being. In childhood and in all normal phases of psychological functioning of life the inner self is the guiding factor and guiding power, and the indisputable autocrat of the human personality. In fact, it is the very seat of personality and individuality, and the outer self should be a willing and happy servant.

It is through the guidance of this inner self and through its dependable messages, its inspiring impulses, and its whisperings of warning that we are able to guide our lives correctly, meeting the problems of life with

a superior power of understanding, overcoming the obstacles with a never-failing solution, and attaining the goal of our desires through correct leadership.

In addition to this, the mystic finds that, through the humble and friendly attunement of the outer self with the self within, the immediate communion with God, the close companionship with the Creator of all beings and the comprehension of all divine principles are made possible. To the mystic, therefore, the triangle is truly the symbol of the Great Trinity—namely, God, the soul, and the outer person. When these three are in perfect attunement, and living in cooperation and in perfect understanding, the human being is possessed of a power, a guidance, and a source of information and instruction, a leadership, and a companionship that is superior to all of the worldly methods of attaining happiness, contentment, and Peace Profound.



Sketch of the *Amerika*, the ship that took Harvey Spencer Lewis to Europe.

## Being True to Self

**W**HEN I WAS VERY YOUNG, many important lessons were taught through the medium of the copybook. I used to wonder, when I copied those proverbs or so-called philosophical sayings so many times, why the originators of the penmanship books didn't select something more appropriate, or at least of greater interest to children. I did not realize, then, that I was criticizing the relative after whom I was named.

H. Spencer, one of two brothers, was the originator of the Spencerian Penmanship System, and years ago the Spencerian copybooks were used in all of the public schools. However, the fact remains that many of those proverbs, along with the songs, cantatas, anthems, and other music which we sang in the choirs of New York, have remained. I now see the value of having those impressions registered early in the consciousness. Among those early proverbs that never seemed important or even sensible then, was:

*To thine own self be true,  
And it must follow, as the night the day  
Thou canst not then be false to anyone.*

Of course from a youngster's point of view, being true to oneself means looking out for number one. But being true to oneself does *not* mean being selfish or self-centered—very often the actual reverse. I doubt if a person who is selfish and always thinking of him- or herself first of all can be true to him- or herself. There is something inherent in the nature of most human beings that makes us want to share with others.

The person who makes a better mousetrap and who, as Emerson predicted, finds the world beating a path to his or her door, could not find such rich rewards if it were not human nature to want to tell everyone else about the good things, including mousetraps. Therefore, in wanting to share, we are being true to some inner part of ourselves. When we are miserly and selfish, we are not being true to our higher and finer instincts.

There are other things that constitute being true to oneself besides this desire to share. One of the most important is that of being true to our convictions. All of us have some convictions. A person without them is worse than a jellyfish. And as a youngster, picking up various sea relics along the beach, I used to feel that the jellyfish was the most spineless, useless, wishy-washy thing in life. I am not referring to the *yes person*, who for the sake of securing some contract or favor poses as an agreeable character for the time being; but I am referring to those people who go through life with no convictions for which they would fight or even argue.

### Swaying the Crowd

I remember seeing strikers in a Western city start to parade down the main street, with banners and music, in a demonstration of some conviction supposedly branded in every fiber of every being. As the parade reached the middle of the city, another leader addressed the thousands that rapidly accumulated and in a few minutes started the parade back the other way with an entirely different motive. A third leader could, undoubtedly, have swung them off at a tangent at some other corner if he or she had suddenly appeared.

The person entirely wrong but still convinced that he or she is right demonstrates more character in sticking to one's convictions than the person who says *no* one minute and changes it to *yes* as soon as someone gives him or her a reasonable argument. Convictions are not made suddenly but grow from experience and from careful study and analysis.

Some persons develop a conviction as they develop conversion at a revival. It lasts just about as long as they are under the influence of the stronger mind. Such persons go through life vacillating from one belief to another; they follow this principle or that only as long as it appeals. They never follow anything to its conclusion or give anything an opportunity to demonstrate its correctness or falsity.

### **On the Negative Side**

On the negative side, one is not being true to oneself in pledging allegiance or cooperation to a movement, an organization, a society, or a standard, and then giving it only half the support and the time that it should be given. Have you ever met professional joiners—who join anything and everything, if they have the money to pay for the joining—merely because they like to belong?

Recently my daughter brought home a kitten. It was only two weeks old and went around the house crying and looking for something and somebody. I knew just how that kitten felt. It wanted to belong to somebody, to feel the companionship, warmth, love, and affection of personal contact. It reminded me of the *joiners*.

Perhaps my comparison is unfair, for I find now—after three days—that the kitten is showing devotion and appreciation in exchange for the opportunity of belonging. And that is more than some belongers ever show to the organizations they join. They like to show their stack of membership cards and tell their friends that they belong to this or that; but ask them what they do to help the organizations they belong to, and they will tell you that they are busy and haven't time to help much.

Nor do they adopt the principles and standards of these organizations as their own and try to be true to themselves. Some of them could not because they have joined so many organizations that they would find themselves leaping both sides of the fence at the same time.

Persons who are not true to themselves do not seem to realize that civilization has depended upon people who have conceived things that they believe will aid and improve human society, and upon these things being carried out to their fulfillment. Even the crank who believes in anarchy and gives his or her life in the attempt to carry out its ideals, demonstrates more character than the indifferent member of any society or organization.

### **Those Who Give in Service**

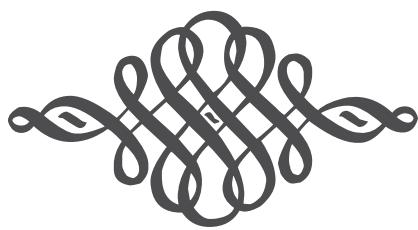
Back of every organization, every society, every movement contributing to human welfare are those who are giving time and their very lifeblood to it. The great majorities give nothing but are like leeches hanging fast and waiting to share in the blessings. The payment of dues is not evidence of devotion or service, for the leaders and *workers* in the organization are also paying their dues. If all took the attitude that the payment of dues was sufficient, there would be no great work accomplished by any organization.

## MASTER OF THE ROSE CROSS

If you believe in the tenets and principles of Christian Science sufficiently to join its church or organization, then give yourself 100 percent to its work. If you are a Rosicrucian, a Theosophist, a New Thought student, or a member of a religious denomination, as long as you claim to be a member, stand by its principles as your own, convictions for which you would be willing to sacrifice your life. If its teachings or tenets are not your convictions, then you have no right to be a member and no right to claim to be.

True, you may be only in the kindergarten class and not yet have reached such definite understanding as constitutes a conviction. Even so, you must have some beliefs regarding the correctness of the teachings or some beliefs regarding the benefits to be derived from such teachings, or you would not be studying them. If you are a member, a student, or associated with any organization, any society, or any group of workers, you should adopt its principles wholeheartedly. Let your entire being vibrate in harmony with them and give of your service, time, support, and enthusiasm, as freely and willingly as possible.

Be true to yourself in every sense. Analyze the principles which constitute your convictions or your firm beliefs. Ask yourself what you are doing to promulgate them, to advance and establish them in the lives of others throughout human civilization. If they are not good enough for you to promulgate and help establish universally, then you are not being true to yourself in having anything to do with them. If they *are* good for the real part of you and for the real self in you, then be true to yourself. Adopt them as your guiding law and power in life and help spread them for the benefit of others.



## **Does Fear Enslave You?**

**M**ANY persons are controlled or directed in their thinking and acting by the emotion of fear without being directly conscious of the degree or extent of the influence; on the other hand, there are multitudes who thoroughly realize that fear is the greatest and most enslaving problem they have to face.

Perhaps the greatest fear is fear of the unknown. Among psychologists and psychiatrists, fear of the unknown is classified as a fundamental, logical, and reasonable emotion. The strange thing about it is that it increases with a certain degree of intelligence or with a certain degree of acquired knowledge. The very ignorant, unthinking, unintelligent person has less fear of the unknown than the one who has a smattering of knowledge and a small degree of wisdom. Children who have not learned much of life have less fear of unknown things and are less affected by their lack of knowledge than adults who have acquired some knowledge and have dabbled in a lot of subjects that give them a false or incomplete idea of many important principles.

### **Fear of Transition**

Fear of this kind is manifested by the average person most often when face to face with the possibility of imminent transition. The future state, with unknown conditions across the borderline, creates a horrifying fear. It makes the prospect of transition a dreadful one.

Despite the fact that every branch of the Christian religion teaches that life beyond death is a magnificent and beautiful experience filled with all the possibilities of joy and happiness, the average Christian at the point of death is like a person of no religion at all in fearing the unknown beyond the grave. This is not meant as a criticism of religion but of the weakness of human faith. Faith seems to sustain the average human in matters of passing or temporary value, but when it comes to matters that have duration and continuous influence, faith seems to be of little value if positive knowledge is lacking.

### **Fear of the Threshold**

We see fear of the unknown manifested by normal persons when they enter a building or structure with which they are unacquainted or find themselves in the dark and about to cross the threshold into something unknown to them. The fear of what lies just beyond in such a case is identical with the fear of the future. There are those who are equally fearful in taking a journey by ship because they have never crossed the ocean and have no positive knowledge of what lies beyond the horizon.

I have talked with scores of persons who began to express this fear the moment the ship had been freed from its dock and had pointed its bow toward the eastern or western horizon of the sea. Immediately, they began to question what the evening and the morrow would bring, and what would happen in the dark or in a storm, or when one's foot was placed upon foreign soil.

Little children will rush into a dark or empty room without hesitancy, unconscious of any fear. Yet, told of the dark and given some little knowledge of its dangers, possible or fictitious, they become conscious of knowledge which they do not possess and become fearful.

Teaching a child not to go here or there because of the bogeyman—a common habit many years ago—made more children fearful of the unknown than any other one thing and influenced them throughout their lives. The fictitious, mythical, fairylike bogeyman of their childhood grew as they grew until he was a Frankenstein monster in their adulthood—always just across the threshold, just behind a door, or hidden just beyond a curtain ready to seize them if they ventured too far.

### Hesitancy to Try Something New

This leads us to a second element of the fear complex: hesitancy, which unconsciously affects us in our thinking and acting when we venture into new lines, new acts, and new fields of thought. It affects people in their work and in their private lives. It affects young and old alike. Experiences in life that beget wisdom and knowledge are the only things that eventually free such men and women from the influence of fear.

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

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

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

It is claimed by some that fear is an inherited quality of nature, particularly when the fear complex is strongly developed and not of a subtle, subconscious nature. I will not argue the point, for it may be true that some degree of fear has been inherited.

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

Life is a conquest from the hour of birth to the hour of transition; it is not merely a period of acquirement. We do not come into life empty-handed and empty-minded like a blank book with its unprinted pages ready to be filled with human experiences and with lessons and wisdom which we must learn bitterly or with joy. We come into existence fortified with an inner, divine, omnipotent wisdom ready as well as qualified to enable us to master every situation. Our lives are conquests, the wisdom and self within challenging the ignorant and

superstitious earthly conditions around us. Only to the fearless is the conquest a success, and only the brave is given the palm of reward.

The divine and cosmic laws sustain our bravery while God's consciousness and mind in us provide the means to overcome the germs of disease, the frailties of life, and the weakness we have acquired. Without fear in our consciousness, and with an open mind and a willing attitude to let the laws of God and nature prevail, our battle against the odds of life is easy. But when fear is given its opportunity to influence us, or when by our refusal to cast it out of our being we allow its subtle influence to affect us, the conquest of life becomes a long and tedious battle in which the odds are against us.

### **Don't Give Fear a Life of Its Own!**

The average individual does not realize that the fear of a thing animates it, strengthens it, and enthrones it until it becomes a master which whips us and holds us in servitude. The moment we allow fear to influence the realization of anything in our consciousness, we create a fearful thing into a reality where before it was nonexistent. By giving credence or consideration to our fear, we immediately tie on our ankles and our wrists shackles and chains.

I have seen persons perfectly healthy and normal go aboard ship and immediately rush to their cabins to go to bed out of fear of the possibility of seasickness. I have seen them later suffering all of the unpleasantness of seasickness, and I have heard them speak of the effects of the rocking and tossing ship when, in fact, it was still safely at the pier and had not moved.

The belief that a ship was to leave at midnight has caused many to become seasick within an hour after that time when the rising tide that was to take the ship out of the dock did not occur until the morning. I have seen persons enter an airplane anticipating airsickness the moment they stepped in, and the influence of this fear manifested itself before there was any real physical cause for it.

Men and women have approached business propositions with timidity, hesitancy, and an attitude of mind based upon fear, and from every start doomed the success of their plans. In fact, every failure, every delay in their progress, and every unfortunate incident was easily traceable to the fear that dominated their thinking and their acting. More fortunes in money and in the material things of life have been lost by those who hesitated out of fear than by those who ventured too quickly and without caution.

Bravery and fearlessness beget power and a venturesome, optimistic, constructive attitude of mind. This in turn attracts favorable conditions even when there are unfavorable ones to be overcome. Fear creates a pessimistic attitude inwardly if not outwardly; and this attitude attracts failure and inhibits constructive thinking. It makes the mind cynical, doubtful, and creates unfavorable anticipation. These mental creations in turn become realities that enslave the individual.

There is a way in which individuals can eliminate the influence of fear from their consciousness. First, let them become familiar with the fundamental principles of life and establish a firm conviction that all the activities of the universe are essentially constructive and good—that it is only the viewpoint that makes some of them have the false appearance of being destructive.

## MASTER OF THE ROSE CROSS

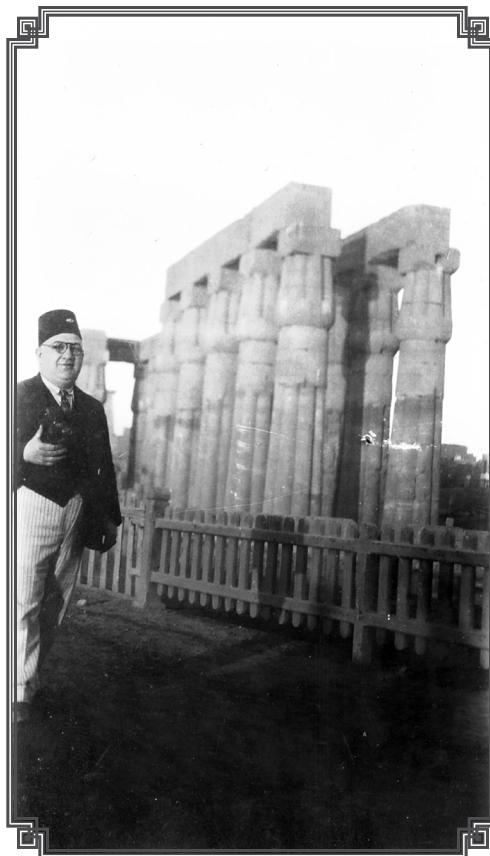
Second, let them establish in consciousness the fact that all of these good and constructive processes of nature are the result of the constructive, beneficent, merciful, loving consciousness of God.

Third, let them recognize that all people are possessed of the creative power of God, are masters of their own careers, can create, mentally and physically, the things which will make them what God intended them to be.

Fourth, let them practice the principles of their faith by refusing to visualize that which is unfortunate, destructive, unhappy, sinful, or inharmonious to their best interests.

Finally, let them be venturesome and brave in the realization that to overcome evil is easier than to escape the conclusions and creations of their own thinking.

The strong are brave, and the brave are venturesome. Only the weak are hesitant, and only the hesitant are fearful. Each venture into the unknown, whether of business, of study and investigation, or of life, is a victorious conquest. Be brave therefore, and shake off the shackles of fear; then each new venture will bring strength to the character, fortitude to the emotions, and encouragement and progress to the mind and heart.



Luxor, Egypt, 1929.

## Winter, Herald of Rebirth

**W**INTER is a wonderful period of the year. We are always reminded of the beginning of life when winter is at hand. Naturally, we compare the winter months with the close of life not because it suggests death but because it suggests change and transition.

It is not my purpose to direct your thought toward that event in life, nor do I intend to make you feel very serious or sad, but I do want to bring to your mind that the outstanding feature of life is *change*. In fact, were it not for the law of change, and if things did not continually change, life would not only be void of events, but there would be no life and, moreover, no interest in living. We must accustom ourselves to change. The much talked-about theory of evolution is based upon this observed fact of nature.

True, many scientists, having learned such facts from observation, have set them into long and complicated imaginings and evolved a theory and process of life that is without foundation in many of its elements or secondary principles at least. But there is no doubt that evolution is a fundamental law of nature, and we see it everywhere.

The old philosophers used to say that there is only one thing that is definite or unchangeable about matter, and that is its *changeableness*. In other words, life and that which composes it and of which it is composed, as well as the elements manifesting it, all are constantly in a changeable state. One of the old philosophers lightly stated that you could not put your finger on anything in the material world and say it is this or that because before you could speak the words, it would have changed to something else.

Does not that remind you of your own experiences in life? Can you not see that each day, if not each hour, has brought some change in the nature of your problems and pleasures, in your sorrows and interests? And think for one moment what living would be like if these changes suddenly stopped and if each day and hour were exactly the same—so much so that you could not readily and easily note what is taking place.

These great changes are taking place in nature and, in fact, in the working of the Cosmic and its laws on Earth. What may be constantly going on above this plane or on a higher plane than this one we do not know. But we do know that from the lowest form of cell life up to the highest expression of such cell life, which is humanity, changes are occurring every year, every cycle, every great period of time.

In order to evolve and become what nature and God intended us to be, we must attune ourselves with this process of constant change. We must become a part of the great parade of onward marchers which constitutes the army of evolution throughout nature. The moment people cease to be of that onward movement, they do not stand still. They simply retrograde, because nature and all humanity pass on and leave them standing, as it were, or moving backward until in a very short time they find themselves among the primitive ones, among the undeveloped, the unprogressive, the ignorant, and the sufferers.

I have just said that it is necessary for us to attune with the onward progression. The question is, how shall we do this? Can we just voluntarily proclaim ourselves a part of the progression? Can we simply stand up in

the midst of all that surrounds us and say, "I, too, am moving forward"? No, something more than this is necessary.

First of all, we must become fundamentally sound in our understanding and in our reasoning. We cannot reason properly if we do not understand properly, and we cannot understand properly unless our reason has been trained to function in the right and logical manner.

### Fundamental Principles

You have heard much in the last few years about the establishment of world peace and harmony, but you must understand that peace and harmony and cooperation among different peoples of different tongues and minds can never truly come about until all humankind thinks and understands alike—not until then can they all agree on certain necessary fundamentals. We know, then, that the first necessary step in human development to the highest standard of cooperative thinking and acting is to educate people at large in those fundamental laws, principles, and facts about nature and themselves, whereby they are able to comprehend, understand, and think properly.

This is what the Rosicrucian Order has been doing for hundreds of years. In our own times this organization has been leading the thoughts, directing the thinking, and promulgating the teachings which lead to a comprehensive understanding of nature, of God, and of our relation to both of these divine principles and powers. Incidentally, the teachings have also educated people in regard to many of the other laws and principles of this material world that enable them to live better, more happily and healthfully, and be more successful in their various spheres. This is the first step toward bringing people into the line with the onward march of nature.

We do not have to go back to the writings of the ancients nor do we have to refer to the writings and records of those of the Middle Ages to discover that the Rosicrucians and many other similar organizations have had a great bearing upon the advancement of humanity and especially upon the freedom that it has brought about from those enslaving conditions of ignorance and superstition.

We read of the changed mental attitude on the part of thousands, and we hear from their own lips the testimony of how they have conquered, how their vision has been broadened, their outlook made keen, and how they have gained greater perspective and wiped away their discouragement; also how power to do and to dare has come to them through knowledge, hope, and through *Light, Life, and Love*. This constitutes the reward that comes for efforts put forward and for the ideals we hold in our hearts.

We hope that none of our readers believes today, as did many in the Middle Ages, that the learned scholars of science and adepts of mysticism can reveal to the inquiring mind some simple process where, by snapping of the fingers or by the use of some magical word, the great laws of nature will hold back their powers or will exert themselves unduly to produce a miracle. We know today that the power to do comes from the power of understanding, and that such is the natural result of knowledge. We know, furthermore, that knowledge that begets such understanding is not acquired quickly or easily.

Furthermore, we know that if the knowledge we seek is for the purpose of developing faculties and functions within us, we must proceed slowly in order to give time to the faculties within our being to develop

coordinately and systematically along with our comprehension. A musician or a student of music takes a single lesson at a time and practices it well so that the faculty exercised through the fingers, through the eyes in reading and the ears in hearing, develops along with an increasing comprehension of the laws and principles involved. And the same is true of the student who studies nature and the laws of his or her own being. Every person must proceed slowly enough to allow each one of his or her dormant inner faculties to be awakened and developed. The faculties must slowly and carefully grow, and to such strength and power as will be lasting and dependable.

There is a springtime of life coming to each one of us—not necessarily at the time when we cast off this physical body and when the soul within us rises to go to other planes or perhaps to return again and occupy another body. But there is that springtime of awakening and rebirth when we suddenly realize that we are on the mountaintop of Illumination and face to face with the ineffable Light of understanding and realization of our true selves, our true being, our divinity and power. Such rebirth and such springtime of life may come at any moment to those who are seeking it.

It is as though we were journeying along the mountain between hills that cut off our vision and suddenly, at a turn, we find ourselves upon a great plateau of broad vision and beauty. It may not be the highest plateau of that mountain, it may not be of the height that we have looked forward to in our dreams and visions, but at least we are out in the great sunlight of Illumination, we are out in the great perspective of nature. We are out in the open, perhaps alone with only God and our inner selves, but it is *springtime* there and all of the winter of the past is left behind. We know how lovely it is to live, how wonderful are *Light* and *Life* and *Love*.

These are my thoughts at this wintertime. I pass them on for your reflection so that you too may find in them an inspiration.



Brussels, Belgium, 1934 (from left to right) Verdon Gordon, H. Spencer Lewis, Merritt Gordon, Jeanne Guesdon, and Earle Lewis.

## **Modern Alchemy**

**T**HOSE OF US who are familiar with the progress of physics and chemistry and the advancement in the science of metallurgy were astonished recently by some statements made in a court of law. It happened during the trial of a man who claimed the privilege to criticize publicly the claims made by those who are still actively engaged in the search for unrevealed laws and principles of alchemy and chemistry.

This man, evidently wholly devoid of any interest in the reading of modern textbooks or even scientific news, as reported in the newspapers, and otherwise showing an inferiority of comprehension that wanted to vaunt a superiority complex, made the bold statement that in his belief anyone who thought that transmutation of metals was possible, or who claimed that gross metals could be transmuted into gold, was insane.

He made his statement with all of the positiveness and sureness of a person who had no idea that he was making an absurd statement, proving his unfamiliarity with subjects supposed to be his special study. In other words, he was posing as an authority on subjects with which he proved himself to be utterly unfamiliar. We often find such types in our everyday affairs. Those who know the least about a given subject are the ones who make the most positive statements and are ready to voice their opinions publicly with more vehemence and more explanations than the person who is well versed in any subject.

The man's statements caused a flutter of surprise, and judge, jury, and spectators alike could not help smiling. But we wonder how many persons know just to what extent the ancient art of alchemy is still being carried on in this busy modern world. Few intelligent persons, familiar with the progress of scientific achievement, have any doubt any longer regarding the possibility of the artificial making of gold from base metals.

The transmutation of zinc, lead, or similar metals into a chemical imitation of pure gold has been made in many of the university laboratories and in the laboratories of industrial institutions. There is neither any mystery nor secrecy about the process. It is merely the combining of various processes of nature in an artificial manner so as to produce gold in the very same way in which nature produces it.

The chemical or physical difference between a piece of zinc or lead and a piece of gold is well known to scientists; the scientific steps necessary to change the zinc into gold are also well known. But to carry out these steps and imitate nature in her processes is a tedious and extremely costly thing. For this reason, the artificial manufacture of even a very small grain of gold in the laboratory is too expensive to ever make the process possible to commercial benefit.

It would be much like taking one thousand dollars worth of gold and reducing it to a piece that would be worth less than ten dollars and claiming that this process is of value to the arts or the industries. It probably will be many a day before science will be able to artificially produce a piece of gold with as little expense as the average man or woman can get the same amount of gold in the mountains of California.

In fact, thousands of persons who were unemployed have taken to the mining of gold in California in the past two years. By careful, hard work by every member of a family, from early morning until sunset, these families are able to extract from the earth about four to five dollars worth of gold per family per day [1933].

This enables them to live and sustain themselves during the upset business conditions, and although a few have made more money than this in the simple mining process used by them, still the taking of gold out of the earth is far more profitable than any process that can be invented in the scientific laboratories.

However, just as the ancient alchemists, mystics, and Rosicrucians spent many years of their lives in experimenting with transmutation merely for the sake of testing and proving nature's fundamental laws, so the laboratories of industry and science today feel that it is worthwhile to spend thousands of dollars to make a grain of gold that is worth only a few dollars.

In some parts of the world, alchemy is still a science separate and apart from general chemistry. It is considered a synthetic art and one of the hermetic sciences and for that reason is kept quite distinct from modern chemistry. Of course, the man who made the statements in court knew nothing of this fact and did not know that his ridicule of anyone's interest in alchemy was casting a slur upon the intelligence of thousands of men and women of great learning, and especially those whose daily activities are connected with metallurgy, physics, and chemistry in a highly scientific manner and who devote their evenings or spare hours to the intensely interesting hobby of alchemical research.

One of the great leaders in the alchemical movement throughout Europe, and perhaps the foremost alchemist in the world today [1933] is M. F. Jollivet Castelot of Paris. He is not only an eminent scientist who has devoted most of his life to the study of transmutation and synthetic chemistry, but he is director of the Société Alchimique de France and editor of a quarterly magazine called *La Rose-Croix* which bears the Rosicrucian emblem. He is also an honorary member of the Rosicrucian Order in America, AMORC.

Some years ago we published in our *Triangle* a photograph of Frater Castelot in his laboratory. We have continuous reports from members of his association regarding their joint and individual achievements. Their monthly publication is filled with interesting items from their laboratories and quotations from other newspapers and scientific magazines regarding the art and science of alchemy and transmutation.

One would think that after having accomplished the feat on numerous occasions of producing small amounts of absolutely pure gold, the quest for the process and the search for the principles would be brought to an end. But here, again, I remind the reader that the real quest is not for the purpose of making gold nor is the search intended to reveal a simpler manner of producing gold.

The whole idea of the alchemists' studies and experiments is to observe nature's laws at work and to find simpler ways of demonstrating them. In the process of transmutation and in the study of alchemy generally, more of the fundamental principles of the universe are revealed than in any other laboratory experiments that might be conducted. This is what makes the whole subject so fascinating and so fraught with new and surprising conditions, situations, and revelations.

It was in 1894 that Frater Castelot published his first book dealing with his great studies in alchemy and in transmutation, after having been a student of the Rosicrucian and mystical principles which revealed the work and secret process used by the early mystics and alchemists.

In 1904 Frater Castelot published other important instructions regarding the science of alchemy. Since then his writings have been read before the most learned scientific societies throughout the world and quoted in many popular books and treatises dealing with scientific subjects. In 1896 Frater Castelot and others founded the alchemical society of France.

### **Mystics in Laboratories**

Occasionally those who seek to criticize the Rosicrucians as being impractical people because of their advanced ideas and progressive programs, point to the fact that the ancient Rosicrucians were interested in alchemy and in the search for artificial gold. They think that this search constitutes evidence that the Rosicrucians are dreamers instead of practical people.

Such persons do not realize that the parent of modern chemistry was alchemy and that although the child in the form of modern chemistry has grown to be a great and universally recognized science, the parent has not passed out of existence or out of the universal picture, for alchemy was limited to certain lines of research and those fields of research have not yet been exhausted, even by the most modern achievements of science.

As stated before, the Rosicrucians and mystics who performed so many experiments in their laboratories were seeking, through the material laws of the universe, to discover universal principles which had their action and reaction in the spiritual world as well as in the material world.

They believed that just as the difference between gross metal and pure gold was a difference in character, constituted by the various rates of vibrations and by the presence of impure or unevolved elements, so the differences in human character were the result of impure and inharmonious elements which might be transmuted and changed into the pureness of spiritual life here on earth.

Much is said these days about vibrations and their effect upon our health and our lives generally. We are coming to learn that all of life consists of vibrations which affect us and, in fact, compose everything of which we have any sense or understanding. It was in the laboratories of the alchemists and mystics that the law of vibrations was first discovered and proved to be an actual fact.

And while these mystics sought for an elixir of life which would prevent disease, old age, and so-called death, and change gross material into pure gold, they found laws and principles that would enable humankind to cure disease and to overcome many of the obstacles of old age.

They also found ways and means of producing many of the modern metals, such as bronze and various alloys, which have been extremely valuable to industry and commercial interests. So we have these ancients to thank for many modern achievements which they turned over to humanity as worldly benefits, and those mystics who still continue their searches and their inquiries.

Dreamers they may have been, and dreamers many of these mystics may still be, but they are the sort of dreamers who test their dreams in the crucible of materialism as well as the crucible of spirituality. They seek

to turn their dreams into practical account and to practical application, and from their efforts we have derived so many benefits that it does not behoove anyone to criticize the mystics and their dreaming.



Earle and Madeleine Lewis, his children.



Harvey Spencer Lewis, an accomplished musician, playing his cello.

## **Christmas Has a Mystical Meaning**

**A**T THIS TIME of the year, the metaphysical element and mystical side of life are impressed upon us by the spirit of Christmas and the significance of the day. December 25 is not only the recognized birthday of the great Master Jesus, it is also a day of mystical rebirth and inspiration.

Christians throughout the world are not the only ones who honor and respect this day; but representing the largest sectarian body in the world, they claim it as a holy day peculiar to their religion. They may rightfully feel that it is the one day set apart for the practice and emulation of the Christian spirit of love, charity, justice, and goodness; but it has always been a holy day for many. The day comes down to us of the present era with a long history and a tradition to make it truly an international and universal holy day for nearly all the world.

Some doubt has been cast upon the Christian contention that the Master Jesus was born upon that day, and it has been contended that the date is inconsistent with the Biblical story. One of the critical contentions is that it was a time of the year when shepherds would not be caring for their flocks in the fields because of the winter season and the storms; that if on that night there were shepherds who saw the star and followed it, the birth must have occurred at some other time.

Mystics know, however, that more valid evidence than climatic conditions supports the selection of December 25. They know that for centuries before the Christian era the day was not only a holy day but the one on which the avatars, messiahs, and sons of God were born. Therefore, in accordance with cosmic law decreed in ages gone by, it was the day for the birth on earth of a new messenger, a divine representative of God, and a true avatar. In the face of this, no mystic would question the correctness of the date in regard to the birth of the Master Jesus.

### **A Day of Importance**

December 25 is symbolical and has been for many centuries, as indicated in the ancient sacred writings. Nearly all the nations of the earth in the past, as if by common consent, selected the first minutes after midnight of December 24 to celebrate the accouchement of the "Queen of Heaven," the "Celestial Virgin" of the sphere, and the birth of the God Sol.

In India, this is a period of unusual rejoicing, as will be learned from the *Book of Hinduism*, by Monier Williams. It is a religious festival, when they decorate their homes with garlands and emphasize the obligation to make presents to friends and relatives. This latter feature of the celebration is of very great antiquity.

In China, for many centuries, religious solemnities have been celebrated at the winter solstice.

### **Birthday Celebrations**

Buddha, the son of the Virgin Maya, from whom the Chinese tradition claimed the Holy Ghost had descended, was born on December 25, according to their traditions, and the day was celebrated by them as a holy day ages before the Christian period. This is indicated in such excellent historic records as Bunson's *The Angel-Messiah* and Lillie's *Buddha and Buddhism*.

Still further back, we find that the ancient Persians celebrated the birthday of their “Lord and Savior” Mithras with rejoicing, music, sacred songs, festivals, and the giving of gifts on December 25. It was also the custom of the ancient Druids, long before the birth of Christ, to celebrate the birthday of their gods on that day. Other ancient records indicate that Krishna was born on December 25. However, sometime during the Middle Ages, his birthday was decreed to be a holy day during July or August.

Among the ancient Egyptians, centuries before the birth of Christ, December 25 was set apart as the birthday of their gods. M. Le Clerk de Septehenes, an eminent authority, writes: “The ancient Egyptians fixed the pregnancy of Isis (the Queen of Heaven and the Virgin Mother of the Savior Horus) on the last day of March, and towards the end of December they placed the commemoration of her delivery.” This was made plain in his book, *Religion of the Ancient Greeks* and, also, in Higgins’ *Anacalypsis*.

From these several references, we see that all of the ancient sons of God, saviors, and divine messengers were born of virgin mothers and that usually the mother was known as the “Queen of Heaven.” In Bonwick’s book, *Egyptian Belief*, we read of Horus: “He is the great God-loved of Heaven. His birth was one of the greatest mysteries of the Egyptian religion. Pictures representing it appeared on the walls of the temples. He was presumably the child of Deity. At Christmastime, or that time answering to our festival, his image was brought out of the sanctuaries with peculiar ceremonies, as the image of the infant Bambino is still brought out and exhibited in Rome.”

In the Higgins’ book referred to above, we find Rigord quoted as having observed that the Egyptians not only worshiped a virgin mother prior to the birth of the Lord Jesus Christ but that they also exhibited the effigy of her son lying in a manger in the same manner as the Infant Jesus is pictured as lying in the manger at Bethlehem.

Osiris, another son of a Holy Virgin, as they called Ceres, or Neith, his mother, was also credited as being born on the 25th of December, and that day is still celebrated by those who adhere to the ancient religious ideas.

The ancient Greeks also celebrated the birthday of Hercules then and in an official record stated that the night of the winter solstice, which they named the *Triple Night*, was that which gave him birth. In this statement, the Triple Night refers to the night of the Holy Trinity, or Three Holy Lights, and in ancient pre-Christian rituals, was signified by either a single triangle or three interlaced triangles, representing that the God or Savior born that night contained three persons in one, or three phases of the Divinity. The Christian doctrine of the Trinity was not added to the Church rituals until many years after the establishment of the Christian Church.

### **Pre-Christian Records**

Bacchus was also born at dawn on December 25, according to ancient pre-Christian records. We read in the official writings that “the birthplace of Bacchus, who was called *Sabatch*, was claimed by several places in Greece, but his worship was usually celebrated chiefly on Mt. Zehmissus in Thrace.” He was born of a virgin, and in his mysteries was shown as an infant on Christmas morning.

Adonis was claimed also to have been born on December 25; and in the writings of Tertullian, Jerome, and other leaders of the early Christian Church, we are informed that his birth was celebrated with representations of the ceremony that took place in a cave and that such a cave was in Bethlehem and was the same one in which Jesus Christ was born. This day also became a great holy day in ancient Rome. The celebration was called *Natalis Solis Invicti* (the birthday of Sol the Invincible) and was a day of universal rejoicing. All public business was suspended, declarations of war and criminal executions were postponed, people were obligated to make gifts to their friends, and slaves were indulged with great liberties. In connection with this celebration, Ovid alludes to the fact that a few weeks before the winter solstice Calabrian shepherds came into the city to play on the pipes.

The ancient Germans for centuries before the last Son of Justice was born celebrated annually the winter solstice, which they called their *Yule Feast*. At this Feast, agreements were renewed, the gods were consulted as to the future, sacrifices were made, and the time was spent in devotional hospitality.

The ancient Scandinavians, too, had an ancient festival which they celebrated at the winter solstice. They called it *The Mother Night*. The feast was called *Jul*, from which is derived the word *Yule* and which is the French *Noel*; from the Hebrew or Chaldean word *Nule*. The Scandinavians worshiped a god named *Freyr*, who was born at this time, and general rejoicing and the bestowal of gifts were two of the important features of the ceremony.

The records of the Druids in Great Britain and Ireland state that they celebrated December 25 with great fires on top of the hills. This was probably adopted from the ceremonies to celebrate the birth of Mithras, which was at one time observed throughout Gaul and Britain. An interesting point is that the Druids called the day *Nolagh*, or *Noel*, which to them meant the day of regeneration, but which to the French now means Christmas.

In ancient Mexico, ceremonies were adopted from the Atlanteans. They had a celebration in their first month called *Rayme*, which coincides with our December. Their festival and holy day, and a feast called *Capacrayme*, meaning the winter solstice, was a time for sacrifices and giving gifts.

Thus, we see that December 25 is by common consent on the part of the religious and sacred consciousness of ancient peoples an acknowledged holy day and, therefore, a mystical day. Whenever the universal mind agrees upon any feature, principle, law, or doctrine, it is mystical. If it was not created as such, it becomes so through the concentrated adoration and reverence for it. Many things in our lives are not sacred because God made them so but because reverential attitude and idealistic motives made them so by continuous thought and widespread adoption.

### **Universal Holy Day**

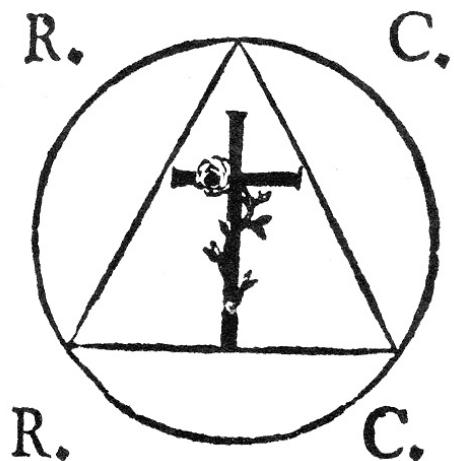
Granting that December 25, a day associated with the winter solstice, has through ages past become an international and universal holy day and, therefore, a day of mystical import and significance, we must note the significant features connected with it. First, it was the day upon which were born—at least, in the minds of the people—the great saviors of humanity, the great redeemers, the great lords and messengers of God. The savior in each instance was born of a virgin mother, conceived of God in pure thought, and

## MASTER OF THE ROSE CROSS

came to the world as God's divine representative. He matured in the womb of purest motives and perfect environment, was delivered by a mother representing the "Queen of Heaven" and the kingdom of Divinity, and was born in humble circumstances as a representative of the masses to whom his message was to be given.

The next point is that with all peoples in all times the day of birth and the coming of a Great Master was set aside as a day for devotion, rejoicing, symbolical feasting, and the spread and practice of the fundamental principles of the lord's message from God. It was a time of setting free of prisoners, of relieving sufferers of pain and torture, of giving liberty to slaves, of showing mercy to those under rule, and of generosity; thereby sharing one's blessings with one another.

These things are all mystical. With Christmas and the holidays at hand, all who understand, regardless of sectarian creeds and dogmas, can enter into the mystical spirit of Christmas. They can rejoice in the fact that God has from time to time sent to earth a messenger, a lord and savior, to bring Life, Light, and Love to all peoples and to teach the greatness of humility and the richness of giving.





Objects once belonging to Harvey Spencer Lewis.

## Work, a Lost Art?

IT HAS often been said about the indolent person who makes a pretext of searching for employment that he or she is hunting for work and praying that he or she "does not find it." If we consider many of the nations of the world today as individuals, we find that their social conduct parallels that of the indolent person.

In the congresses and parliaments of the respective nations, the well-meaning representatives of the people orate at length, on the one hand, on the unemployment situation [1939]. They point out that millions have no resources to purchase the necessities of life because the mills, farms, and industries are not able to engage them at any wage whereby they can acquire a livelihood. To this condition they attribute all the ills of the times—restlessness, crime, tyranny, immorality, and disease.

On the other hand, equally well-meaning but often ill-advised representatives before these same law-making bodies expound in such a manner on the nature of work that it seems to become a vile, vicious, menacing influence in modern society. They refer to it as something that must be endured only because a way of completely eliminating it has not yet been found. It is referred to as an enslaving condition, one that frequently belittles people, throttles their individuality, stifles their initiative, curtails their finer faculties, and is a heritage from a coarser and more vulgar period remote in human history.

Further, one hears a deplored of the tremendous mechanization of industry and agriculture, and the proposal that people work a minimum of four hours a day and four days a week. This suggested restriction of work is not offered merely as a means to provide more employment, but rather so that even in normal times large industrial plants shall be prevented from operating beyond a certain number of hours daily if such operation tends to lengthen the period of individual work.

This continual inveighing against work has left an indelible and unfortunate impression upon many minds. Hundreds of thousands, perhaps millions, of our younger generation look upon work as *a necessary evil*. To them it is but a means of providing revenue with which the necessities of life and some of the pleasures can be procured. To put it concisely, the prevalent attitude of mind seems to be that no one likes to work—and yet work we must.

### Attitude Makes a Difference

Is it, frankly, work that is objected to or what it seems to accomplish? There is no human endeavor, whether pleasurable or not, that does not require mental or physical exertion or both. In other words, if we want to accomplish we must expend effort, and such constitutes work.

The person who paddles a canoe against a strong river current for hours or who toils up a mountain slope may classify his or her exertions as a vacation pleasure. Yet, fundamentally, they are just as much work from the etymological point of view as though the canoeist or mountain climber were being paid for doing it. Would true mountain-climbing enthusiasts lose their love for the sport if it were suddenly entitled "work" by

the alchemy of their being paid for it? Hardly! They would revel in the fact that they had the opportunity of pursuing an interest and deriving an income from it at the same time.

From this it is clearly apparent that the aversion to work exists only if the work is such that it is not enjoyable and is of a kind that would only be sought as a livelihood. Those who work at something they enjoy never works like robots with their whole thought and consciousness centered upon the occasional hour or day of freedom. To thousands of persons, perhaps millions, the first five or six days of the week are a nightmare, a sort of ordeal eventually leading to liberation and real living on Saturday and Sunday. Over the weekend they crowd into a few hours more expenditure of energy than in the performance of their weekly duties. But it constitutes doing what they like.

On the other hand, have you ever known someone who loved mechanics, for example, and who had a job in a shop surrounded by tools, instruments, and machines for which they had an affection and which they could use in following their trade, who would pine each hour for Sunday? Sunday, undoubtedly, would find them pursuing some hobby approaching very closely the nature of their trade. Certainly no *successful* commercial photographers loath their lenses, filters, tripods, plates, and the paraphernalia and technique they must use. They may become tired on some assignments and others may not interest them quite so much, but their work on the whole is most gratifying.

Work becomes a burden only when it does not correspond to our interests, or when the purposes of its details are not understandable to us. There are multitudes today working in factories, at benches or on assembly lines, who have not the slightest conception of the contrivance upon which they are working. They neither know what it is nor how it is to be used. Each day for them consists of hours of soldering, perhaps, or tightening something that has a name but no meaning to them. They despise work, because after all to them it only means a harnessing of their bodies to a task from which their minds are divorced. Their minds are idle; they long, desire, imagine, and the body is forbidden to serve the mind.

If many of these employees could be educated in the importance of their part in mass production, to feel that they are not merely cogs in a machine, but that they are really doing something essentially important as a unit, as individuals, many of them would assume a sense of responsibility. Further, if they were permitted and encouraged to experiment at certain times on improving the thing that they are working upon by being offered a reward, then their work would become more purposeful. Aside from providing a livelihood it would constitute a challenge to their mental selves, a chance to relate their mental activities to their physical tasks while on the job.

### Satisfaction on the Job

Our main interests in life may offer few chances of employment, but most of us have secondary interests, things we like to do nearly as well, and perhaps third or fourth interests—one of which may lead to employment. If life is to become something more than drudgery, we must train ourselves to fit into an occupation that corresponds to our interests, whether it pays big money or not. After all, it is far better, reasonably, to have continual satisfaction and mild enjoyment in your job than to daily do something you detest only because it pays you that big money that makes the occasional more expensive pleasures possible.

Enjoyable work is creative work, and that does not necessarily mean being a designer, an architect, artist, or promoter. It means doing something which requires skill and which would fall short of its high purpose if such skill were not exercised. If we think about it we will realize that an insurance salesperson exercises creative ability, if he or she is at all successful. The job of an insurance professional is to obtain policies for his or her company. The salesperson can be creative, however, in devising ways and means of persuasive argument and of eliminating unsound objection to his or her proposals. The salesperson can conceive methods whereby their company's features can be presented in a unique way—in a refreshingly different way from their competitors. In other words, the sales professional can devise a *technique* for his or her vocation.

Everyone likes to see something well done through his or her own efforts, whether it is baking a cake or painting a fence. If a person were blindfolded and had to go through the motions of actually painting a fence without realizing what he or she was doing, the work would become laborious and obnoxious. The monotony would be grueling.

On the other hand, if such a person were shown the fence first and told that it was to be painted so as to beautify the surrounding grounds, and that could only be accomplished by having the texture of the paint, when applied, smooth appearing, and that this required the exercise of individual skill, it is safe to say that it would challenge the ability of this worker to do his or her best. As the painter applied each stroke, he or she would see in it its relation to the whole task. The painter could actually see him- or herself as a creator and realize a sense of personal accomplishment as he or she proceeded, and thus derive consequent satisfaction from each hour of work.

### **Those Who Abhor Work**

We find, therefore, two kinds of persons in the world who abhor work: first, those whose work is far afield from their interests and to whom it seems a barrier to the exercise of their personal talents and abilities. Second, those who have never been given a chance to discover their talents or creative attributes, hence all effort of any kind, other than that needed to sustain themselves, is considered futile, without purpose, and to whom the height of life is loafing, even though that may result in ennui.

This growing hatred of work can be largely overcome by obliging college students, for example, to seek—without particular thought as to the amount of compensation to be derived—work during their vacations which simulates to some degree the profession for which they are being trained. Many do this, but many more would discover that certain elements of their contemplated profession were so objectionable to them that they would never find ultimate happiness in such an occupation and would abandon it for another in time.

Furthermore, if every youngster who could not afford to be educated beyond high school, were given the opportunity to be analyzed for a particular vocation so as to discover their particular aptitudes and inclinations, and given a chance to work in a government-sponsored shop or office at something that corresponded to those inclinations for a month or two, their creative abilities would be awakened and they would immediately orient themselves and find their true places in life. These trainees would not need to guess that they would like this or like that, and find themselves ensconced in trades or jobs which later they would come to despise but could not easily forsake.

If difficulty was encountered in determining a young person's aptitudes and abilities, he or she could be placed at various tasks, in the industrial arts and sciences for example, until the discovery was made of what intrigued his or her imagination and reasoning. Those who refused to submit to this vocational selection and preparation, now done on a very small scale, would have to suffer performance of uninspiring menial work. They would have to live just for the occasional Sunday or time-off intervals, as millions now do, finding their happiness only periodically.

The great industrialist, Henry Ford, in his broad vision saw this problem and conducted successful experiments in an attempt to solve it. He took young persons with no aptitude for urban occupations, and to whom the usual jobs available meant work in a disagreeable form, and placed them on his great experimental farm.

Each youngster was assigned to a group, and each group was given certain responsibilities of performing a task. Members of the group had every opportunity of creating ways and means of successfully performing the task. The competitive spirit was encouraged, yet the pay was the same whether they succeeded or failed. Everything they did was always shown them to be in a definite relationship to their responsibility and to the duties of their group. Each of their acts was seen by them to contribute to the whole. To them, work was not labor but a continual means to an end. In such an environment work becomes the *art of living* instead of the serfdom of civilization.



*The Transmission of Knowledge*, painting by Harvey Spencer Lewis.

## **Living in the Clouds**

**I**T IS very often said by those who cannot comprehend competently the true aim and purpose of mystical and spiritual study that such persons thus inclined are given to "living in the clouds." It is generally meant to be a derogatory comment, or at least an intimation of fanatical tendencies. It always implies an attitude that is not universally normal, and more or less impractical in these modern times.

In truth, students of spiritual values, and seekers after that form of arcane knowledge which reveals the higher principles of life, are not given to abstract thinking and impractical living. They may at times dwell in the clouds in their spiritual thoughts, and they may very often lift their consciousness to a higher realm or a plane greatly beyond the material things of this life. But such individuals realize keenly the fact that we are here on earth for some very definite purpose, and that since our consciousness was projected from a divine spiritual source to be enclosed in a physical form here in the material world, there is some very definite mission in life for each one of us, and this mission can be fulfilled only by meeting its conditions and carrying out our worldly duties and obligations.

True mystics do not base their explorations into the spiritual world upon the false premise of a negation of worldly conditions and material interests. Mystics are ever seekers for mastership, and this mastership includes a conquering of worldly problems, as well as a masterful comprehension of spiritual truths. They realize, therefore, that the spiritual unfoldment and the higher glories of life are to be attained by rising step by step from this earthly plane to the planes that may lie before them, and that this attainment must be brought about through the mastering of the natural obstacles or limitations surrounding it.

### **Mystic's View of Life**

Only idle dreamers and those unfamiliar with the fundamental truths believe that they may lift themselves arbitrarily and willfully out of and beyond the specific environment here on earth in which God and the cosmic principles have placed them. Mystics do not look upon the incidents of their birth as incidents of chance, but rather of law, order, and system. They do not consider that all earthly experiences are secondary, but rather primary. They do not attempt to deceive themselves with the philosophy that the ultimate end of life is the annihilation of worldly experiences or worldly efforts. Since some Divine Law or principle has ordained the mystic's incarnation here on earth, and since there is some very definite purpose to be carried out by this incarnation, the mystic ever seeks to find the why and the wherefore of earthly existence, and the specific work which has been allotted to, or planned for, him or her as the medium of his or her personal evolution.

True mystics believe that humans evolve from the primitive and fundamental activities of earthly existence to the higher and more perfect conditions of spiritual unfoldment. They recognize in the trials and tribulations of earthly life the contest between good and evil, light and darkness, and the challenge to their own fortitude. They become convinced that the law of the survival of the fittest is not solely the mechanism of earthly life, but a principle of the evolution of the inner self and the personality. As the ancient philosophical mystics

believed in the smoothing of the cubic stone and the rounding off of its edges in order that it might be a more perfect stone, so today's mystic believes that the grosser elements of one's worldly nature and the rougher edges of one's personality must be eliminated in order that the pure gold of consciousness and ego may rise to the sublime heights which the mystic keeps in mind as the goal of his or her existence.

But mystics do not allow their vision to dwell exclusively upon an ethereal and intangible portal, nor do they allow all of their thinking and acting to be influenced by any fanatical dream or hope of a Nirvana in which they may live as beings suspended above and beyond all worldly duties and obligations. They are as keenly interested in the laws and principles of the atomic and molecular construction of matter as they are in the spiritual integrity of the divine source of life. They are just as practical in their application of nature's worldly laws as in the application of the spiritual principles. Their dreams are equally divided between their physical accomplishments here on earth and the spiritual attainments of the future. They keep their feet solidly upon the earth, and upon the rock of this material existence, while permitting their consciousness at times to soar into greater heights of this life beyond.

Nor do they anticipate and hope for any indefinite period in the future when all their productivity and all the creation of their material consciousness will be brought to an end, and their usefulness in the great scheme of things here on earth will be terminated by an ethereal, spiritual existence of no value to God or humanity. They anticipate, rather, that their attainment here on earth will lead them into a spiritual school of more profound unfoldment wherein they will be prepared for another opportunity to make greater victories here on earth and to accomplish an even more extensive campaign of unfoldment and contribution to human development, and that this will be repeated from time to time until all humans and all beings here on earth will have reached that degree of perfection when material existence may no longer be necessary.

But while mystics hope for that inevitable result for all beings, they rejoice in the opportunity of living among people, of being a friend to others, and of working out the great cycles of evolution which God has decreed. The mystic's ambition is to serve and to labor in the vineyard rather than to rest in the eventide and to find eternal peace without accomplishments or responsibilities. This is what constitutes the true nature of the mystic, and of the seeker of illumination and wisdom and spiritual light. Such should be the ideal of every Rosicrucian for such is the teaching and purpose of our Order, and such has been the spirit which animated all of its founders and leaders throughout the centuries who have brought power, happiness, contentment, and inner joy to its leaders and followers of all times.



Harvey Spencer Lewis in his office.

## War, a Condition of Mind\*

*A few words of timely warning*

NOT EVEN the most enthusiastic partisan of militarism would say that the willful shooting of one person by another constitutes war. Nor in its multiple forms, with hundreds, thousands, or millions trying their utmost to annihilate an equal number of fellow beings, does the act itself constitute war. It is murder in any case and every case, regardless of the stupendous nature of the crime or the magnitude of the offense.

The difference, however, between our present-day conception of murder and our highly polished, ethical conception of *war* is a difference of motive behind the act; that which is shocking, terrifying, and despicable under most circumstances, is aggrandizing, noble, and, yea, even laudable, under other circumstances. The act at one time calls forth public condemnation, natural abhorrence, religious admonition, and legal prosecution; at another time it arouses public patriotism, unnatural enthusiasm, religious tolerance, and legal approbation.

Both attitudes toward the same act are attitudes of mind; and murder finds its sanction as war in the attitude of the minds of those who admit that war is a condition, a thing, a reality, apart and distinct from murder.

Murder, as a crime, an actual emotion of human nature, has been gradually decreasing in manifestation through the continued evolution of the human soul and mind. Excusable one time as a sudden outburst of the most primitive instincts of humanity's lower nature, it has come to be only explainable as depravity, perverse and retrograde development in but an occasional soul or mind.

Then, in the midst of the certain and definite growth of our abhorrence of murder, and in the light of our advanced and ethical attitude regarding such forms of depravity, we, the people in general, fling aside our higher conceptions and participate in a worldwide destruction of human life.

What can account for such reversal of principles? What, but our condition of mind, could excuse the act we have condemned and appease the repulsion in our soul?

If, then, we find the permission, the excuse, the toleration, and the exuberance for wholesale murder as war, in the attitude we take toward the act and its motive, we must agree that war, as a condition, a thing, in our present cycle of evolution, exists entirely in our minds.

Rosicrucians—deep-rooted, true, evolved, and reincarnated Rosicrucians—do not oppose war. To *oppose* war is to assert an active, positive position against that which requires destruction because of its positive existence. To the Rosicrucian—to the mind which knows and understands—war does not exist. It has no real entity, is not an actuality, and therefore requires no opposition.

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\*This article originally appeared in *The American Rosae Crucis* in June, 1917, shortly after the United States' entry into World War I.

War, as a condition of mind, should be negated. It should not be tolerated; its reality should be denied as having any material existence. Psychologically, the Rosicrucian would and should say: "Peace, love, kindness are positive conditions having actuality and therefore constant reality. War, hatred, unkindness are negative conditions having no actuality but only temporal reality."

As we have said, editorially and otherwise in this magazine—think Peace, live Peace, and show Peace, then War in all its ramifications and material manifestations will cease to occupy a chair of directorship in the government of humanity's worldly affairs.

### **Loyalty to the Country**

All Rosicrucians are, or should be, loyal to their countries, regardless of this denial of the right to war. Second only to loyalty to God and God's purposes should be a Rosicrucian's loyalty to the country in which he or she lives or the flag under which she or he finds protection, material existence, or the pursuit of happiness and success. But neither our loyalty nor respect to and for our country and our flag shall make or permit us to shed the blood of another. It is strictly forbidden by our oaths and obligations.

This obligation, however, should present no difficulty to the peace-loving Rosicrucian. Our watchword has always been, through the ages, "Peace Profound"; and we most certainly refuse to shed another brother or sister's blood the while remaining loyal to our country.

Should peace-loving Rosicrucians find themselves selected to defend their country against enemies, or drafted to take arms and participate in the warring activities of their country, they are not bound by any law to take arms and go forth to destroy others. They may and shall consistently refuse to do this, as against the sacred principles of our Order. But they shall not refuse to do humanitarian work and take such part in the war as will help to bring about happiness and peace.

The country, like the individual, has its cycle of existence, its incarnation, reincarnation and its karma. The mind of the country or the nation is the collective mind of its peoples. The soul of the American republic is the unified souls of all true Americans. If individuals must pass through experiences, tests, and trials as a part of the working of the divine Law of Compensation, so must the nation.

If, therefore, in the working of the law, our country finds itself tried by the experiences of war as its karma for the thoughts held by its people, then it behooves every American to submit to the same law and yield to the test and trial directed to him or her individually. And while determined that Peace Profound shall ever be his or her watchword, each Rosicrucian must pass through the experience which will teach him or her the true lesson of this watchword.

### **The Human Family**

However, on the battlefield Rosicrucians will not destroy other human beings with that anger, that hatred, and that envy which have typified most of the battles of this greatest of all wars [World War I]. As soldiers Rosicrucians can do their duty as they understand it or as it is impressed upon them. But I can conceive of Rosicrucians facing their brothers and sisters of another nation on the battlefield and saying to themselves—if not to their opponents upon opportunity: "It has been decreed, brothers and sisters, that you and I shall seek by every means to destroy each other. As brothers and sisters of a great universal organization and children of

one God, I hold no hatred toward you and I envy not the blessings you have. But the law of compensation, to which we are ever amenable, has decreed that because of our tolerance of the condition of warfare, because for ages we have held the thought of war and because we have permitted war to be a condition of our minds, it needs be that we shall face one another here and reap as we have sown. You shall commit an act for which you must atone in another life, and I too shall do that which must be compensated for in the future. It is our karma! And in our next lives we shall have learned our lesson and with millions of others, deny to war its regal power. Then, brother and sister, you and I and the world shall know and realize Peace Profound!"

Think you this too idealistic? Know then that even now in the annals and recorded incidents of the present war there are hundreds of instances where opposing warriors, individually and collectively, have met at the border between battlefields, or in the refreshing moments at the side of pools, or in the darkened dens of camp prisons, or, more often, in the Red Cross tents of mercy, and there, touched with the divinity of the human family, have found Peace in the exchange of just such thoughts while the cry of battle raged round them.

### **Hysteria**

There is one note of warning which I must sound at this time. Its message is far more important than all the issues conceived by our Congress as sufficient warrant for war.

I have declared, and attempted to show, that war is a condition of mind. As an obsessive thought it tends not only to color one's viewpoint of every issue, but to direct one's activities in all worldly matters. Therefore, as in every case of obsessive thought, hysteria or fanaticism is more certain to result.

The horrors of war, the incidental results of war, and the drastic effects of war on business, finance, commerce, social activities, and the peace of mind of the people will be in exact proportion to the attitude of mind held by each individual of our country.

If financial panics, commercial revolutions, and political upheavals can be fostered and matured in times of peace (as experienced in this and other countries) by the attitude of the mind of the people, how much more potential is such an attitude in the time of war? That is a question which the psychologist can ask, but only the nation can answer.

*Editor's Note: In both World War I and World War II, hundreds of Rosicrucians served their respective nations in the armed forces but sought as much as possible to be guided by Rosicrucian principles.*



Harvey Spencer Lewis, F.R.C.

## Being a Mystic and Being Sane

**A**NALYZING the nature and practices of a large number of so-called mystical, metaphysical, occult, and “spiritual” movements in America, I asked myself: “Why is it that so many otherwise intelligent, rational human beings seem to believe that a study of metaphysics or of the mystical laws, principles, and facts of life must be accompanied by impossible and often inane assertions, implications, and expectations?”

Is it not possible to be a student of mysticism and still be sane? What is there about these arcane subjects that should warrant an individual having irrational thoughts and being gullible in the acceptance of principles?

Every one of these new and surprising movements has made unique claims, seized upon unique ideas, offered impossible rewards, and tried to show that new truths, new facts, new marvels have been discovered and are available only through the new organization and the new leader.

The most definite thing that they give to their followers is a list of promises which includes the ability to ascend in holy communication with the saints and spiritual beings of the past and present; the ability to become immune to all earthly problems, trials, and tribulations; the power to be superhuman and supernormal; the “guaranteed” formula for lifting oneself quickly and thoroughly out of the average ordinary routine of life to a high, successful, and prosperous position; to dwell with the great “unseen Masters” in intimate association; and hundreds of other preposterous but alluring promises.

It is a fact that through the study of nature’s laws and the spiritual laws relating to our being and our association with the cosmic principles and powers, we can so improve ourselves in our thinking and understanding, in the development of poise, character, latent powers, and abilities, that we can lift ourselves gradually to a higher place in life.

It is true that as one studies and analyzes, becoming intellectually and spiritually familiar with the fundamental laws of the universe, and tries to adjust oneself sanely with these laws and live in harmony with divine and cosmic principles, one develops, awakens, and quickens those essential and God-given traits of character and mental prowess that enable one to change the course of one’s life and see beyond the everyday horizon. One is enabled to follow a path of development, intellectually, ethically, morally and spiritually, that will make one’s life more peaceful, contented, and prosperous than that of the person who lives a life of narrow-mindedness, bigotry, hypocritical thinking, and unawakened comprehension.

But the greatest prosperity in life is not that associated with money or even with the worldly things that have no inherent quality but represent a power to buy. Good health, a moderate enjoyment of the necessities of life, a happy and contented mind, a lack of fear regarding the so-called unknown probabilities of life—these are the things that represent the true prosperity of life. A person who has most of these would not abandon, trade, exchange, or sell them for all of the money, gold, and material assets of this earth. The person may be

a humble worker, even an unskilled laborer or underpaid hireling, living in a small home, in a small village, unacquainted with the scintillating, glamorous artificialities of this life.

### **Inspiration from Study**

We know from our experiences, records, and contacts with thousands of members that men and women of culture, refinement, and intellect can find time and good motive for the study of mystical philosophy and spiritual revelation; and we know that thousands find inspiration and happiness, contentment, peace, and general prosperity in the study of such subjects as are covered in our graded courses of lessons.

We know that their study is like a hobby. It occupies a portion of their spare time and becomes a tempting and inspiring pastime as well as a profitable, intellectual, and spiritual indulgence. We know only too well that they are willing to contribute nominally and conservatively to the upkeep of such an organization as ours.

We know, too, that they take the Rosicrucian teachings, its humanitarian activities, research, scientific explorations and analytical investigations, its promotion of good living and right thinking very seriously, and that with thousands of our members the high ideals and principles of our organization are equivalent to a religious philosophy.

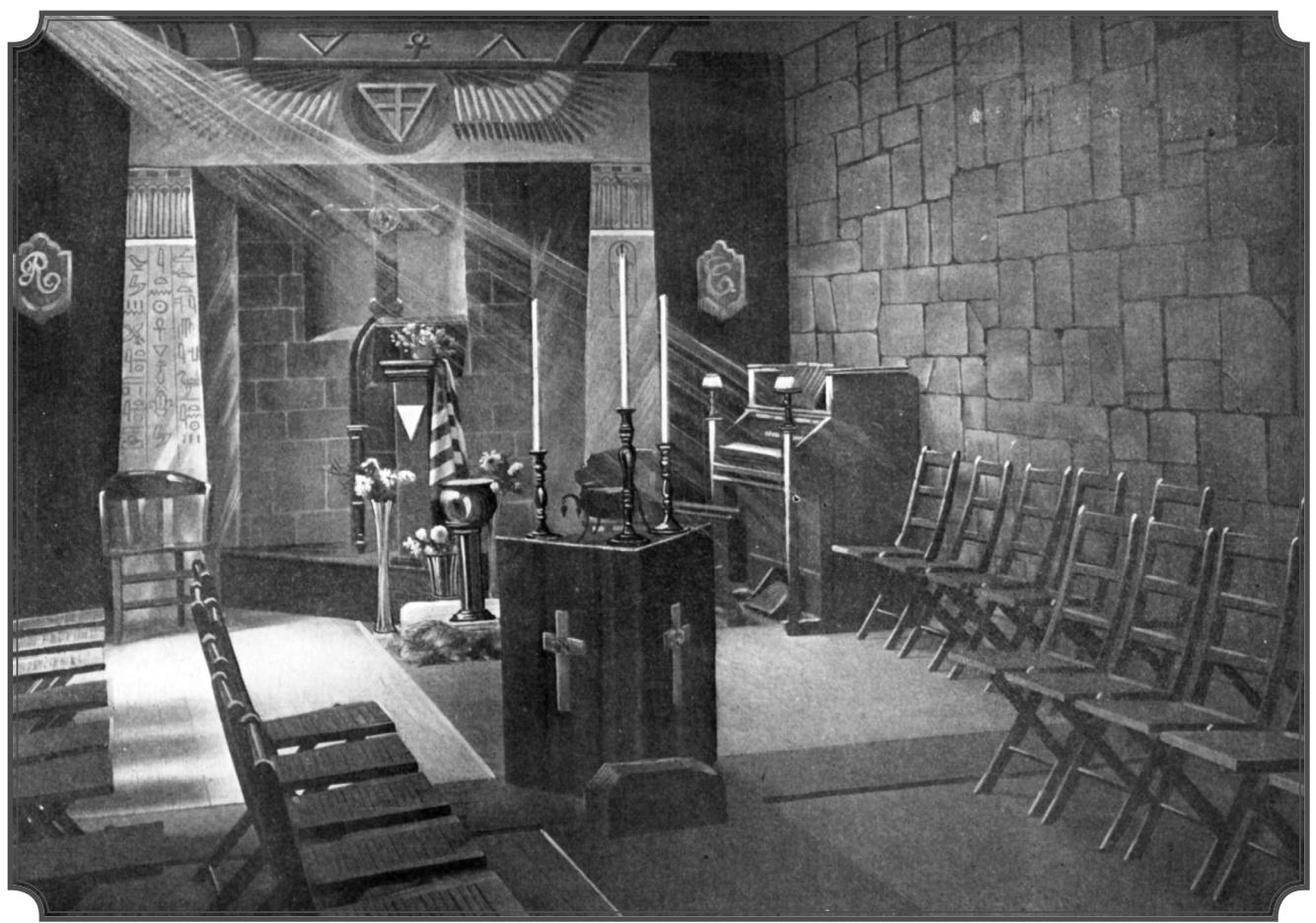
Also, we know that our members are not interested in fanatical claims and promises of becoming superhuman beings or superior creatures equal to God. We know that thousands of them would instantly resign from the organization if we ever attempted to claim for ourselves as directors of the organization the ridiculous and absurd characteristics, abilities, powers, and divine experiences that the leaders of other movements and organizations claim for themselves. We thank God that the average member in our organization is so sane, so rational, so intelligent, and so contented as not to be tempted even to read or listen to the wild and fantastic stories told or written under the authority of many of these other organizations.

We know that our Order has grown in size more rapidly than any other of the so-called mystical, philosophical, and metaphysical organizations; but we know that while it has grown in size and prosperity in every sense through the sane and rational support of its members, it has grown in spiritual power, as well, because of sane methods.

Supreme officers and department heads would all rather resign and abandon their connection with AMORC than allow members to believe they have any specially divine Master, unique, divine powers and abilities, or are the reincarnation of any Great Master, or are in daily or hourly companionship with an invisible Master or group of them to such an extent as to be under their control and direction.

We want our members to look upon us as sane and rational individuals, holding our positions, not by any divine right, but by the right of diligent service, sane thinking, careful management, dignified conduct, and unstinted service to the members. We do not want in our organization as officers or members any people who are beginning to think they are developing unique traits of spirituality, special forms of divine power, or unique cosmic positions.

We want always to be sane and rational human beings, dealing with sane and rational human beings in a sane and rational manner. We hope in this way to continue to serve our membership and to present ourselves to the world in the same honest and sincere manner as have the past officers and directors of the Rosicrucian activities in all parts of the world.



Temple of New York Lodge ca. 1920.

# *The Light of Egypt*



The cover of an informational booklet created by H. Spencer Lewis.

## The Rationalism of Reincarnation

**S**OONER OR LATER, the seeker for mystical truth comes face to face with the doctrine of reincarnation. Usually, at this point, the seeker is initiated into the more secret doctrines of the mystic philosophers or else ends his or her quest and forever closes the book to mystical revelation.

It is not necessary for the seeker for higher knowledge to accept this doctrine in order to prosper in his or her search for higher knowledge. The seeker may reject it in its entirety and still proceed to great heights. However, he or she must reject it without any bias, maintaining an open mind that says, "I do not understand and so I shall pass it by and wait until I am convinced that it is either true or false." It is seldom, though, that anyone who refuses to accept the doctrine does so with that attitude. Consequently, the inquirer brings an end to future enlightenment.

What is there about the doctrine of reincarnation that is so difficult for the minds of the Western world to accept? What is there about the religious training and convictions of such minds that leaves no place for its acceptance? Nearly three-quarters of the earth's population have accepted the doctrine for centuries, and only the modern Jewish and Christian religions are devoid of principles that allow for its acceptance. Yet, both these religions originally accepted reincarnation. This is proved by still accessible early sacred writings.

Is it inconsistent with any manifestation in life with which we are familiar to say that nothing dies, that it simply changes and is reborn in a similar though slightly higher form? Science tells us that both matter and energy are indestructible. No matter how we change the nature of matter, it still remains an element and reveals itself again progressively in other forms.

If we believe that the human personality, or spiritual character within the human body, ceases to exist at the end of its cycle of expression on the earth plane and never again manifests itself in a similar physical form, then we are making an exception to a great universal law. To the ancient philosophers and to every student of natural and spiritual law such an exception was incongruous and impossible.

I am not unmindful that there is a general serious misunderstanding of the doctrine of reincarnation in the Western world. For some unexplainable reason, it has become confused with an ancient superstitious doctrine called *metempsychosis*. That doctrine was itself a misconception of the doctrine of reincarnation. It was believed only by the noninquiring minds of ancient times, which were given to all sorts of superstitious beliefs.

Such persons found satisfaction in believing that not only was rebirth on earth a law of the human soul, but also that it could occur in lower forms of physical expression such as dogs, donkeys, reptiles, birds, and other animals, many of which were esteemed as holy beasts in their religions. That thinking men and women scoff at the idea of reincarnation on the basis that they do not believe "that the human soul will be born again in a dog or cat" is one of the astonishing things of our present-day understanding of natural and spiritual laws.

## Orthodox Doctrine

Average orthodox Christians are perhaps the most strenuous objectors to the doctrine of reincarnation. They claim that it refutes the doctrines of the Christian belief. They do not realize that there is nothing in the Bible, in either the standard or revised versions, that contradicts the doctrine of reincarnation or is inconsistent with revealed religious principles. The doctrine may be inconsistent with certain creeds and theological principles sponsored by the Christian churches, but these creeds and doctrines were adopted by Church councils and authorities after the Bible was written. They are theological postulations and not fundamental Christian principles as revealed by Jesus or as taught by his disciples.

From a purely orthodox and dialectical point of view, therefore, it is not the doctrine of reincarnation that is at a disadvantage, but rather those creeds and doctrines that were added after the time of Jesus. If devout Christians wish to argue their faith on the basis of strict orthodoxy, they will find that it is easier to accept the doctrine of reincarnation on the basis of scriptural authority than to reject it on the basis of theological doctrine. This applies also to devout Jews in regard to the modern form of their religion.

## The Biblical View

For the sake of those who may ask where to find intimations in the Bible to support the statement that the Christians and Jews preceding the Christian Era believed in the doctrine of reincarnation, I call attention to a few salient points and quotations and suggest that the same consideration and analysis be given to them as to the theological doctrines that are considered to be inconsistent with the doctrine. If they will be as tolerant and analytical of the few following scriptural quotations and references as they are in their attempts to contradict the doctrine of reincarnation, they will find that nothing but the doctrine of reincarnation can explain them.

For instance, in the pre-Christian writings, we find in the book of Job, chapter fourteen, a number of proverbs and comments upon human life, birth, living, and passing away. In the twelfth verse of that chapter, a definite statement is made regarding the physical body and the fact that at so-called death, the body goes into the grave and lies there until "the heavens be no more." This body, it is stated, shall never awake from its sleep. However, in the fourteenth verse, another definite statement is made regarding the real person, the part that actually lives. Here it is stated that the real person waits for the days of his or her appointed time after transition until his or her change comes.

That entire chapter of Job should be studied analytically in order to sense the divine message that is contained in it. Certainly, the twelfth verse does not permit any interpretation that could be considered consistent with the theological doctrine of the resurrection of the body from the grave and life on earth again in the same body. The fourteenth verse permits no other interpretation than that the human soul awaits its *appointed* time for the change that will come.

Now let us proceed to the thirty-third chapter of Job. The entire chapter is illuminating, especially the latter half. In verse twenty-eight, we read that God will deliver the human soul from the pit of the grave and the soul will see the light again. In the twenty-ninth verse, we read that "God indeed does all these things, twice, three times, with mortals." In what sense other than in the sense of reincarnation can these verses be

interpreted? If the human soul leaves the pit and comes back into the light of the living—and this happens often—we need search for no other statement to support the doctrine of reincarnation.

These passages are taken from the Jewish writings and no elaborate emphasis is given to them. No attempt is made to make them appear to be outstanding religious doctrines, for they are quoted and referred to as casually as any other of the complex incidents of life because the doctrine of reincarnation was so universally held and understood as a scientific, biological, and physical law of the universe.

To see how universal the belief in reincarnation was among the Jews even during the days of the mission of Jesus, turn now to the Christian Gospels and find one of a number of incidents that reveal a thorough understanding and belief in reincarnation. I call your attention to the incident where Jesus turned to his disciples and asked a question that would seem strange if we knew nothing about the doctrine of reincarnation. Jesus asked, "Who do they say I am?"

What was it that Jesus wanted to know that could be of no importance to him unless it related to something that would reveal the spiritual perception and understanding that he hoped to find developing in the populace? He did not ask the question to solicit compliments or praise.

### **A Prophet Come to Earth Again**

Jesus wanted to determine whether the populace related his work to that of the prophets who had preceded him and whether they realized that he was one of their former prophets come to earth again as had been predicted and expected. That such was his intention is plainly indicated by the answers given by the disciples. They said that the populace believed that he was this one or that one who had lived before.

Then when he asked them who they believed he was, their answer indicates that they knew the reason for his questioning, that they knew that he wished to determine whether they understood that he was not only the reincarnation of a great prophet but was also the infinite spirit of the highest attainment in divine Sonship. By reading that one incident in the life of Jesus and associating it with the statements of John the Baptist and other prophets regarding the one who was yet to be born, we may realize that nothing but the doctrine of reincarnation can explain these passages.

### **In the Gospels**

What can be found in the Gospels that refutes the doctrine of reincarnation? Unthinking persons may argue that the Christian doctrines maintain that one's soul at the time of transition passes into a period of suspended consciousness to await the judgment day, when all of us shall reach the spiritual realm and dwell eternally in the consciousness and presence of God. They may further maintain that this doctrine contradicts the possibility of rebirth and the doctrine of reincarnation.

But does it? Is there anything about the Christian doctrine that precludes the frequent changes referred to in the book of Job? The true doctrine of reincarnation assures us that we shall have many incarnations on earth, but that ultimately, after many opportunities to learn the lessons of life and compensate for our wrong acts, we shall come to the judgment day. At that time, it will be determined whether we have become pure of spirit, Godlike, and worthy of dwelling eternally in the consciousness and sight of God.

Each night when we close our eyes in sleep, we close a period of life that has been filled with opportunities for good or evil and with lessons designed to purge us of our evil ways. Each awakening is like being born again into light, as stated in the twenty-eighth verse of the thirty-third chapter of Job. Each day is a new period of incarnated existence in which to correct the evils of the preceding day and redeem ourselves before the judgment comes. If we compare each period of incarnation on this earth to a day of our lives, we see that the ultimate and complete suspension of earthly life preceding the hour of judgment does not preclude the possibility of intervening incarnations and periods of preparation in anticipation of the final judgment day.

The doctrine of reincarnation teaches among many other wonderful things, too extensive and numerous to itemize here, that the purpose of life and its periods of incarnation are to enable us to work out our salvation. We are expected to make compensation for the evils we have committed so that eventually we can be absorbed into the consciousness of God and remain there eternally.

Is this inconsistent with the mystical and spiritual principles taught by Jesus and his disciples? Although the doctrine of reincarnation may appear to be inconsistent with some theological doctrines that were added to the Christian teachings later, it is not inconsistent with what Jesus taught and revealed.



*Mummification Scene*, painting by Harvey Spencer Lewis.

## **Adult Education**

**O**NE OF the last things, perhaps, that anyone should suggest to the average adult is that he or she needs some additional education. It is strange how the insinuation or intimation that one can learn something more is resented.

Fortunately for America and the Western world generally, the progressive nations have attained their advanced situation through the widespread acknowledgment by the average human being that he or she needs more education. The development of the public library systems in the Western world constitutes one outstanding proof of this self-realization in which advantage is taken of golden opportunities to attain or acquire that additional education.

And of all the interesting ways that have developed in the Western world for enabling the adult man or woman to add to the storehouse of necessary knowledge, the most popular and really the most efficient method for the time and money involved is that in the form of adult education offered by high schools and community colleges.

I have had the opportunity of visiting a high school in the locality of San Jose where adults were registering for the fall and winter courses. On the occasion of my visit I found many hundreds of men and women of every walk of life and of every social standing and degree of education waiting to register for classes that were being formed. I can imagine children observing the line of registration saying to themselves, "Oh, look, Papa and Mama are going to school again." And that is really as it should be.

Unless adults do go back to school again, they are sure to find themselves very early in the prime of life more ignorant and more unqualified to proceed with life than they ever suspected. One cannot acquire any kind of an education to any point or degree of scholarliness and stop at that point and say, "I have now acquired all that is necessary in the form of knowledge." Even if such a thing could be true on the day of ending the course of study, it would not be true twenty-four hours later because in those twenty-four hours more things could be discovered in science, literature, art, the professions, mechanics, and trades than one person could learn about and analyze and become familiar with in a whole year's course of study.

### **Constant Change**

Knowledge, like matter itself, is constantly *becoming*. You cannot put your finger on any piece of matter whether the page of this magazine or the top of the table or chair where you are seated, or on a morsel of food, a beam of sunlight, a bucket of water, or a large piece of machinery and say: "This is it; this constitutes a certain kind of classification of matter." While you are saying the words, the rates of vibration fluctuate and the piece of matter is starting to become something else. It may revert or so improve or change its vibrations as to become something else in a moment. Matter is always on the way to being something different. It is the constant change in the rate of vibrations of matter that gives motion and life and makes matter manifest itself.

The same is true of knowledge. It is the evolution of knowledge—the new application of it, a newer realization, and its modifications into new ideas and thoughts—that makes knowledge a useful thing and at the same time reveals to us our lack of it.

### **Knowledge Never Applied**

Book knowledge acquired academically and never applied becomes not an asset but a liability. A curriculum complete in college or university, even when it results in examinations that give a grade as high as 80 or 90, is merely a white elephant locked in the brain or set on top of the head, which we carry around with us as dead weight, unless we apply that knowledge and use it constructively not only for ourselves but for the benefit of others.

It is as we apply what knowledge we have attained that we run face to face with problems revealing to us that there is still some knowledge that is in the process of being revealed or unfolded and which we must add to our present knowledge.

In the long line of persons registering in the adult classes, there were those who had completed a professional course of study and had graduated as physicians, surgeons, dentists, engineers, electricians, and many in other professions and occupations. The extension of knowledge is not only automatic but systematic, and if voluntary cooperation is not used in complying with the demands of the system, knowledge is attained haphazardly and becomes of little value.

Professionals who may have passed an examination in the specific courses of their selected study will surely realize sooner or later that there are allied subjects so interlaced with their own profession that without knowledge of these subjects their professional development is incomplete. On the other hand, there are business people who may have attained great acumen in the specific practices of their professions but who find that they are incompetent to meet and deal with average intelligent persons unless they are ready and prepared to discuss the important matters of the day and keep abreast of the achievements of knowledge in science and in the fields of literature, art, travel, music, and so forth.

I found in these registration lines those who were seeking to secure some fundamental knowledge of psychology and its application either professionally or in the affairs of life generally. (And who can deal with the human problems of this day and understand the complex situations politically, economically, and otherwise without coming face to face with matters that can be solved only by a knowledge of the fundamentals of psychology?) And there were those who were determined to perfect themselves in some of the fine arts in order that as hobbies or spare-time indulgences they might not only occupy themselves pleasantly but profitably. Then there were those who simply loved knowledge for the sake of reveling in its power and its magnificence of universal influence.

I found that a large portion of the men and women seeking this continuing education were anxious to take up brief courses of study in what would add to their cultural refinement and intellectual prowess. I heard one of the professors, an eminent authority, stating that there is nothing that will build up a person's joy in living and a person's power to attract and influence people like the study and practice of personal hygiene and the development of a refined and cultured personality.

## Appreciation of Culture

It used to be said that next to godliness is cleanliness, and we might paraphrase this by saying the third point of the triangle is that of culture—culture of the mind, body, thinking processes, of all actions, and of all habits and tendencies.

If there is any one thing that distinguishes one individual from another outside of neat personal appearance, it is the manifestation of intellectual assets. One can go too far in overdressing with clothes that will be impressive. One can wear just too much jewelry to make the proper impression of wealth and social position. But one can never go too far in exhibiting intelligence, for along with intelligence comes an understanding for its purpose, application, and the proper cultural refinement in its use.

Not only does knowledge beget power, as the ancients learned and have advised us, but it begets many of the blessings of life that are unsuspected. Not many months ago I stood in one of the night courts of California watching the unfortunates who were arrested and picked up on the streets and who were brought into the court for preliminary hearings before being assigned to cells in a prison to await trial. The night courts were developed for the purpose of avoiding the unfortunate condition of placing in a cell for a night or a night and a day those who were wrongly or unjustly suspected of some wrongdoing and who should have a proper trial before being released. In many instances those who are suspected and arrested are instantly freed and are saved the embarrassment—as well as the extremely depressing experience—of being confined to a cell to await trial at a later hour.

## Intelligence

While I was watching those who were called upon and brought before the judge by the police officers, I noted that in every case where an intelligent person had some degree of culture or refinement, more consideration, more leniency, was given in the examination. By that I do not mean that the intelligent and cultured evildoer was shown lenience in regard to punishment for his or her crime, but the suspect was given more opportunity to explain his or her unfortunate situation and was given more courteous treatment simply because, in some subtle manner that perhaps the judges and the police themselves did not notice at the moment, the officers were influenced by the refinement and education of the individual, automatically to show him or her more consideration.

It is not true that the cultured person cannot do evil or that the highly educated and refined evildoer should be forgiven on the basis that “the king can do no wrong,” or that the cultured creatures of society should have special privileges. But it is true that the more intelligent and cultured an individual is, the more unlikely will he or she indulge in evil and the more likely will he or she be able to explain away a situation that is unfortunate or suspicious. It is simply that intelligence enables individuals who are in a complicated situation to understand their predicament and to meet it more than half way and to show how and why they are guiltless or innocent and merely involved through circumstances.

Certainly a study of the cases in courts reveals that those who are ignorant and deliberately inclined to shun culture, refinement, and education as being unnecessary things in life, involve themselves in sad situations and

unfortunate conditions through the bias, prejudice, and ignorant beliefs they hold. They enter a courtroom with a prejudice against the persons who suspected them, with malice toward the officers who arrested them, with suspicion of the fairness and justice of the court who will hear them, and with radical criticism of the whole form of government. From the moment that they begin to explain the situation or answer questions, they entangle themselves ever more deeply in the net that has fallen upon them.

So many persons think that the use of strong adjectives, even profane words, the bombastic ejaculation of a loud voice, the hammering of the fist, or the making of wild gestures enables them to emphasize or carry over to the mind of another the points of their arguments. The truth of the matter is that these things are telltale marks of ignorance, the lack of culture and refinement, and therefore the proper signs of weakness to yield to evil temptations. Again, I would warn my readers not to think that I am implying that ignorance carries with it always an easy spirit to sin, or that the uneducated person is criminal at heart and weak in that stamina which makes for good character.

But the most powerful form of oratory is that which is refined in tone and quality, void of almost all gestures, and psychologically expressed so as to allow the ones who are listening to put into the argument their own degrees of emphasis and their own interpretations. One of the most profoundly impressive psychological actresses I have known—outside of Sarah Bernhardt—was one who was able to recite “Little Boy Blue” and move the entire audience to the deepest emotions, even tears, without arising from her chair or making a single gesture with her hands or raising her voice unduly throughout the entire recitation.

We must remember that those who *know* retain to themselves the glory, the assurance, the confidence, and the power of their knowledge. When one knows, *and knows that he or she knows*, one can remain quite passive, cool, and collected throughout the most trying situation. It is like one who holds the trump card in hand and passively waits for the end of the game when he or she may quietly and without ostentation lay the trump on the table and clear the deck. Those who are acquainted with even the fundamentals and the profound principles of life and the great mysteries and laws that can be used in emergencies have no need for the outer show of physical power, nor for a dominating voice that might tend to frighten animals but can do nothing but raise questions and doubts in the minds of other beings. Such persons are familiar with the means whereby they can immediately and most efficiently protect themselves and have their best interests preserved intact.

True Rosicrucians are not necessarily widely educated with a smattering of many subjects, nor are they so intensely educated that they have become walking encyclopedias of all the important facts of the universe; however, they are usually well cultured in fundamentals and have used these to evolve and perfect the cultural evaluation, refined presentation, and masterful control of themselves and their personal affairs.



The parents of Harvey Spencer Lewis.

## Making Christmas Come True

**W**E ARE APPROACHING the holiday season when the majority of the people of the Western world give vent to all their pent-up emotions, so far as great celebrations and religious and human relations are concerned.

Whether or not we are Christians in no way affects our appreciation of the spirit of Christmas. Of course, a month before the Christmas holiday is the popular Thanksgiving holiday in the United States, and immediately after Christmas falls the New Year holiday which is very widely recognized and celebrated in most countries of the Western world. Therefore, between November 25 and January 2 our lives, our social affairs, business and personal interests, and other matters are greatly affected by the almost universal spirit of celebration, goodwill, and human joyousness.

Whether we can enter into the Christian spirit of accepting the twenty-fifth day of December as the birthday of Jesus the Christ, or not, the fact remains that Jews and Gentiles and many others of other religions accept this day as a time of goodwill to all beings. December 25, as we have stated before in this department of the magazine, was a time for goodwill, the giving of gifts, and the bringing of joy into the human consciousness long before Jesus the Christ was born.

Among the many festive days of the pagans and among the many holidays of those religious and non-religious peoples who preceded the Christian era, December 25 was the most outstanding and most important of all. There are many things which indicate that, when the early leaders of the Christian church were perplexed at deciding upon the precise date of the birth of Jesus the Christ, they were influenced by the fact that December 25 had always been a holiday typical of the Christian spirit and would, therefore, be most appropriate.

The spirit of that ancient holiday is reflected in every feature of our present-day Christmas time. In pre-Christian years prisoners then in bondage were set free on the eve of December 25. Throughout the day people exchanged gifts, readings, and every symbol and sign of goodwill was expressed. Today the spirit of Christmas is something that is always separate and apart from the sacred celebration of the birth of the Great Savior. As we have already said, even those peoples whose religious beliefs do not permit them to keep the sectarian holiness of the day find in it an opportunity for the definite expression of the spirit of goodwill and human friendship that is very broadly and quite uniquely the true expression of the Christ spirit.

Modern civilization has become quite accustomed to systematizing its emotions and organizing its human expressions. There are millions of persons who labor throughout the year, and who need a periodic vacation from their labors in order to rest and recuperate. Many of these are worthy of such rest and vacation at almost any period of the year, yet for no good reason at all postpone the needed vacation until the summer months, solely because we have become accustomed to organizing even our vacations and rest periods. By common consent we have selected June, July, and August as the months in which to renew the vitality of mind and body. The idea of setting apart one day late in the fall to give thanks to God and the heavenly hosts for all

of our blessings is but another evidence of our ritualistic formalities in things that should be free from ritualism entirely.

### **The New Year**

For no reason that is sane and sensible, January 1 has been selected as the beginning of the year. It is, in fact, neither the beginning nor the end of a year or of a season. It is mid-season, midwinter in most places in the Northern Hemisphere, far removed from the rebirth of the year and the rebirth of life throughout nature as made manifest about the time of the spring equinox in March.

In many Asian countries the month of March is looked upon as the proper time for the celebration of the beginning of a new year. It is not only the beginning of a new season but the beginning of new life after the long sleep and transition of nature throughout the winter. So it is with the spirit of goodwill and friendship. Instead of expressing this goodwill to all beings throughout the year and seeking every opportunity to give to those who are in need, and to bring happiness and joy to others who are in sorrow, and singing the songs of life everlasting to those who are cosmically and spiritually asleep, we wait for Christmas Day to do those things which might be done on any day of the year.

Perhaps there are some utilitarian and practical benefits to be derived from the working and systematizing of our emotions and the expression of our desires. Perhaps by concentrating such expressions into one brief period of the day, or two or three days, we are more efficient and more definite in what we do.

Perhaps the fact that December 25 is so universally looked upon as a time of goodwill induces us to express the goodness in our hearts more completely, and with greater significance than we would under different circumstances. If this is an argument in favor of organized and ritualistic emotional expression, then we should be logical enough to prove it and to do it. Therefore, I say to those who withhold from others throughout the year the goodwill they should express, and who restrain the impulses to give and share with others what they have, that on Christmas Day or throughout the festive week following it every effort should be made to unburden these pent-up and restrained expressions of the entire year.

### **Trustees for the Cosmic**

Unquestionably, each one of us owes something to others, and unquestionably each one of us is enjoying benefits and blessings that we can and should share with others. The cosmic law of compensation and the universal law of supply and demand require that we not only give thanks for what we have, but that we look upon ourselves as trustees for the cosmic dispensation of blessings. God and all of nature require human channels through which the great work of the universal benedictions can be carried out. Each one of us is a channel, therefore, for the dissemination of that which God intends each of us to enjoy.

Certainly joy and happiness are the most essential things in life, often enjoyed in abundance by many, but found wanting in the lives of many more. I need not pose as a prophet nor phrase my words as a prediction when I say that next Christmas Day there will be millions in our own environment and close to each one of us who will find that day nothing more than a day of ordinary experiences fraught with solitude, despondency, gloom, sorrow, want, and regret. Without leaving our immediate neighborhood or, perhaps, even crossing the street, we can find someone on that day whose picture of life will be the very opposite of our own. Just how

any one of us can feel the fullness of Christmas joy and be as extremely happy as we should be while across the street or around the corner there is someone in want or in sorrow, in sadness and grief, is something I cannot understand.

We speak of desiring to have the Cosmic Consciousness developed within us. Even those who are not essentially Christians admit that the presence of the Christ Consciousness would be not only desirable but the maximum of their earthly desires. Yet, if there was any one outstanding emotion made manifest by the living Christ on earth it was the consciousness of the sorrow of the world. He constantly expressed the thought that he was highly sensitive to the grief, the pain, the bitterness resting in the hearts of those around him and throughout the world. He was a man of sorrows, not because of personal experiences, but because of his consciousness of the experiences of the millions of human beings around him. How then, can any of us expect to have, or feel that we do have, the slightest degree of Christ Consciousness within us and at the same time be immune to the sorrows of the world and restrain from sharing our happiness and our blessings with those who do not have them?

If we would get the utmost out of the Christmas spirit this year or any other year, and if we would live a life that would exemplify the Christ Consciousness within us, we will seek, as the ideal Christ sought and as the ideal of Christ within us would seek, to find opportunity, occasion, and means of bringing some happiness and joy, some relief, some bright light of hope and cheer into the lives of those who do not have these things either at Christmas time or any other time of the year.

Therefore, make this Christmas a holy day in the true Christian spirit by sharing with others to some small degree, at least, that which you have in abundance. In this way make Christmas come true, independent of its religious significance, independent of its sectarian meaning, and uniquely and wholly in the spirit of the ideal that it exemplifies.



## Judas

**W**E have here an interesting question from one of our fratres in a foreign land who says that he has noted from his correspondence with many members and from the reading of our publications that in the Rosicrucian Order generally there has been a casual increase in the number of Judases.

He says that he notices that every year or so the number of Judases in the Order is increased by one. He would further like to know why these characters are permitted to remain in the Order long enough to cause trouble before being expelled and whether in another incarnation these persons or types of beings will find their way back to the Order to cause more trouble or to benefit by their lessons here.

Judging from universal conditions throughout the ages and from the activities in every organization, human made or divinely made, there is one Judas to every circle of persons devoted to the spreading of the Light or the evolution of humanity's best interests. If the organization or group of persons is small, there will be one Judas in a circle of twelve beings; if the organization is very large, there will be one or two Judases to every circle of 144 beings; if the organization is still larger, there will be three or four Judases in each circle of fifteen hundred or more beings. It is apparent therefore, that as the circle enlarges in number of beings other Judases will be added to the circle in proportion to its number of beings.

Now, these Judas characters have a definite place in the scheme of things. They represent the evil forces, or dark forces in life which agitate and which constantly challenge the constructive powers and activities of the forces of life. If there were no such thing in the electric circuit as a small globe containing a wire of high resistance, the electric current flowing through the wires in our homes and offices would never produce any light to dispel the darkness. The resistance offered by the fine wire acting as a challenge to the flow of electric energy, attempting to stop it, curtail it, to checkmate its rhythmic surge, is what produces light in the light bulb. In many forms of modern electrical equipment, even in our modern radio, it is the resistance in the circuit in the form of fine wire or condensers or other things that brings forth a manifestation of the power and energy flowing through the circuit and which would otherwise remain undemonstrated.

In the development of character and personality, the obstacles, the resistance, the challenges, are the things which bring forth the demonstration of latent or inherent or acquired faculties and abilities, and it is through the repeated necessity of exerting these faculties and these abilities to overcome the obstacles and resistance that character unfolds and personality develops and mastership is attained.

In our social and business affairs it is competition in the form of resistance that brings forth our best efforts. It is because of our desires and the difficulties in the way that urges us to reach to a greater height of our natural powers and to a greater extreme in our fortitudes that makes for success. If all the evil represented and personified by Satan were eliminated from our lives, the power of goodness would be left unmanifest and by the lack of comparison would remain unqualified and perhaps unknown.

So far as the Judases in the Rosicrucian Order are concerned, we sympathize with them for the difficult positions they occupy in life, for the unhappy and unfortunate work they are called upon to do, and for the natural disdain that is directed toward them by those who are torchbearers of the Light. Until these characters take up their activity and mission in life as Judases and begin their challenges and present their resistance, creating their obstacles and attempting to undo or prevent the good carried on by others, they render no service and are of little value. They do not succeed ever in destroying or in completely and permanently preventing the greater Light from shining or the stronger beam from manifesting. Whatever delay in the progress of Light is brought about by their activities, ultimately results in greater Light and in greater activity.

Our principal efforts must always be directed in trying to prevent the unsuspecting and the unknowing ones from being unfortunately influenced by the falsities of these Judases. For that reason we must fight against the activities of each and every Judas and expel him or her from a position where trusting ones would be unsuspectingly influenced by his or her high position. But we must never attempt to visit punishment, suffering, or pain upon any Judas, for he or she is worthy of our sympathy and our help as a part of the universal scheme, as an element that in a destructive manner is laying the foundation for reconstruction and in a challenging manner is bringing forth the best that is in us for the ultimate good of all.

It is in this way that our organization has dealt with each and every one of its conspiring Judases even to the present moment. There is not one of them to whom we would not give a helping hand in any sorrow, or food, or clothing, or risk our own lives to save them from an unfortunate and untimely situation of pain and suffering. We have made that manifest in so many ways that we need not even attempt to refer to a single instance of our past activities and our present attitudes to support these claims.

Nevertheless, we shall be relentless and indefatigable in our protest and in our determination to prevent and overcome any undesirable, destructive effects, and in these extraordinary efforts of ours we shall gain strength, gain greater power, distribute greater Light, and eventually make greater friends. Nothing can destroy the organization, nothing can prevent our North American Hierarchy of the Order, nor the Hierarchy of the Order in any other land, from continuing its avowed purposes or prevent any of the present officers from carrying out the sacred promises and pledges that they made to the Cosmic and to the Masters, visible and invisible, of our sublime Order.

This is not merely a prediction or a prophecy but the statement of a cosmic decree, and regardless of how seriously, how costly, and how sadly we are forced to labor and to meet the unpleasant, unkind, and incorrect activities of these representatives of the darker forces, and regardless of how greatly we must personally suffer in time, labor, and mental concern, we shall carry on without one degree of concession to the fictitious claims and attitudes of these Judases.

As to whether they will learn lessons in this incarnation that will place them in a different and more fortunate position in another life, or whether they will again take up the spear instead of the cross and ensconce themselves with the serpent of falsehood rather than the rose of truth, is something we cannot tell nor foresee.

## The Divine Law of Compensation

**A**S SURELY as light dispels darkness and the planets move with exactness in their orbits, so does the immutable, divine Law of Compensation operate in the affairs of humans as well as of nature.

“As ye sow, so shall ye reap” is only part of this law. It should also be said that as you fail to sow, so shall you fail to reap, and that which you would sow if opportunity permitted shall be reaped in the same measure as was the strength of your desire.

The law is simple in its fundamentals. The conservation of all natural forces and of nature itself will demonstrate the material manifestations of the law.

Had it been possible to have weighed every gram of earth and water on this planet five thousand years ago or five million years ago, and to do so this year, one would find that there has been no change made in the amount of earth or water in the interim. Yet coal has been extracted from the crust of the globe by thousands of tons monthly and consumed and reduced to a less bulky and less weighty substance. Heavy, massive trees—entire forests—are cut down and reduced to fine, lightweight ashes each month. Oil and water have been drawn from this sphere and consumed without leaving a material residue. Why then has not Earth—this old planet—become lighter in weight?

It is an interesting speculation, but ere one ponders long, one is confronted with the almost incomprehensible fact that the Law of Compensation, working through the laws of conservation, brings about an *equalization*, a restoration, and an actual, material compensation. For every gram of matter apparently destroyed, nature provides a gram of apparently new matter. Thus equalization is ever active.

The same law operates in the immaterial world. The Law of the Conservation of Energy is a well-recognized law of physics. Energy, like matter, is never destroyed or lessened in its correct measure. Energy may be changed in its nature, in its physical form, in its manifestation to our objective faculties, but in reality its existence remains.

One of the most potent forms of energy most commonly considered as a force is electricity. In our homes certain mechanical meters measure the amount of electricity consumed in producing light or power. These meters proclaim that we have consumed, actually used and destroyed, so many units of the power, for which we are asked to pay—to make compensation.

In truth, the electricity utilized in producing electric lights is neither consumed nor destroyed. The meters register the number of units or amount of current power, or energy, which passes through them. This current reaches the fixtures, enters the electric bulb, and there is transformed into another form of energy or force—light vibrations. These vibrations are just as powerful, just as forceful and energized in their way, as were the units of the electric current from which they were derived. And like the electric units these light vibrations—units of light—can also be measured and registered.

We may boil water until a liter is changed into steam which rises into the air, condenses into thin vapor, and disappears into nothingness—seemingly! But we have not destroyed the water, nor has it lost any of its power. One liter of water passing over a rock and falling upon the paddles of the mill wheel acts as a power, a force, to turn the wheel some measurable fraction. In boiling the water we destroy neither its material existence nor any power resident within it. That same liter of water when turned into steam in a proper container, with certain mechanical features, will exert its power and energy in any directed channel, and perhaps more forcibly and efficiently than in turning the mill wheel.

As the steam passes off into the air its seeming disappearance is due to the re-evaporation of the infinitesimal drops of water into the air. Later, under the right conditions, this moisture will condense again, forming rain, which then drops to earth and finds its way to the larger bodies of water. Thereby water returns to water, and the Law of Compensation is satisfied.

### In Human Affairs

Human beings, who are both material and immaterial, natural and supernatural, matter and spirit, are subject to these same laws. It is given unto us to perform and fulfill a certain function in this world. Like substance and energy, we are subject to the Laws of Compensation and Conservation.

It was decreed by God that human beings should live and have the ability, the power, the energy, to utilize the products of nature to maintain life. God gave to human beings the first breath of life, but demands that the second breath shall be earned. In exchange for the life force which God placed in humans, we shall give back to nature an equal amount of force, or energy. And—so decrees the law—as we give unto nature, as we compensate nature, so shall nature compensate us.

Human beings are created perfect, in material form with divine power and energy. If their gradual development—either before or after birth—is imperfect or defective, it is because the Law of Compensation makes it so. Imperfect humanity—imperfect creation of any kind—in material form, is the result of imperfect production of humans.

The ideal man or woman is created to work and return—compensate—for all that God provides in nature. If we, for one hour, for one day, or one month, fail to carry out our obligations, we are made to compensate through suffering. If we do not compensate *willingly* in one way, we are *compelled* to compensate in another.

When we fail to return the good things to nature which we can give, when we fail to use our power, our abilities, to produce a compensation to nature, or to humanity, for what we have received, we will no longer receive from God, or from nature, or humanity.

Humans shall be joyful and cheerful. We shall likewise make others happy for what joy and cheer we have received. If we fail to pay our obligations, joy and cheer will come no more to us. If in return we give, produce, instill, sow sorrow, sadness, grief, misery, and anxiety, we shall in turn *reap* sorrow, sadness, grief, misery, and so on.

Nature works and manifests through exact, infinite, ever-perfect laws, rules, and operation. If we willfully violate any of these laws, nature rebukes us, repays us, and compensates us with the suffering from our acts.

If we unmindfully violate any law of nature, nature in return teaches us the great lesson of compensation through a practical demonstration of its inviolate rights.

### **As to Wealth**

If we are blessed at birth—or suddenly or slowly thereafter—with wealth, then nature expects that in the *use of it* we shall compensate nature and produce in others, *and for others*, that blessing which we have received. If we fail to make proper compensation, nature will deny unto us complete and final joy from our wealth.

Regardless of the cause of one's fortunate position in life—whether through planetary influences one is born wealthy or suddenly acquires wealth, or whether one obtains it through personal endeavor, by the “sweat of the brow”—it is a fact that wealth, which consists of material possessions in abundance over one's actual necessities, is given to us for a definite purpose. It is compensation from God and nature to humanity that those who deserve it may be compensated. That person unto whom abundant wealth is given is selected to be the medium of distribution—the distributor of nature's compensation.

However—mind the law—one cannot fulfill nature's demands by taking the abundance and giving it away promiscuously or always even selectively. Nature cannot be compensated by dollars and cents. These things are human-made mediums of joy, happiness, sustenance, and so forth. But nature demands that the requisites, not the medium, shall be returned as compensation. . . .

To serve others does not mean to give lavishly right and left; neither does it mean to judge, through discrimination, other human beings. The good for others must be done through the road of self-help, to assist the individual to self-reliance by easing and relieving the mind of the burden pressing upon it.

If individuals so dispose of, or *utilize*, their wealth that they serve themselves well, they will serve others well.

Misers, who disregard the great law and hoard their abundant blessings, cling to their wealth, and spend not, are denying to nature its just compensation. The miser is holding great riches—life, food, shelter, money—selfishly, refusing to make a return. Nature, however—through the Law of Conservation—is not cheated, although the miser *is* cheated. The miser shall pass on, without the true happiness and joy that might have been, while his or her wealth will remain—hidden, perhaps, for years—to compensate eventually those who deserve it.

Someone else may suddenly come upon this hoarded, hidden wealth. Such person may be a laborer whose toil unearths the fortune in the bowels of the earth where it was buried. Shall that person feel free of the duty of compensation? Is he or she not to be the medium for giving unto others the compensation which the former possessor failed to give with this wealth? Or, is he or she truly an individual freed from all debt to God, nature, and humanity, and therefore entitled to a selfish possession of this money?

Or, if a relative of the miser acquires the accumulated, hoarded wealth by process of law or by testament, is that relative also free from all obligations to God, nature, and humanity?

One will not find the answer to these questions in the demand that a person “divide his or her money with those who have not.”

Would misers be serving themselves well were they to learn the law and its great lesson and, even near the end of life, begin to spend their wealth lavishly, not in debauching or by violating the laws of nature and the principles of true compensation, but by building or buying a good home, furnishing it comfortably, providing for themselves and their companions or dependants with good food and clothes, buying a yacht, an automobile, and having well-paid employees to manage these, and also by buying flowers, attending musicales, founding charitable institutions, encouraging medical or scientific research, and so on? Yes, if misers were to do these things, they would be serving themselves *well*, "and in doing so would serve others," and thereby be complying with the Law of Compensation.

Think of how hundreds might be benefited by one person's wealth in this way. Think of the joy, the happiness, the comfort and hope that would be established and maintained in many hearts and souls by one person's attempt to serve him- or herself well.

However, if the same amount of money were divided among many and given in lump sums it might soon be gone, foolishly used, and though some would eventually receive good from it, those to whom the money was originally given would not receive all the joy and happiness and good possible. The giver might never know of what good was accomplished, and thereby he or she would fail to receive the happiness and joy that he or she deserved.

### The Immutable Law

The law says: for every hour of pain that you cause to another, for every moment of grief that you bring upon another, you shall suffer sometime—now, in this life, or in thy next incarnation. For every good deed, you shall be compensated in nature's own way with a like act. For every evil thought, you shall experience suffering accordingly. For every destructive thought, you shall be reduced accordingly. For every constructive thought or act, you shall be rejuvenated and uplifted. For every gift, you shall make return in goodness. Nothing is lost, nothing forgotten, nothing completely consumed. All things shall be equalized, not at the great judgment day, not at some distant time, but at the setting of each sun, at the tick of each minute—NOW! God has ordained it so.



## Ascending the Mountain

I DO not need to remind students of mysticism and esoteric philosophy that the greatest attainment and the highest illumination has always come to the spiritually minded when they have found opportunity to ascend the mountain of illumination and dwell in attunement with the Cosmic.

Reference to the mountain and the ascension can be found in all the ancient scriptural writings, and it is only the untrained and unthinking mind that interprets these references as pertaining to a physical mountain with a physical ascent of the physical body. The mountain of illumination—of peace, harmony, love, and understanding—may be found everywhere at any time. But there are occasions in our lives when we need, more than at any other time, the spiritual benefit and even the physical benefit of ascending the mountain.

It appears to me from all of the signs in the heavens and the signs of the times which are quite evident to the analytical mind, that the world in general and the people of the Western world especially—including the major part of Europe—are ready for and in need of a journey to the mountaintop.

Here in North America and in most parts of Europe, great cosmic lights are revealing paths that lead to mountaintops and which afford us every urge and inspiration to rise to great heights in meditation and analysis, study, and preparation.

The world is fortunate in having at the present time certain great leaders who are undoubtedly working under cosmic direction even though they misinterpret or misunderstand some of the inspiring thoughts coming to them. In their attempt to interpret and work out that which seems the proper thing to do, they may be permitting their personal ego to have too much sway. They may be attempting to glorify the material physical self because of its success in accomplishing great things. But the truth is that these leaders, these channels and guides through which great changes are being made, are cosmic workers. They are carrying out to the best of their ability the impulses of the Universal Mind and the urges of the Cosmic Consciousness.

It is a time when all nations coming to the beneficial aid of these great workers should rise in their spiritual, moral, and ethical thinking and ascend the mountaintop for illumination and understanding. What we need is a different viewpoint of life, a broader and more universal view of the distant horizon, and of the intervening hills and valleys. We need to rise above the commonplace things that surround us, press in upon us, and limit us in so many ways. We need to be lifted up where we are above these obstacles, and can look down and see them in their true relationship to all other things of a material nature.

We, in the Western world, and most of the thinking people of the civilized nations have been too oppressed by the self-instituted limitations of environment. We have made our individual daily occupations, our own neighboring communities, and our homes, cities, and towns our great world instead of realizing that first and foremost we are citizens of the universe and, secondly, children of a universal family under God.

### **Immediate Need**

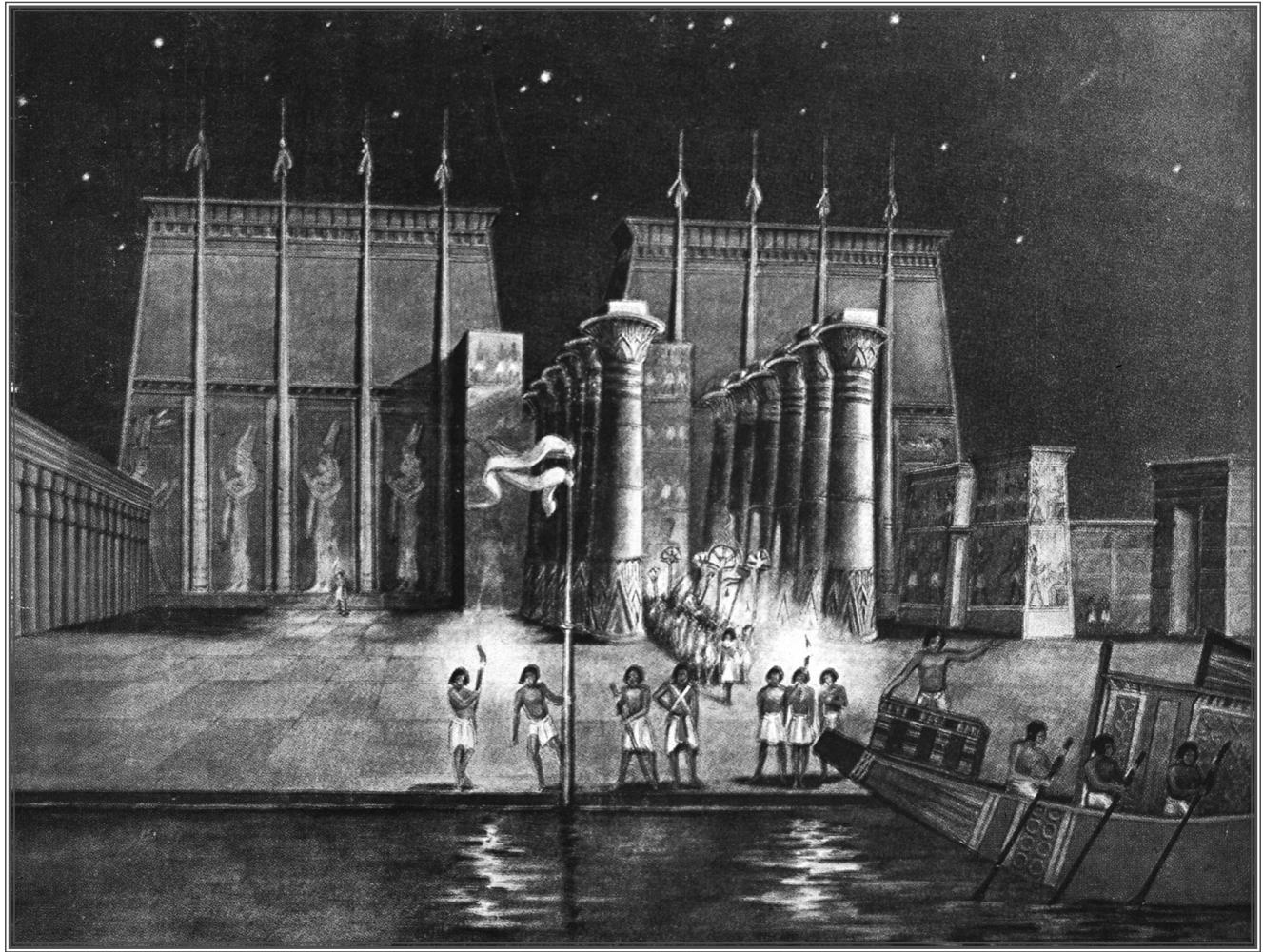
We must ascend the mountain and lift ourselves into the greater light of broader understanding and, at the same time, free ourselves from the immediate contacts hampering our comprehension of what is actually taking place.

We need a greater faith, or a greater amount of faith, and we need new hope and understanding. We need especially to realize that with God all things are possible. Our comprehension of the miracles of Divinity is limited and colored by the facts and figures of statisticians, economists, political experts, and false prophets. We are told by these that it will take a definite number of years for certain economic changes to be made and that not until certain other problems are slowly worked out, can we expect any of the great changes we have hoped for.

We are impressed falsely with the ideas that human institutions, systems, and schemes are the only things which will bring about the great changes required, and that these will take time, effort, and slow procedure. But now and then some sudden and inspired act on the part of a ruler works a miracle in the solving of some of our problems, and we see that the statements of the economists and prophets have not taken into consideration the power of cosmic inspiration.

We must discover through illumination, meditation, and cosmic attunement that God can bring about revolutions as well as evolutions in human affairs without suffering and destruction, if people will lift themselves up to attunement with the cosmic plans and cooperate with them. The world today is on the verge of many new cycles and many new periods of mighty changes. In bringing these about, the cosmic forces must drag the heavy load of ignorance, superstition, and doubt. In trying to lift humanity up to a greater height, the Cosmic finds that people have chained themselves fast to great weights that are false, unreliable, untrue, and unnecessary. Until people free themselves from these shackles and shake themselves loose from false beliefs, the Cosmic has difficulty in lifting the individual to the heights that are possible.

Therefore, let us free ourselves occasionally and lift ourselves up to the top of the mountain for inspiration and a better and greater viewpoint of life. In doing this we will be preparing ourselves for the mighty changes taking place; we will help to bring them about. Love, faith, hope, and tolerance toward all individuals, with a determination to see the golden rule put into practice once again, will bring about the great improvements that are easily foreseen at this time in the evolution of peoples and countries.



*Neophytes Arriving at Temple*, painting by Harvey Spencer Lewis.

## The Eyes of a Mystic

**T**HE EYES have often poetically been called the *windows of the soul*. This phrase implies that the profound moods of the individual are reflected through the eyes.

They are exceedingly expressive because of their sensitivity. They react to high frequencies of energy such as light and to delicate nerve impulses as well. The muscles of the eyes are mobile and responsive. It requires a considerable force of will to cause them not to blink, or the lids not to close partly or to open widely in response to various emotional changes.

Psychological experiments in universities and clinics have demonstrated the reaction of facial muscles to various stimuli and their effect upon the shape of the eye. The tightening of the jaw muscles, the grating of the teeth, the opening of the mouth, the slight flaring of the nostrils are all indicative of emotional stimuli.

We know, for example, that "hard" expression that comes over the face when one is angry. This is an involuntary emotional response carried over from early times when the angered person had to prepare for personal combat. The muscles tensed as the body was prepared to spring into action to repel attack. The facial muscles likewise were tensed, following a familiar pattern and indicating that the individual was angry.

The opening of the eyes in wonderment, the contraction of the pupils in terror, the welling up of tears, all of these depict emotional states. The intelligent person in good health usually manifests a penetrating gaze, not objectionable but easily noticeable. It is primarily the result of the habit of acute observation, the involuntary focusing of the visual consciousness, causing the individual to be alert and to have a penetrating glance. The energy of the glance is subtly felt as a radiation from the eyes.

Many have commented about conversations with especially intelligent persons, saying that their glance seems to pierce their very being. It is because they have the faculty of excellent concentration when in conversation or observing something. The whole power of the consciousness is brought to focus upon the object of interest. This intense energy radiates its vibratory force and can be detected by the aura of others when they are in close contact with it.

According to physiologists and neurologists, the human eyes consume about twenty-five percent of the total amount of nerve energy expended. Through the autonomic nervous system, they are more responsive to the psychic self and its forces. Anxiety, fear, tranquility, and inspiration are reflected not only in the forms which the eyes assume and the facial muscles about them but in an intangible radiation from the eyes detected psychically by a sensitive observer.

Observers may think they see changes that they identify as reflections of their individual emotional or psychological states. More often however, what they experience are the vibratory energies that are involuntarily transmitted to them and that their own psychic selves interpret.

## Psychic Force Tested

The question as to whether the eye actually transmits an intangible psychic force as the ancients claimed was investigated years ago in the laboratories of the Rose-Croix University. In one of his lectures, H. Spencer Lewis related the nature of the scientific experiment. Members of the faculty, with recognized degrees in physics and psychology, directed the experiments.

Water was placed in a small glass bowl, filled to the top. A small metal ring about 2.5 cm in diameter was suspended by a thread into the water. The lower edge of the ring barely penetrated the surface. It was then slowly raised. As the ring was lifted, the viscosity or adhesive qualities of the water caused it to adhere to the ring—the water surface was raised along the lower edge of the ring.

It has often been observed that water seems to cling to the surface of objects suspended in it and lifts with them as they are slowly raised. By means of a delicate instrument, the tensile strength, to use a technical term, of the water was determined before it freed itself from the ring and fell back into the bowl.

After the preliminary experiment several people standing close to the bowl were requested to concentrate upon the surface of the water. It was then noted that the instrument for testing the water tension registered various changes. The water had become charged as with a magnetic force. Its viscosity or stickiness was increased so that the ring could be raised higher, with the surrounding water still adhering to it.

As Frater Lewis stated, the changes were minute. The variations of the lifting of the water's surface were really only perceptible by means of the instrument.

However, they were *positive* enough to indicate that whenever the concentration occurred, changes that were not an illusion were produced in the phenomenon.

Further, a sensitive galvanometer was used later to determine a slight electrical charge in the water beyond what had been present before the period of concentration. The experimenters were convinced that they had substantiated by these physical means the traditional claim of mystics that the eye transmits a power into space.

The will likewise radiates energy from the eyes. Will consists of mental desires. When we exercise will, it means that we have singled out some end which we wish to realize. This desire supersedes all of our natural desires or appetites, which are then made obedient to the will. The whole of our mental power and the force of our concentration—the sensitivity of our nervous system and of our brain, at least of our objective faculties—are made receptive to whatever is the objective of the will. Since sight is the most common and most important of our objective receptor faculties, this concentrated energy of will radiates through the eyes.

## The "Third Eye"

There is still another eye whose energy radiates into space with even greater efficacy. It is known as the *third eye*. It is not visible in the face. According to tradition, it was at one time an actual eye although now it is but a vestigial eye, a remnant of the earlier one.

It consists of a small organ in the center of the head, technically known as the *pineal gland*. Before birth, it is quite large in proportion to the size of the head. After birth, the rest of the body grows, and for some

time the gland remains about the same size. However, as known among physicians, this gland or *psychic organ* gradually diminishes. By the time one has attained the age of forty-five or fifty, it is considerably smaller than at birth.

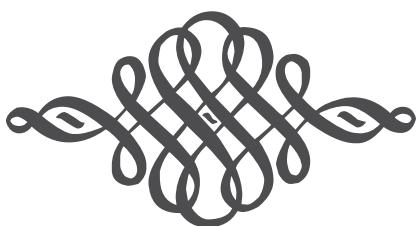
The function of this third eye is that, shall we say, of psychic sight. It causes us to have sensations or impressions which are like those of intuition when realized. Like sudden intuitive impressions they manifest as visual images in the consciousness. The ancients called this *psychic sight* because the third eye could apparently perceive as monitions things at a distance far beyond the range of physical sight.

Actually, however, this organ does not see in the sense that our actual eyes do. It is, of course, not exposed to light waves and does not detect light impulses at all. What it does perceive are ultrafrequencies, vibrations which fall in the range of higher cosmic octaves. We may best term them *psychic forces*. As an organ it is apparently quite sensitive to transmitted thought impulses. These impulses are transformed in the consciousness into visual images. Thus we have the term *third eye*.

It is doubtful if there is any characteristic about the eyes of a mystic that makes them different from those of any other spiritually motivated, intelligent, thoughtful person. Because of the intensity of the mystic's thought, one becomes conscious of the radiated power of his or her eyes which draw one's attention to them.

Further, the radiation of psychic force through the third eye, the pineal gland, may also affect the aura of those near the mystic, and cause such persons to focus their attention upon the mystic's eyes. This suggests that their attention was aroused by a magnetic attraction from the eyes when at times it may not have been so.

However, thoughtfulness, intelligence, and the calling forth of one's latent psychic forces by the use of the mind do give the eyes a luster, a sparkle, vivacity, or life. Radiant health of body and mind does likewise. What we notice about the eyes of a mystic is more the consequence of our super-conscious attraction to them than an actual difference in their appearance.





Convention at Rosicrucian Park, summer 1928.

## Comprehending the Incomprehensible

OUR FRIENDS may feel that in attempting to solve the mysteries of life we are seeking to comprehend the incomprehensible, and that for all practical purposes it is a waste of time to try to lift the veil of obscurity and peer behind or through it.

But humans are given to attempting to solve mysteries. We delight in being mentally checked in our invasion of the unknown and, with remarkable persistency and with the aid of divine revelation, humans have throughout the ages penetrated the darkness of wisdom and have ascended mountain heights of illumination.

Strange as it may seem, we have accepted many of the incomprehensible things of life as commonplace and believe that we understand them. We deal with some of these mysteries in such a practical, acceptable manner that we often deceive ourselves into believing that we understand what is not understandable and discern that which can never be discerned.

One of the several incomprehensible mysteries of life is that of time. Yet ordinary time is standardized in our daily affairs, or at least we think it is, and we accept the existence of it as something proved and fundamentally established by nature. The truth is that time does not actually exist; it is one of humanity's own artificial creations.

Time and space cannot possibly exist in human comprehension and therefore are not proved as existing in the universe as fundamentals. No one has ever been able to prove that there is such an element in our lives as time, and yet we have allowed a fictitious standard—in fact, a group of fictitious standards of time—to be used as laws to regulate our affairs. We labor, live, operate, think, and carry on our affairs in accordance with these fictitious standards, and often allow them to enslave or draw us into critical situations and dire predicaments.

If anyone were to ask you right now as you are reading this matter what time of day it is, and you were to answer in accordance with your watch, clock, a Western Union timekeeper, or a government signal, neither you nor any official of the companies nor any expert of the government could prove that the time indicated was correct or that there was any definite way by which the "time of day" could be established.

We may argue that time is a matter of establishment through recognition and universal or general consensus of opinion. We may argue that since the multitude or at least the majority of persons in any country or section of the country agree as to a certain moment of the clock being the correct time of day for that particular place, it is therefore established and is fundamentally a law. The fallacy in such arguments is that the majority of persons in any part of the world have different opinions in regard to time and that our governments and courts of law have different ideas. There is not the universal recognition and establishment of time as we think.

From the point of view of our consciousness, time is merely a conscious realization of duration. But the moment we analyze this we realize that time is constantly passing and that a moment of duration is in the past as rapidly as we are conscious of it or realize it. There can be no such thing as the future of time inasmuch

as we cannot comprehend that which has not yet caused duration in our consciousness and since we only appreciate duration as it passes; time is constantly moving from nowhere into the past.

In the measurement of time, we have arbitrarily—throughout different periods of civilization—adopted methods to measure our consciousness of duration or our comprehension of it. Humans cannot think concentrate with full realization on two separate things. Our consciousness and our mental equipment for realizing our thoughts will not permit us to center our comprehension upon the words of this magazine and coincident with it be conscious and have a full realization of a piece of music that is being played, or of some words that are being spoken, or of some thought that is in the mind that is separated from the thought contained in the words being read.

With extraordinary rapidity the consciousness and realization of the mind can flit alternately or vacillate and swing from one conscious thought and realization to another until, like the jumping of the moving pictures on the screen from one still picture to another, the blending appears to give a continuous action and all of the separate pictures appear to be coincidental. But in the ultimate analysis it will be found that we can be conscious of only one thing at a time, despite the fact that our mind may jump from one to another so rapidly that we believe we are thinking of several things at the same instant.

#### **Fourth Dimension**

To measure the difference between the beginning and end of the comprehension of something and the movement to another thought or impression, we have established methods of measuring the duration of consciousness, and the lapse of consciousness between impressions, and this measurement we call a measurement of time. Philosophically, the foundation of time is in a certain sense merely a fourth dimension that we have added to space. But this is not easily comprehensible either.

In order to find some immutable law of nature by which to measure time, humans have chosen some of the movements that are observed in the universe, believing that any movement that is continuous and steadfast, regular and immutable in its principle, requires duration and therefore occupies time. Any one of these fundamental movements can become a yardstick for measuring time.

Perhaps throughout the world today the most generally used yardstick is the movement of Earth on its axis, or, in other words, the revolution of Earth. This revolution gives days, periods of months, and a cycle of movement which we call a *year*. By dividing the days into mathematically equal divisions, we arrive at hours, minutes, and seconds. By dividing the periods of the seasons, we arrive at units called *months*; by dividing the years we attempt to adjust the months into equal divisions of the year, and run into many snags.

Why should we have taken the revolution of the earth as a fundamental law of the universe? The earth is only one of a number of planets visible to us, and each one of these planets has a different cycle of time for its motion. If the arguments of science are correct, that the universe is unlimited in space (another incomprehensible thing), and our Sun and Earth are only small parts of the whole universe, and if God and the Deity's omnipotent powers rule and control the whole universe, why it is that we have not found in some other truly universal motion a better yardstick for our measurement of time? Certainly there must be one

cycle, one fundamental law of motion somewhere in the universe that would apply to all the planets and all the beings that live on these planets.

If other planets are inhabited—and if there are many suns throughout the universe with their own planets revolving around them—then the revolution of our Earth could mean nothing to the people on other planets, and their days, hours, and minutes would be different from ours, and ours would mean nothing to them. In other words, we would not be able to know the time of motions throughout the universe and judge the time of things in all parts of God's creation by the use of the earthly yardstick because this yardstick is a unique one differing from all others. It would be equivalent to a few people on the earth having watches that traveled the entire twenty-four divisions in fourteen hours instead of twenty-four, and their attempt to comprehend, regulate, and control the affairs of other people who had watches which required twenty-four hours to cover the twenty-four divisions.

### **Day and Night**

The only excuse science offers for our arbitrary adoption of Earth's motion as a measurement of time is that Earth's revolution causes our periods of day and night, and that daylight and nighttime as two periods of the cycle constitute a day. This being true, it would be consistent to say that a day begins at sunrise and continues until the next sunrise, giving us a daylight period and a nighttime period as one complete cycle called a *day*. But here again our arbitrary methods of doing things and creating fictitious standards reveal them-selves because throughout the civilized world, although the revolution of Earth has been generally adopted as the measurement of time, the beginning of the day is considered differently in different parts of the world by different groups of persons and by different applications of the realization of time.

Furthermore, in the scientific field we find there are three kinds of days, the solar day, the sidereal day, and the lunar day. Our calendar month is not the same as the lunar month, for the lunar month centers itself around approximately twenty-eight days, while the calendar month can be from twenty-eight to thirty-one days long—an example of our ridiculous ways of creating standards of measurements. On the other hand, the solar day is not the same length as the sidereal day.

However, the solar day has become a fundamental unit in astronomical practice and in most of the affairs of daily life. We measure this day by observing when the Sun is directly at the zenith overhead in the locality where we happen to be, which makes the noonday different in different localities on Earth; and, of course, there are places where if we were to walk but a quarter of a mile in one direction or the other, occupying fifteen minutes as measured by a watch, we would find that noontime is one hour earlier or later on either side of the line. It is possible for one house to be so situated that it can be eleven o'clock midday in one room and twelve o'clock in the other, or twelve in one and one o'clock in the afternoon in another room.

When we come to law courts and the legal question of time, we find there are two kinds of days: the natural day and the artificial day. The artificial day is often called the civil day. The natural day includes the twenty-four hours beginning at midnight and ending at midnight, and not beginning at sunrise and ending at the next sunrise.

On the other hand, in certain legal matters where a statute requires certain acts to be done within so many days, the law refers to what is called clear days, or, in other words, a number of intervening perfect days not counting the terminal days. If statutes of this kind make no reference to Sundays, then the Sundays are included among the number of days stated; whereas in some other statutes Sundays and holidays would be excluded and four days might become five or six in actual time. In certain forms of human activities there are so-called lay days which are divisions of the week and not necessarily periods of twenty-four hours.

Civil days, on the other hand, follow the old Roman law and begin at twelve o'clock noon and end at the following noon. Still there are civil laws which describe a period of one day as meaning from sunrise to sunset. Such "days" therefore may be twelve or fourteen hours long or only nine or ten hours. In other civil and legal rulings where the obligation is made to pay money on a certain day, the law allows the period to be stretched up to midnight of that day, even if it had been otherwise figured as beginning at sunset of the preceding day. In such a condition, a day would be from thirty to forty hours long.

With certain religious sects, such as with the Jewish religion, the day begins at sunset and ends at the following sunset. In connection with certain lines of business a "day" is of a very short period. For instance, if an obligation demands a payment to be made to a bank the following day, it is implied that that day shall be the period when it is the most convenient for bank or place of business to be operating in a normal business manner. That would make the bank day from approximately ten in the morning to three in the afternoon, or only five hours long instead of twenty-four.

### **Time Is Fictitious**

Thus we see that our attempt to comprehend an incomprehensible thing, such as a fictitious thing called *time*, has led us into all sorts of predicaments and contradictions. There is no true standard in the universal laws for such a thing as time, since it exists wholly in human consciousness and not in nature itself.

It is little wonder therefore that humans in attempting to comprehend a fictitious thing, residing only in our objective or outer consciousness, should resort to many strange methods of measurement and then find that this yardstick of measurement or standard of measurement does not suit all of our problems. We therefore change the standards of measurement to suit the conditions and necessities. It is like having a yardstick of thirty-six inches made of rubber that can be stretched from thirty-six to forty or fifty inches to accommodate certain conditions, or squeezed and reduced to twelve or fourteen inches to meet other circumstances.

We see, therefore, that the so-called mysteries of life such as the laws of God established at the time of creation and which operate in and through us are not so difficult to comprehend as the artificial, fictitious things of our own mental creation. Our consciousness and comprehension of things—including all the errors of comprehension and misunderstanding, all the particular theories and erroneous ideas—constitute the really great mysteries of life which must first be solved, and the errors and erroneous ideas must be eliminated before we can begin to comprehend the so-called mysteries of the universe.



Harvey Spencer Lewis

## Is Peace Hopeless?

**O**N DECEMBER 4, 1915, Henry Ford sailed from New York with a special chartered boat, a number of delegates, and a great hope, to plead with European powers for peace. It was the world's most modern and most fanciful peace expedition, but it failed in its mission.

We are prone to think that the cause of war, certainly most of its horrifying possibilities, is the result of civilization. We feel that with the development of nationalism, national interests, modern economic systems, the advance of machinery and science, warfare has become a child of civilization; and that, as life becomes more complex, war will become more certain.

The truth is that even when Jesus the Christ came to the world as a messenger of peace, warfare was rife and the world filled with destruction. If we trace history backward from the time of the Christian Savior, we find that humans have battled ignorance from the dawn of creation, not only against the elements of nature and the good impulses within our own consciousness, but also against our brothers and sisters. Little consideration was given to human ties that should have bound humankind together.

That Jesus failed to bring about universal peace is only proof that the lower aspects of human nature inclined more strongly toward war. We should not be surprised, therefore, that Henry Ford, in spite of his ideals and high hopes, met with failure in his peace expedition.

This month throughout the Christian world the birth of Jesus the Christ, the great Peacemaker and Savior of humanity, is an occasion for serious meditation and reflection.

Shall we assume that, if no divine messenger of Christian philosophy had come personally to preach, the beautiful points of the Christian creed would never have been revealed to human beings? Shall we assume that the world would have continued evolving its religious and philosophical thought along so-called pagan, heathen, or non-Christian lines? Would the Ten Commandments of Moses have eventually served the world as a sufficient foundation for evolving civilization? Is it true—or are we sadly mistaken in believing that the birth, life, and ministry of the Christian Savior marked a turning point in the evolution of civilization?

It may be that humans have adopted the ideals taught by Jesus only in a limited way, and it may be that the followers of the Christian religion represent only a small portion of the population of the world; yet is not Christianity as a religious, moral, and ethical code closely associated with the highest advancement of civilization in most countries of the world?

True, Christian nations still indulge in war and still violate the fundamentals of love for one's neighbor. But can we successfully and logically separate the advancement and achievement in civilization among progressive nations from the understanding and acceptance of Christian philosophy?

In the Orient, it is doubtful if the Christian religion could have become a dominating influence because of the nature and tendencies of the people. Their own religions, gradually evolving to higher and broader

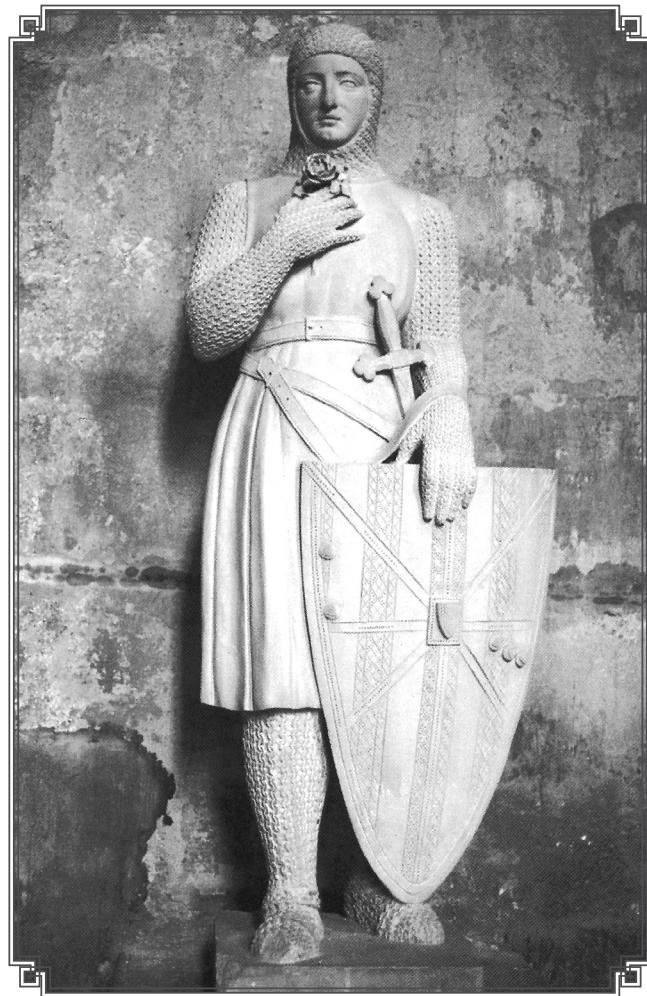
## MASTER OF THE ROSE CROSS

standards, have probably served them better. But in the Western world, the fundamental principles of Christianity have unquestionably furthered individual and national evolution.

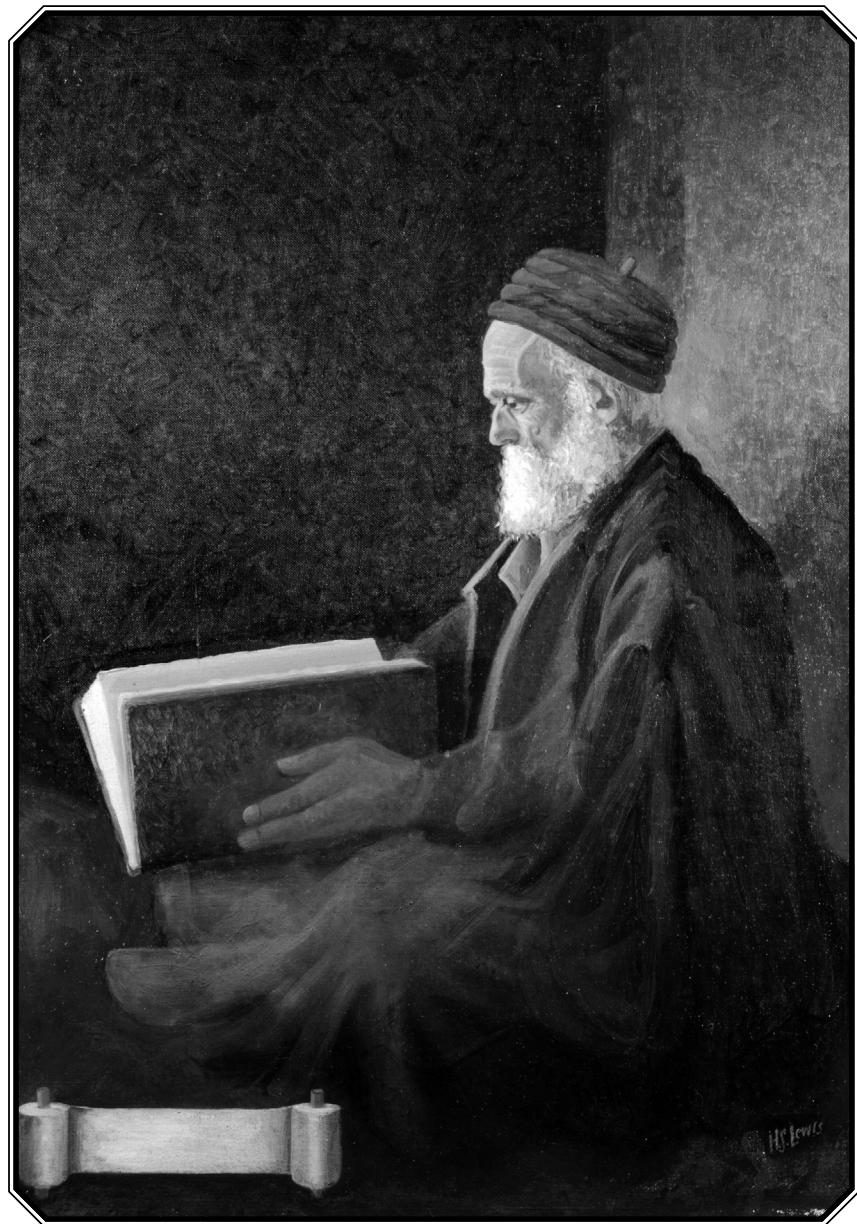
On the other hand, the thoughts and doctrines laid down by the religious leaders and unfolded by the Jewish faith have aided another portion of the world to attain the heights in culture and spirituality.

All of these things should be given thought during the Christmas and holiday season, for in the opportunity afforded for the expression of mutual good will we should be thankful that the Cosmic has made possible inspiring revelations to the heart and mind of human beings through the messengers who served in the past.

As we learn of our divine heritage and come to understand fully what is meant by the Almightyness of God and the Common Bond of Humanity, we will come to be in agreement and harmony more often and the inevitable result will be universal peace. Until we do understand alike and act alike, in harmony, there is no hope for that universal peace for which we pray.



Knight of the Rose



*Untitled*, painting by Harvey Spencer Lewis.

## Cosmic Politics

IT IS GENERALLY understood that the Rosicrucian Order does not deal in political matters to the extent of advising its members to support any political party or candidate for any office. So far as political alliances are concerned, it remains absolutely neutral and the only thought that is given to these matters is to determine which of various candidates is best qualified from a universal point of view. Personal views regarding candidates and political principles may from time to time be expressed, but it has never been expected that members adopt such opinions as a matter of course or as incidental to their membership.

Mystics and students of natural philosophy may be inclined to believe that politics constitutes a field of activity and study entirely outside their realm; but they forget that the Cosmic is greatly interested in politics: Without a political scheme of some kind, the Cosmic could not carry out its universal principles.

In the course of many years, I have noted with much satisfaction that in complicated situations the Cosmic intervenes and selects for a position the person best fitted to meet the crisis. In fact, in the intervention of the Cosmic, we have a distinct revelation of the political acumen and comprehension of things political here on earth.

The cyclic birth of an avatar in each nation, the periodical rise of a great leader to guide the thoughts of human beings, and the powerful influence of a savior in times of stress point to a supreme, divine, omnipotent comprehension of humanity's needs and a dependable intervention on the part of a God and the cosmic forces when we are in need of superior guidance.

This does not mean, however, that we should fail to study the situations that have arisen from worldly affairs. With the human error that is inevitable, we make mistakes from time to time, and these must be corrected. This lies in our own hands to a great extent.

### Analyze the Situation

Inasmuch as we have taken unto ourselves the prerogative of creating laws for governing ourselves and those around us and have also assumed a superior position in interpreting God's universal laws and applying them in a specific way, we have assumed a responsibility that we cannot cast aside or pass on to God and the Cosmic. For this reason if no other, each individual should give serious thought to the selection of candidates for such offices as control the administration of human-created laws and their interpretation.

We can do our best in this regard by keeping in mind the political attitude which must be that of the Cosmic. Certainly, the Cosmic does not take into consideration the religious, racial, or color distinctions which we have magnified to such artificial importance. In the sight of God, all the children on earth are of one human family. Regardless of race, color, or religious faith, the peoples of the world have problems that are much alike. They can be solved only by a common understanding and application of sensible interpretations of fundamental principles.

We should, therefore, analyze each political situation from its international and universal point of view rather than from that which is distinctly local. A mayor of a small city is not simply an administrator of the interests within the confines of that city, but he or she becomes a member of a more or less universal hierarchy of worldly administrators.

The mayor's actions, decrees, rulings, decisions, interpretations, and evolving ideas cannot be separated from universal interests. At any hour of the day during the mayor's term of administration, he or she may become an important national figure or even an international influence. The mayor's influence upon the people within his or her own city can become of nationwide importance. A president of the United States is not only an administrator of the interests of the United States, but the president is also a part of the international scheme of administration. We must consider the president's qualifications to meet the international problems that may arise along with the local ones.

### Analyze the Individual

In analyzing the individual, we must not be guided by party ties and affiliations nor by promises made before an election, no matter how sincere and honest they may be. We must consider the candidate's tendencies in situations not anticipated or expected at the present. We must judge candidates not by what they want to do in the future, but by what they may be capable of doing under stress or in circumstances now unknown.

It is probably true that the average political candidate is eager to be a better administrator than his or her predecessor and to make the new administration a monument to his or her integrity, goodness, honesty, and creative powers. But this desire, this honest intent, is not the most important thing to consider. We must analyze the candidate's character, his or her abilities, methods of thinking, and fundamental appreciation of cosmic and universal laws.

There are millions who vote blindly for one or another of the many candidates, believing that all are good or all are bad and that any attempt to select one as better than the others is a waste of time. They consider that it makes little difference who is elected inasmuch as political influences, conniving, and underhanded scheming will control the candidate's actions regardless of his or her claims.

This is the wrong way to look at the matter and the wrong way to vote since it fosters the very situation that is so seriously criticized. There have been candidates in the past who have been elected to office on the basis of their promises, and they have sacrificed their future success and fame by remaining steadfast to the promises made, fulfilling their obligations regardless of all pressure from the outside and all temptations.

We can encourage persons of fine character and fine mind to take an interest in political matters by showing in our voting that we are using discrimination and approaching the subject prayerfully, analytically, and cosmically. There is no power on earth of a mundane nature greater than that of public opinion. It is a complementary and secondary power to cosmic law.

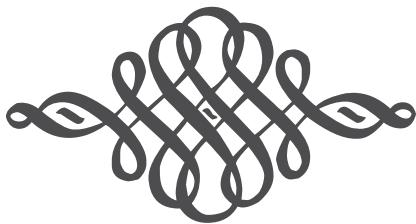
If all human beings would unite in a demand for universal peace by thinking only of peace, kindheartedness, and universal prosperity and happiness, not only would the thought of war be eliminated from the minds of those who make wars possible, but even the reflection of this power of opinion would affect the cosmic laws.

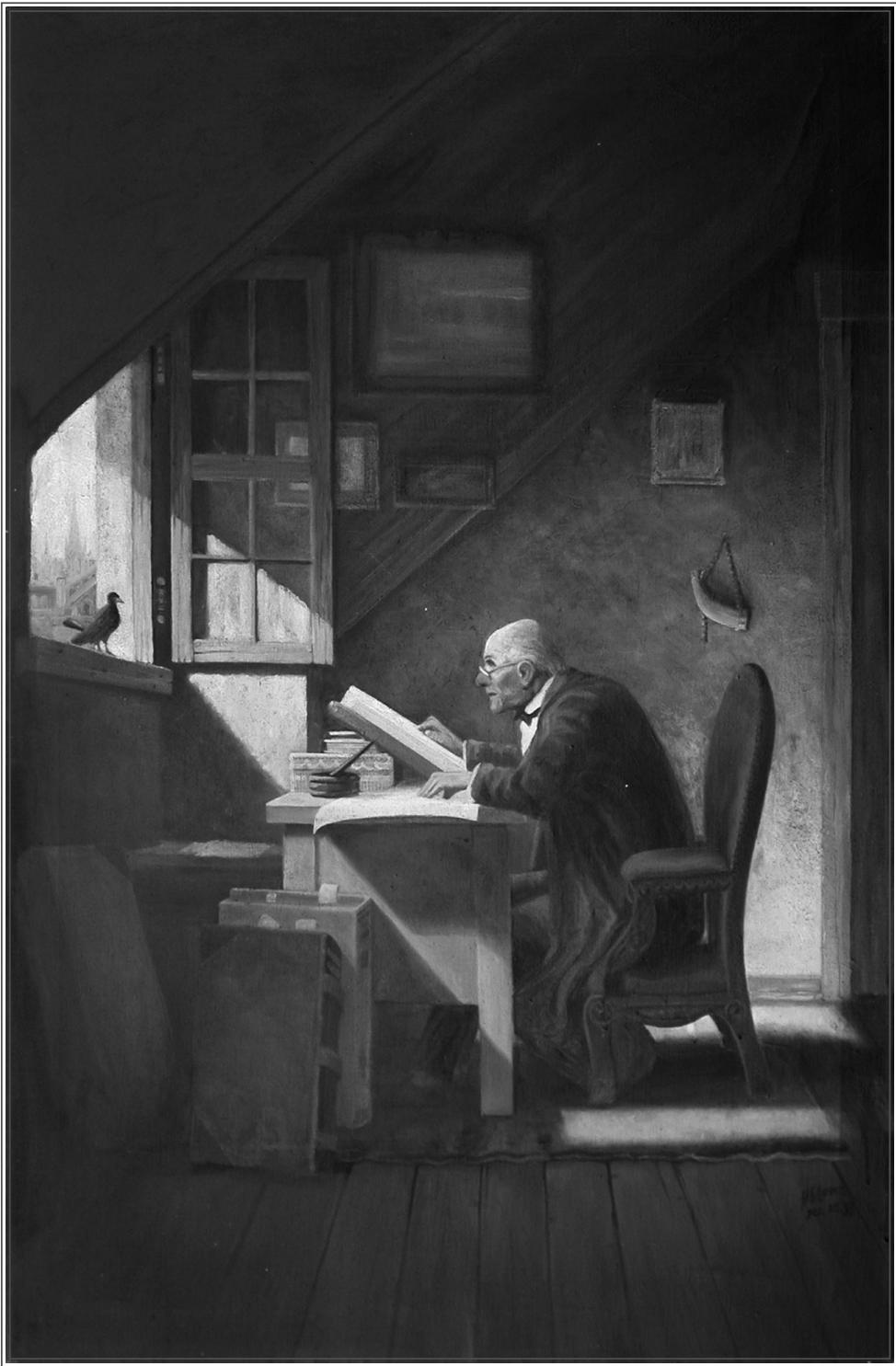
## MASTER OF THE ROSE CROSS

Universal peace would become an immediate and unchangeable condition. When public opinion in any locality or nation centers upon certain demands that are righteous, reasonable, and fair—especially of general good to all—political powers, parties, and leaders are set at naught and can accomplish nothing in the face of this decision on the part of the people.

A person elected to office by the universal opinion of the majority, which believes and demands that he or she do the things that are right, is given from the Cosmic the power to fulfill the demands of the public. Such an elected official is fearful of any variation from those demands. In such a case, the public must assume all responsibility for its judgment. Such elected officials are in positions to exert powerful influence and be the masters of their own fate in a political sense just as they are masters of their personal lives. They must, therefore, assume responsibility for their own acts.

It is right and proper that members of the AMORC, attempting to work in harmony with universal cosmic laws, should analyze political situations, select their candidates, and vote for those whom they honestly believe will conform to cosmic rules and give the public the best service possible. Part of our duty lies in attempting to make worldly conditions right in a national or community sense as well as in a private, social sense. After all, we are our neighbor's keeper in a wide interpretation, and a nation's karma can become a part of our own.





*The Sage at His Work Table*, painting by Harvey Spencer Lewis.

## God and the Cosmic

EVERY FEW YEARS it seems advisable for us to make some more or less public explanation of the Rosicrucian attitude toward certain religious matters and especially our understanding and interpretation of various religious terms. Our members who advance through the various Degrees are never left in doubt as to our attitude in these matters, but a great many of our readers and friends do not have a correct understanding of our attitude by being deprived of the fuller explanations that are gradually revealed through the graded instructions.

Some years ago the term *cosmic* was more or less unknown to the mass of people and was restricted almost exclusively to the terminology of mystics and metaphysicians. To these persons it had a very definite meaning and was confusing to only a few. Today the term *cosmic* is not a surprisingly new word to those who are just entering the paths of mystical instruction.

The popularity of the word *cosmic* is based upon its applications and uses in the various fields of philosophical and scientific thought. We have to thank the eminent scientist Harlan T. Stetson, research associate in geophysics at Harvard University, for the introduction into popular scientific lore of the term *cosmecology*, which he defines as a term that would include the studies of the earth in its relationship to the cosmic scheme in which our planet is placed. But the popular use of the word *cosmic* in connection with various rays of energy or power from the heavens and in connection with other astronomical and cosmological laws and principles has tended to confuse the popular mind in regard to the precise meaning which the mystic may attribute to the word *cosmic*.

Many of our friends who are diligent readers of this magazine and other of our public writings, books, and pamphlets are often confused, also, by *our* use of the term *cosmic*, inasmuch as it may be applied in many ways without creating a concrete definition in the minds of the readers. Very often the term *cosmic* is associated with God or Divine Providence as an equation of the consciousness or mind of God or the will of God. This, of course, becomes confusing to those who are devout in their religions and who have accepted or who have become confirmed in their understanding of the nature and consciousness of God.

In attempting to explain these mooted terms, may we say as a preamble that all Rosicrucians agree upon this one fundamental, which is a basic law or concept for the understanding of any or all of the Rosicrucian teachings: that there is but one ever-living God, the Creator of all created things, the Creator of all human beings, loving, merciful, and just, omnipotent, and omnipresent.

The Rosicrucians have no other god but this God who is the God of the Christians, the God of the Jews, and the God of any other religious group of people. Also, all Rosicrucians are agreed that the human soul and the soul in each and every segment of human life on earth is a part of the consciousness of God, and that in this fact lies the manifestation or the essence of the Infinite Intelligence of God and the kinship of all people.

The two foregoing basic principles most certainly preclude the conception on the part of Rosicrucians of a secondary god of any nature, any quality, kind or place, or of any intelligent power, any conscious energy, or

any group intellect or providence coequal with God or having any of the prerogatives attributed to God. For this reason, whatever we may think of the Cosmic or say about it and how we may look to it for inspiration and guidance or revelation, or how we may appeal through it as an intermediary in expressing the prayers on our lips or the thoughts in our hearts, the Cosmic does not for one moment supplant in our minds the omnipotence and the exclusive prerogatives and powers of God.

### **The Living Soul**

Each living being on earth, as the Rosicrucian teachings state in the fundamentals of their ontology, is a living soul, not a mere human being. The fact that the soul is incarnated in a body of flesh or is resident within a human form has little more bearing upon the fact that each human being is a living soul than has the outer clothing which you or I over our physical body. Certainly we would not describe God's children here on earth as "dressed bodies." It is inconceivable to the mystic that God is concerned in any way with the human, physical part of our earthly existence. A part of God's soul and consciousness was not breathed into the clay body of a human being in the beginning of time or now in the present time for the purpose of aggrandizing a lifeless physical form and making it a majestic image.

If we accept the idea that God created humans in the image of God, it can only mean that we are spiritual images of our spiritual Creator. Any other interpretation of this idea would be not only incongruous but also wholly unsatisfactory to our spiritual natures. The purpose of the soul consciousness of God in its incarnations on earth is to give these segments of divinity certain experiences and the benefits of certain lessons, which experiences and lessons it will gain through the trials and tribulations of the physical body, the physical person, our earthly composition along with our purely mundane natures and sensations.

Since the divine purpose of the existence of "souls" on earth is to permit them to carry out and function in the manner decreed by God and to bring the Deity's earthly spiritual image into contact with such experiences as will aid in evolving the soul personality of each individual, it must be apparent that the purely physical part of a human being—the body—is of little concern in this great scheme.

This fact must become even more apparent when we consider that the physical body is constantly in the making. It is forever going through a process of change. There is nothing immortal or permanent about our physical body. Not only is it true that an adult no longer has the same physical cells and elements of the body possessed as a child, but it is also true that every few weeks the various cells and parts of the body are renewed. We could not expect God to have any personal or sublime interest in this changing, inconstant part of ourselves known as the physical body. After transition this physical body will break down into the primary elements and lose its form, its nature, its worldly character; it will have no heritage to carry on into the future.

The soul within, however, will remain the same; it has been the same for eons of time. It is immortal and unchangeable, except that it evolves in personality and individual expression or character. After transition it will still function as a personality, an individuality, despite the fact that it has thrown off a temporary robe in which it had little or no interest. We can understand, therefore, that God's interest in us is an interest in the evolving self within and not in the human part or human constitution.

As for the trials and experiences of life and any divine intervention, it must be reasonable for all students of mysticism to understand that God could unquestionably intervene in our human affairs if two principles were true: first, that God had an interest in us as human beings and in our human affairs, experiences, and sensations; and second, if the purpose of the soul within us and our spiritual existence here on earth were not for the purpose of benefiting by the experiences, lessons, trials, and tribulations of life.

If God's intervention and interest in us were constant and in any way related to the human side of our existence, we would all lead ideal lives not only in a spiritual sense but in a mental and physical sense as well. We would never commit any errors of any kind and, therefore, never suffer any sorrows or pains, spiritually, mentally, or physically. We would never become diseased and we would never strive to overcome temptations in life for there would be no temptations that could successfully tempt us. We would never seek to attain anything higher for there could be nothing higher than such an ideal life under God's intervention and direction, and we would find that the divine intervention was defeating the purpose for which the soul was incarnated on earth.

### **Prayer**

This brings us at once to the question of prayer. . . . Those who have read our little book entitled *Mystics at Prayer* will understand the Rosicrucian attitude regarding prayer, but we may briefly state here that the true mystic never prays to God with a petition that the Divinity intervene in human affairs in accordance with a conclusion reached by the petitioner. The mystic, in other words, never attempts to analyze human situations or to pass judgment upon them and, on the basis of that judgment, to petition God to intervene in a manner that will adjust conditions in accordance with the human conception. The mystic knows that to attempt to do this is the attempt to assume the infinite understanding of our human problems and to put one's human self and human conception and understanding on a par with Divine Understanding.

The mystic knows that it is necessary to go further than merely say, "If it is Thy will, so and so should be done." Even this is a presumption. What truly humble and understanding petitioners should express in their prayers are the most rational and reasonable desires of the heart, based upon their comprehension of universal law, order, and universal justice.

The mystic would not ask for that which he or she might need and yet realize that it is something that if granted would deprive someone else; nor would the mystic ask for that which he or she should earn, create, or obtain by the sweat of the brow. A mystic would not ask for that which if given to him or her would constitute a unique or extraordinary expression of divine mercy and love unless the mystic has earned it through some extraordinary gifts to humanity given in the name of God; nor would the mystic ask that certain things be done that are of purely local value and interest to a few and of no concern to the majority or perhaps of opposite value to the majority.

Take, for instance, the conditions that existed during the great World War [I] when many Christian countries were lined up on either side of the battlefield as enemies. Throughout all of the Christian countries involved in the war there were constant prayers offered not only in the homes of individuals but also in churches on Sundays and other days by representatives of religion. These prayers were often long petitions

to the God of the universe to make the individual country in which the church was located victorious in the war.

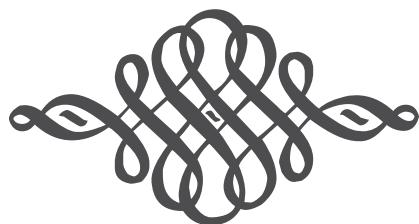
This meant that during the war there were thousands of ministers in six or eight countries asking that God bring sorrow, grief, pain, and suffering, loss of life, and vanquished positions to thousands on the battlefield, while in other countries ministers, devoted to the same Christian religion or other forms of religion, were praying to their God that their people be saved from pain and so-called death but that the soldiers on the opposite side be visited with God's wrath and judgment.

Can any mystic or any rational person believe that God took any interest in our human affairs at that time, to such an extent that the Deity would have listened to these petitions and granted victory to one side and disgrace to the other? And can we believe that if God had any personal interest in us merely as human beings would the Deity have allowed the World War to have been started or to continue for even a day, let alone several years?

It is only when we believe and understand that God was interested in the souls of these persons and realized the lessons that they would learn through such conflict—through such resort to primitive instincts, to such violation of divine and human-made laws, and to such repudiation of the higher instincts of human compassion—that God permitted the war to take place or permits other wars or other things here on earth to affect our existence.

The mystic cannot believe that God is concerned in human experiences to such an extent that the Divine Being is watching what we eat and is ready to intervene in our partaking of wrong food because it may cause us ill-health; or that, having an interest in our human welfare and, therefore, knowing of our wrongful acts, God remains wholly indifferent, refuses to intervene, and deliberately allows us to suffer while the Divine Being is conscious of our human situation.

For these various reasons, the mystic claims that God is not interested in us as human beings and will not grant us the petitions we utter as human beings and will not intervene in our purely human experiences. Mystics *do believe* that God is mindful constantly of the spiritual evolution taking place within us and guides and directs our affairs so that this evolution may be maintained and increased in its value and ultimate contribution to our spiritual unfoldment and progress.



## Dreams

IT IS A COMMON but mistaken idea that all dreams are mystically significant or prophetic. The oldest mystical writings indicate that early humans were often horrified by dreams of any kind; and because they knew so little about mind and its actions and the brain and its peculiarities, they felt sure that the experiences through which they passed in their dreams were either satanic or divine. They were impressed with the possibility that during sleep they were a different character than when awake.

Many of the ancients believed that revelations from the various gods came to them through the agency of dreams, and during the Middle Ages belief in dreams as divine revelations of some kind became part of the Christian doctrines.

We read in *Heimskringla or Sagas of the Norwegian Kings* that King Halfdan the Black consulted his wise oracle and councilor regarding his dreams. Also, that Gudrun went to no witch or "possessed" person for an interpretation of her dreams but to an oracle universally recognized as an expert in these matters. We find that there were common beliefs in regard to the meaning of certain things in dreams. For instance, in the *Lay of Atli*, we find that Gudrun refers to the dreaming of iron as portending fire, and one of the characters in that poem declared that his wife's dream of a polar bear foretold a storm from the east.

The general belief in such prophetic symbols in dreams later led to the preparation of dream books and dictionaries of dreams. It is regrettable that so much that is worthless is so easily accessible to the seeker for simple reading matter about mysticism.

Humans are not the only creatures that dream, but certainly we are the one who should use common sense in connection with our interpretation of dreams. We should realize, first of all, that the mere fact that dreams occur is proof of our ability to extract from the storehouse of memory certain associated and disassociated facts.

### Dream State

That is precisely what takes place during the dream state. We say *dream state* because the sleeping state is not always the dream state and, as a matter of fact, one is in a lighter state of sleep when dreaming than perhaps at any other time. Just what constitutes the dream state we do not know; however, it is a borderline condition much like that during which many forms of psychic functioning are made manifest. It is unquestionably a state during which the recorded things and registered impressions of the storehouse of memory pass easily into the objective consciousness, across the veil between the chambers of consciousness.

We know, of course, that all registered impressions remain a permanent record in the subconscious memory, and we also know that all impressions made upon the eyes and ears and other sentient faculties of the body do not really register themselves upon us. Only those things which hold our attention sufficiently long for us to have a concentrated consciousness of them are registered, and this registration automatically passes through the indelible records of memory.

Even those which are thus impressed and recorded are not easily withdrawn. A process of association of ideas or a selection of the proper key to unlock the classification of desired impressions must be used. All of the present-day memory systems attempt to show us how we can use various keys or combinations of keys in the process of memorizing and withdrawing memorized facts.

During the dream state, however, it would appear that withdrawing these registered impressions is simple; so easy, in fact, that often the impressions seem to rise up out of their entombed and forgotten place and parade before our psychic consciousness without control or direction.

As stated above, the registered impressions that are stored away in the permanent memory of the psychic self are so classified and indexed by subject and related subject that, in order to extract any of them from their well-protected place, one must have the proper key to recall them.

It is much like going to the public library and consulting the card index system in order to learn the precise title or number of a book which contains the specific information we desire. Having obtained this title or number, it is a simple matter to locate the particular book and open it to the wanted information.

It is true, of course, that in regard to many subjects one need not have the particular key, for in every large library there are books classified under the general title of psychology, metaphysics, and so forth, just as there are books on astronomy, electricity, magnetism, and similar subjects. If one merely wishes for general information on any one of these subjects, he or she does not have to consult the card index system but merely to select one of the books under the general classification.

If, on the other hand, one wishes to learn about some incident pertaining to the Crusades in the twelfth century, one would have to consult the index system to find out whether the subject is treated more completely under the title of *Crusades*, *French History of the Twelfth Century*, or *Ecclesiastical History*.

Having determined what key to use, it is an easy matter to withdraw the particular book. The use of a key in this sense is much like the use of the principle of the association of ideas in recalling recorded and registered facts from the library of the memory.

If someone asks us what we did on the first Monday of July last year, we may be unable to answer until we look at a calendar and discover that the first Monday in July was the Fourth of July. Instantly, that date becomes a key to the recorded impressions in our memory, and with it we can perhaps instantly bring back from the recesses of the memory the registered impressions of things that occurred on that day.

### **The Process of Recall**

The whole process of recalling from the memory facts that are stored there is based upon this principle of association of ideas. Whenever one tries to recall the address of someone, a telephone number, or some other incident in connection with a person or place, he or she generally concentrates for a few moments and excludes all other impressions while proceeding to correlate and associate certain things in order to bring forth the key to the fact that he or she desires to recall.

The same thing often occurs in dreams. Here it is not necessary to concentrate in order to blot out all other objective impressions, for the borderline state of sleep has already blotted them out, leaving one free to manipulate the subconscious actions relating to recollection.

Two things can occur in such a state that are responsible for dreams: Conditions of our own body and physical consciousness may suddenly present us with a key to some locked-up impression in the memory; or some external psychic or mental impression coming to us may furnish a key.

Let me take the first method and explain it. Dreams usually occur in a peculiar borderline state, midway between complete and partial objectivity. In this state, the sudden blowing on our face or hands of a cold breeze from an open window may give us an objective impression of extreme coldness. In the borderline state, this is interpreted as a chilly, icy impression and may be taken as a key to subjects pertaining to the North Pole, winter with its ice and snow, a sudden plunge into an ice-covered lake, or many other things connected with extreme cold.

With such a key, the memory storehouse of impressions connected with such subjects is unlocked, and out into the subjective consciousness come parading all the impressions which have ever been registered in our memory from books, motion pictures, and actual experiences pertaining to the North, to frozen areas, to winter, and to coldness and ice generally.

In the morning, we recall having a dream about skating and falling into a frozen lake, of being high up in the air in an airplane where it is very cold, or of being on an expedition to the North Pole.

Perhaps, while we were in the borderline state, something or someone touched us on the hand or face, giving an impression of a sudden jolt or shock, and this may be interpreted as a pistol wound or a blow with evil intent. Immediately, impressions relating to such things are unlocked from the memory, and we have another peculiar dream.

We might go on and cite thousands of things such as sounds, flashes of colored lights, the changes of temperature in a room, little pains from an improperly digested meal, the unusual touch of the blankets on some part of the face, and so forth, which could cause the unlocking of impressions from the memory.

In the other instance of impressions received from external sources, we have that of thoughts received from the minds of other persons. Perhaps someone somewhere is thinking of us in such a concentrated or focused way that there is a transmission of the thought, which acts as a key and unlocks impressions regarding the person whose thought reached us while we were in the borderline state. If the impressions do not relate to the person who sent the thought, they may relate to things connected with that person's life and activities.

There is a possible third process whereby we may receive an impression from the Cosmic in regard to some event transpiring at some distant place or about to occur, for all things are registered in the Cosmic before they manifest on the material plane. Receiving such an impression may also cause us to dream by supplying a key to the memory storehouse.

So we see that dreams may be caused in many ways. It may be there are dreams caused by a book falling from the open shelves of the memory library, opening itself to some page of past impressions, which rise and pass in review before our subjective consciousness.

### Fundamental Ideas

It seems to be a fact that nothing we dream ever pertains to something we have not registered in its fundamental idea. Of course, we may take the impressions from the memory of a giraffe and hippopotamus

and combine them into a unique animal, seeing it in all its grotesqueness as part of our dream. Later, we are certain that it could not have come from the memory because we could never have seen and registered such an animal. Likewise, we may take several impressions from the memory pertaining to occurrences in our lives and unite them so as to make a new impression or a new picture, much to our surprise and inability to explain.

Not all dreams are recalled. Many do not pass over into the objective consciousness at all. The peculiar borderline state in which dreams occur is a rapidly fluctuating state with most sleepers. The turning in bed from one side to the other partially awakens every sleeper, and for a moment brings the sleeper to a borderline state which may last but a few seconds; but during that short space of time, a dream may be started.

However, before it is underway, the sleeper is again more than ninety percent unconscious and the dream never reaches the objective mind. On the other hand, in those periods when deep sleep seems to be impossible and a borderline state lasts for many minutes or an hour or more at a time, there may be many dreams or one long one which will pass over to the objective consciousness and remain there and be vivid in the mind in the morning.

All in all, dreams are intensely interesting and certainly prove that we have a dual consciousness and a dual state of mind, that we can live at times in either state or on the borderline of both.

We know that the activities and excitement of a dream can affect our physical body and tire and excite us to the same extent that a material, physical experience can. Therefore, the *realities of dreams* are just as important and just as effective upon our physical constitution as are the *realities of actualities* or material, physical experiences.

One thing should be kept in mind: It is quite impossible for another to interpret your dreams. The oracles or sages of the past who interpreted dreams, like those of today who *pretend* to interpret them, could do nothing more than guess at the significance of any dream.

If there is in the dream a real communication or impression of prophecy or advice being transmitted to you from some other person's mind, no one but *you* and the person who sent the unconscious or conscious thought as a key can fathom the mystery of the dream or tell of its significance.

Therefore, dream books and dream dictionaries are useless. If your dream means anything at all, it must be interpreted by *you*; and if it seems unusually significant, the thing to do is to analyze it as best you can and make a note of the date and day, recording your brief analysis of it. Then see if some future dream or experience will check with it in some way. By this process, you can discover after a year or so whether your dreams have any significance to you or not.

## The Worst of Human Weaknesses

If I WERE required to survey the field of human weaknesses as revealed in the many thousands of letters that have passed through my hands in the past fifteen years from men and women in all walks of life who are seeking to untangle some of their serious problems and lift themselves out of the dire situations in which they have become involved, and to select one human weakness or evil tendency that is responsible above all others for the unhappy conditions which human beings bring upon themselves, I would select the almost universal weakness of insincerity as the most serious and the most vicious.

Not only does insincerity lead to the wearing of a cloak of hypocrisy, which injures the reputation and the fortunate trend of conditions for such individuals so far as external matters are concerned, but the growth and development of an insincere attitude toward one or more of the important principles of life breaks down the inner power of these individuals and makes them incapable of adjusting to the true nature of things throughout the world.

People who are insincere in regard to one or more matters of immediate and serious interest to them are unconsciously creating a fictitious and artificial attitude toward other and perhaps unknown conditions in life. Such people sever a large portion of the natural cosmic attunement that brings them intuitive revelations and impressions and most certainly prohibits that human attunement with the mass of humanity which makes for happy companionships, dependable friendships, and a correct understanding of human relationships.

### Insincere People

It is only natural that each one of us should shun in all of our daily affairs and in our social and pastime activities those individuals who are discovered to be insincere in their general attitude. Even those who have a tendency themselves to be insincere are impressed with the doubtful character and unreliable nature of people who are insincere in any of their normal and natural actions in life.

Perhaps in two of the largest and most important fields of human endeavor on earth, we find the greatest amount of insincerity where it would seem that the least should be found. I refer to religion and business. There is no doubt that insincerity is one of the fundamental causes of failure in business.

Some years ago, and perhaps for some centuries, it was believed that enthusiasm was the sign of sincerity. When we found people greatly enthusiastic in regard to their business or vocational occupations, we believed that the enthusiasm was the result of their sincerity and that the two combined were foundation stones upon which success would inevitably build its great reward. We believed that even young people or neophytes in the business world who manifested extreme enthusiasm about their particular commercial activity demonstrated their sincerity and were bound to reap the reward of good fortune.

Likewise, we believed that enthusiasm in religion was an indication of sincerity, and there was a tendency on the part of many to think that the more enthusiasm—even fanaticism—such religious individuals revealed, the more sincere they were and undoubtedly the more pious and more blessed. This belief led to ostentatious and artificial displays of enthusiastic religious fervor on the part of those who

wanted us to believe that such an attitude indicated their sincerity and their worthiness of our respect and our support.

In the business world today [1935], conservative and dignified forms of propaganda are not rigidly followed. Extreme enthusiasm and elaborate exaggerations of expression and attitude have become quite common. While keen competition in every line, even in the business of conducting a church on a self-sustaining basis, has developed to a high degree and the utmost of genuine enthusiasm must be used to make a success of business, the degree of this enthusiasm is no longer a dependable guide as to the sincerity of these individuals, the nature of their business, or the product which they offer.

We have discovered through very bitter lessons that, after all, there is a point in the development and expression of enthusiasm where its nature is indicative of insincerity rather than sincerity, and that thousands have taken advantage of a superficial knowledge of human psychology to attempt to deceive the public by an over-display of artificial enthusiasm. The same can be said in regard to many of the religious, political, and social forms of activities in the Western world.

It is only natural for those who are sincere to be quite definitely positive and enthusiastic about their beliefs. But there is a vast difference between an enthusiasm that is born of sincerity and an enthusiasm that is artificially created to indicate a sincerity that does not exist. The mere fact that people who are absolutely enthusiastic about the businesses they conduct and the merchandise they are selling or the product they are offering, does not indicate that they are sincere about their claims. They may be enthusiastic solely because of the commercial, monetary desires of their heart.

It is a fact known in the analytical channels of business ethics that people who are sincere only in their desire to make money out of their business and not to render service to humanity and supply a worthy article that will meet legitimate demands are doomed to failure sooner or later and will never be able to compete with any other similar business that is based upon honest sincerity.

All of this has a particular application to those men and women who are studiously inclined and who devote themselves more or less to some definite system of self-advancement. This would particularly apply to the students of mysticism and personal unfoldment and individual evolution. To the same degree that these students are truly sincere in their studies and desire to improve themselves will they succeed, and to the same degree that they are superficially or artificially enthusiastic without really being sincere will they fail to find that which they are seeking and fail to derive any benefits from their studies, their investigations, and their applications of the principles they are studying.

### **Restrained Enthusiasm**

In my visits to the various centers of Rosicrucian and other philosophical activities in Europe, and in my contacts with large and small assemblies of men and women in Europe who are devoting their time very enthusiastically to the promotion of such teachings, I was most deeply impressed by the extreme degree of sincerity that was revealed in their attitudes. The very great degree of enthusiasm or outer form of propaganda that is so evident in North America is greatly lacking in Europe because of their age-old belief in being rather

conservative in connection with things that deal with ethical culture, religion, philosophy, and the higher things of life.

If we were to judge the degree of sincerity of these people in Europe by our North American standards of enthusiasm, we would be greatly deceived in believing that they were not as devoted to their work as they really are. But it requires only a few hours of association with them to discover that beneath the attitude of restrained enthusiasm there is a very deep and profound sincerity.

Fortunately for our own Rosicrucian work and the work of similar movements here on this continent, there are thousands who are just as sincere, just as devoted and willing to make secret and unknown sacrifices in behalf of their devotion as we find in Europe; but, unfortunately, there are many more thousands in this New World who are not so sincere and who look upon their devotion to this work or their interest in similar matters as a mere incident of life not requiring the deep sincerity that is given to other matters. And there are millions in this New World who are hardly sincere about anything associated with their lives except the most materialistic forms of personal selfish benefit.

If we would get the utmost from a book we are reading, a lesson we are studying, an exercise we are practicing, or a thought we are holding in meditation, it behooves us to be extremely sincere and devoted to the matter or otherwise cast it aside and give no thought to it whatever. There can be no half-way or part-way interest about it if we are to derive any benefit.

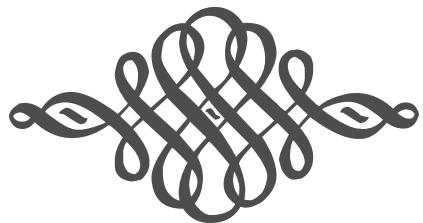
We need not make a religion out of our study of a book; we need not make a fetish out of our interest in any subject to be absolutely sincere, but we must and should determine whether the matter at hand is worthy of our time and concentrated attention. We should then develop an attitude of deepest sincerity and make it truly a part of our inner selves as well as our outer consciousness.

In nearly every case where persons have written to our Council of Solace for assistance in the improvement of personal conditions, we have found that while there was an anxiety to apply certain good advice and helpful instruction, there was lacking a degree of sincerity in the very fundamentals and inner nature of the system being followed. It is a difficult thing to reveal to some persons, for the lack of sincerity has been such a human weakness as to become subconscious, so to speak, and unnoticeable even to those who are suffering from it.

I am eliminating from consideration here, of course, those persons who are manifestly insincere and who are aware of their own insincerity and who are seeking only to take advantage of every fortunate condition while posing to be heartily in accord with the ideals back of such situations. Unfortunately, we find these persons in every walk of life, in every organization, and in every plan and scheme of human interest. For weeks, months, or years they may wear a self-designed and self-colored cloak of sincerity by which they deceive many while planning to take advantage of the genuineness and sincerity of others. And even when their insincerity is discovered, it is difficult at times to reveal it to others and to eliminate them from the false position they occupy. Probably this is a part of the evil in the world with which we must all contend, and probably all of us have some degree of such sinfulness in our make-up.

Nevertheless, there are those in the world who are so sincere in their devotion to some higher things of life that we are forced to overlook any weaknesses they may have and try to redeem these persons and lead them

on a path that brings greater happiness and success. But the unquestionable fact is that to the same degree that we are sincere, privately sincere, in whatever we are doing, promoting, and supporting, or advocating and adopting, to that degree will we derive the utmost benefit and assist others in deriving a similar benefit. So our success in life can be accurately gauged by the degree of sincerity that dominates all of our thinking and acting.





GRAND ORIENT DE FRANCE  
GRAND COLLÈGE DES RITES  
SUPRÈME CONSEIL  
POUR LA FRANCE & SES COLONIES

Z... DE PARIS, le 12 Juillet 1928 (E.V.)

Monsieur Spencer Lewis 33<sup>me</sup>  
Imperator du Suprême Conseil Rose-Croix.

Mon Très ch. et ill. ch. fr. et Imperator,

J'ai reçu avec un grand plaisir votre lettre  
m'annonçant votre visite pour cet hiver.

Cela sera une joie pour moi de vous recevoir  
ainsi que nos frères qui vous accompagneront et, si  
vous voulez bien me prévenir d'avance, j'organise-  
rai pour cette époque une tente semestrielle  
d'ateliers supérieurs.

J'ai, moi aussi, bien souvent pensé à vous  
et regrette que mon ignorance de la langue  
anglaise ne me permette pas de correspondre  
plus fréquemment avec vous.

Vous aviez demandé si vous n'aviez pas une  
traduction française du cours initiatique que  
vous aviez fait prononcer à notre fr. Levy.  
Cela m'a fait beaucoup faciliter dans  
l'organisation d'un centre rosicrucien à  
Paris, ainsi que je vous l'avais fait espérer.

Dans l'espérance et la joie de vous revoir  
bientôt je vous renouvelle l'assurance de mes  
sentiments de fraternelle affection et vous salut  
sous la gr. du dr.

Le T. P. S. Grand Commandeur.

Camille Savoire  
C. B. C. S.

Excerpts from a letter written by Camille Savoire to Harvey Spencer Lewis (July 12, 1928).

## When the Shadows Come

*Be prepared for some of these experiences  
during your journey on the Path.*

I WAS very much interested in an editorial article that appeared in the August 1933 issue of that excellent British publication called *The Occult Review*. Its editorials are always interesting and learned, and occasionally touch upon some of the very deep principles of mysticism.

In this editorial the editor comments upon the fact that there is a type of "malaise" which is prevalent among people who are making progress along the path of spiritual or mystical development, and whose inner lives are "vivid and intense." I am happy that he used the terms *vivid* and *intense* because I think that those terms best describe the class of individuals who are most susceptible to the experience of this strange and peculiar emotion.

Many students who have made some progress on the path of spiritual and mystical development have commented on the fact that as their lives became more attuned with the spiritual and mystical principles surrounding our existence, the more intense and the more vivid seem to be their reactions to both the joys and the sorrows of life. It is a common expression for the truly devout and serious student of mysticism to say that one of the first and most noticeable manifestations of a change taking place within, is that of a more keen appreciation, a more sympathetic understanding of the sorrows and sadness of human existence, while at the same time the joys and lighter things of life seem to quicken a whole-hearted response from within to a greater degree than ever before.

As one dearly beloved student expressed it, the sunlight dancing with its beams upon the floor of his study seemed to be playing a fantasy of light and harmony for his amusement, and he felt as happy as a child in watching it, and even the laughter of a little babe becomes a captivating, entralling, and dynamic influence, while the mere thought of ignorance and mental darkness in the lives of human beings seem to bring an overpowering depression.

Such persons live the fullness of life in an additional and mental sense. They swing back and forth like a pendulum from the extreme degree of sorrow to the extreme degree of happiness. They are easily moved from one plane and one degree of emotional response to another. This is because their inner lives are truly *vivid* and *intense* and filled with a fullness of soul experience.

### The Impending Night

But the editor of this British magazine also calls attention to something that is generally held in secrecy among those who have advanced on the Path. He speaks frankly about the inevitable portion of the mystic's journey when the sun seems to set and the day seems to end, and the footsteps of the student lead him or her gradually into the nighttime of his or her onward march.

The editor says that this period of deepening shadows is often called by various names, and more frequently referred to, in the language of the Christian mystics, as the "dark night." Among those who are not Christians and among the Orientals especially, this period is known as the *journey through the shadows*. And in some of

the Rosicrucian documents it is referred to as the *Obscure Night*. It is true that this period sometimes lasts only a few weeks, and at other times it lasts for a few months, and sometimes even a year. It is this period to which may be applied the term *malaise*.

I want to quote further from the excellent editorial as follows: "It is characteristic, however, that whether of long or short duration, few, if any, pass through it without complaint, and no amount of reassurance by another avails the sufferer. It is impossible to convince him that, *Au Fond*, all is well.... Who is there in whom the inner life has reached any appreciable stage of development who has not experienced that numbness and deadness within, which takes away all zest for those matters which, in the ordinary way, one would consider most worthwhile? ... Somehow, however, the true disciple struggles mightily through these periods of inner darkness without entirely losing touch with the inner certainty that he is on the right track; that no matter how apathetic and even averse he may *feel*, deep down in his heart he *knows* that the shadow that falls upon him is cast from without."

Here indeed is the essential point for constant consideration by the disciple. I do not agree with the editor in thinking that all disciples, and especially those who enter the shadows for the first time, always know or always feel convinced that the shadow falls upon them from without. It has been our experience in assisting thousands of students along the path that at this critical time we must constantly reassure the disciple that most of the shadow is not caused by inner conditions.

Even in many cases where there is the belief that the shadow is cast from external conditions, or causes, there is occasionally an accompanying belief that the shadows and the darkness emanate from some evil source being personally directed toward the good and welfare of the disciple. It is at this point of the disciple's journey on the path that he or she is easily tempted to give unnecessary and often exaggerated consideration to the possible existence of that imaginary power attributed to Black Magic.

It is necessary for the proper guidance of the disciples to have them understand that the darkness is of cosmic decree, and is good in its intent and purpose, and is, truly, an experience through which they must pass as part of their initiation and development.

It is true that at times a part of the shadow is often a condition that, wrongly interpreted as being a part of the shadow, is traceable to sheer ill-health, or to physical conditions within the human body. It is for this reason that the Rosicrucian system of instruction and guidance along the path places so much emphasis upon the importance of self-treatment, of good health, and a proper knowledge of the causes of disease and their psychical or mystical cure. It is perhaps for the same reason that some oriental schools and systems have placed emphasis upon the belief that the disciple on the path should refrain from eating meat, drinking certain liquids, partaking of certain foods, and indulgence in certain functions and emotions of the human system.

### **Restrictions**

A belief in celibacy, restricted diet, the practice of deep breathing and various other special features have found their way into some Eastern systems solely as a means of preserving not only good health, but a large amount of that creative power within the human body which is supposed to prevent any form of illness, or physical depletion. But it has been proven in the long experience of Western world adepts that many of

these restrictions in diet and suppressions of natural indulgences have tended to create an abnormal physical condition that makes the individual as readily susceptible to this condition called *malaise* as would any external, cosmic, or spiritual cause.

For this reason the universal and general prohibition against the eating of meat, and other mortal or natural indulgences, has been eliminated from all of the most modern and most efficient systems of mystical guidance. The individual must be considered, rather than the class, and there are few individuals indeed who require such strict reforms, and such prohibited courses in life as were outlined for the mass in the ancient beliefs. Normal health is all that is required for the disciple, rather than an abnormal state of supposed pureness and extreme spirituality.

### **The Obscure Night**

During this period of the Obscure Night there is a sense of unrest, of doubt, and speculative inquiry. The mind becomes indifferent at times regarding all things mystical, spiritual, and occult, while at another moment the mind seems to be keenly analytical and critical, and finds highly colored and artificially inspired reasons for doubting the sincerity and worthiness, and the other benefits in any other course of study along spiritual and mystical lines.

The very teachers who have been the inspiration of the student suddenly appear as doubtful characters to the mind of the disciple. Their good motives are questioned and friendship seems to be of less value than heretofore, and the voice of the tempter seems especially kind and thoughtful. There comes also a sense of depressed spirit of loneliness and inferiority, or there may suddenly arise the grotesque figure of superiority with a greatly exaggerated ego trying to proclaim its super-qualities and incontestable right to look with disdain on all that has been learned, and upon all who claim to be guides and directors along the Path.

It is during this period that many disciples arbitrarily stop their progress, halt on the wayside of the path, seek contacts with others who have also halted and who are dwelling in the shadows, and finding confirmation of their doubts and false beliefs in the experiences of others, come to the erroneous conclusion that their present attitude is correct, and resign from all uplift contacts, abandon their studies, and throw themselves into the deepest shadows of the black night of despondency.

There are some who find what they interpret as a relief from the malaise by taking this reverse attitude and abandoning their journey. They feel that they have taken themselves out of a deplorable situation, and have brought themselves some new degree of freedom. In resigning their studies and disassociating themselves from their school of thought or help, they boast of the fact that they wish to be free souls and can no longer find happiness and peace in the associations and in the proscribed and prescribed studies to which they have been devoted. It would seem that the momentary effect of the change that they arbitrarily bring in their lives misleads them into thinking that they have thrown off some shackles and have broken the bonds that held them as slaves, but we know only too well that this false interpretation is quickly followed by a greater degree of despondency and unrest, and that the condition which follows is pitiful. Here indeed comes the time for the test of our vanity and a trial of our exaggerated ego.

It is at this time that truly despondent and truly helpless disciples find that they need more than ever the companionship and guidance that they have recently abandoned. But rather than admit the error of their ways, the poorness of their judgment, the submission to the voice of the tempter, and the weakness of their own spiritual fortitude, they refuse to contact their teachers, leaders, guides, and associates and ask for readmission to their companionship and reinstatement in the ranks of those who are making the grade. Sometimes years pass before these persons come not only to a full realization of the error they made in abandoning their progress during the hours of the shadows, but the weakness they are displaying in hesitating to step boldly back on the path again and bring an end to the continuously darkening hours.

There is always great joy in the hearts of leaders and teachers when one lost disciple is redeemed or voluntarily returns to the path. There is no obscure darkness and no shadows on the path half as depressing as the period of melancholia that envelopes students who are tempted by the conditions of the shadow to abandon the path and free themselves from the influences constantly urging them from within and from without. Once the inner self has become conscious of the path and has tested all its joys and sorrows, and has unfolded and developed through the changing emotions and swaying influences, it is cast into the depths of greatest darkness and the abyss of constant turmoil by its disassociation from the attunement and contacts that mean so much to it.

Those who remain firm and steadfast upon the path, however, all find that the Obscure Night is approaching the magnificent dawn that lies just beyond the borderline. It would appear that in accordance with the determination, sincerity, and devotion of the disciple, the hours of the Obscure Night are shortened and brought to an end. Only those who remain firm and hearken to the assurances of their guides and teachers ever come to realize that during this passage of the night one of the greatest battles of the personal self is being fought and won. As the editor so properly states in his editorial: "In the thick of the fight the sufferer fails to see that the last dregs of self are being purged.... Not until the feet have trodden many a long mile on the Path is it possible to realize in consciousness the elusive nature of those moods which assail the aspirants, but so long as they refuse to be deflected from their true internal course such trials are really sources of strength."

To students young and old, and those new or long upon the path, let this be a note of warning. As we journey along life's path as human beings aside from any of our special courses of study, we pass through days and nights of experience. The course of a normal life from birth to transition is filled with daytimes of bright and happy experiences, and nighttimes of sadness.

Neither wealth, nor worldly power, social position, nor any human or earthly creation can prevent the changing experiences in the course of life. It is but natural, therefore, to expect that on the path of development there will come a time when the first day's journey will come to an end, and the sun will set for a while and the nighttime shadows will gather to obscure the way, and darken our sight. Disciples should have no more reason for abandoning their course in life at this time than they have for abandoning their existence on earth when the shadows of the sky become deeper and the close of day brings obscurity to their worldly sight.

For, just as the tempters and agencies of evil gather together and reside in the dark places of the nighttime of our worldly course, so the invisible tempters and agencies of esoteric evil reside in the shadows of the spiritual night. They seek to lure the devout one from the Path, and to tempt the student into the byways. They

urge the disciple to abandon his or her direct course. They influence the disciple's thinking and judgment. They offer a brighter light guaranteed to bring a brighter day.

They speak glibly of freedom of the soul. They suggest that the independent way, the new way, the open, virgin, untrammeled path through an imaginary country of unexplored marvels will be the richest in its rewards. They point out the trials and tribulations that have already been endured, and enlarge them into mountains. They speak words of doubt regarding the sincerity, and the goodness of those who are your companions and your guides. They elaborate upon the failures you may have had, and they foster the little doubts that may have come to you, and mature them into enormous size. But they never explain why they come to you as emissaries of greater rewards and richer benefits and yet dwell only in the shadows.

And they never explain why they are not found and met with in the highlights of life, and in the daylight of your journey. They do not reveal themselves as part of the shadow, but leave you to discover this after you have joined with them in their work of creating unhappiness, unrest, and discontent.

For this reason your eyes should be kept looking forward, anticipating the dawn that lies beyond the night, and your ears and heart listening to the voices of those who sing their songs and spell their themes of inspiration in the daytime, and in the glorious light that precedes their false, ever obscure night.



Francis Bacon Auditorium  
in the 1930s.

Looking down Naglee  
Avenue, ca. 1939.



The original Egyptian and Oriental  
Rosicrucian Museum in the 1930s.

Moorish-style entrance  
to the old Museum.



## Magic Power of Secrecy

THROUGHOUT THE WORLD there are thousands—yes hundreds of thousands—seeking for Truth and for the laws underlying and governing life in general, who are wandering about from sect to sect, cult to cult, never finding in full that which they seek. These people will not enter into, or become affiliated with, any secret organization wherein they might find the truths, simply because they refuse to connect themselves with anything that is kept private or hidden from the multitude. Although this is not a lecture on secret societies, it is necessary to consider such societies so that we may better comprehend the following statements.

Those who refuse to affiliate with anything that is of a secret nature do so because they feel that knowledge, if it is worthwhile, should be given freely to the world. They ask, “If the knowledge taught is good and will uplift humanity, why then is it kept secret from all except those who are initiated?” In my answer lies the positive proof that such a question is asked only by those who are not willing to make some conscious effort for what they would receive.

Throughout all ages, truths—great truths—have been veiled, but not clothed, to hide them from the mind; for truth, like diamonds in a mass of nursing soil, must be extracted from the facts which form its womb and life. Facts alone do not make a truth; they but give truth a strength, and from countless facts a truth may come. Truth is not for all to see, sense, or understand, until with heart and soul attuned the inner being is set free. Surely we cannot ask the Great Divide to bridge a path for us; we cannot hope to pierce the veil or apprehend God’s mind save through our own efforts to first learn the simple steps.

Take the Bible—acclaimed to be the greatest mystical book ever written, setting forth the great truths of the universe...a book among books, open and free for all to read, holding out to all the world its divine laws and principles—not accessible to only a chosen few, but accessible to all who care to read. And yet how many read and understand? The Bible is the most secret and, at the same time, the most open book ever written. True, its great truths are veiled, but not veiled so thickly that the veil cannot be pierced! Why then do so few understand it?

The answer is simple: The majority of people *will not* take the time, thought, and conscious effort necessary to pierce the veil and disclose the great truths. “There is a *Key*,” they cry; “a *Key* we must first have before we may understand.” Even so, there are many books readily obtainable which contain the keys, but where are the multitudes who thereby obtain the keys? Lecture after lecture is written on the Bible, delivered, and published, but how many seekers attend or read such lectures?

Take that secret organization known as Freemasonry, for example. It is claimed that Masonry contains many laws and principles which are kept secret and revealed only to its initiates. Not being a member of this august fraternity, I do not know just what it contains or what it reveals, but it is evident that it must hold and reveal something worthwhile, else it would not be the powerful organization we know it to be. However, if Masonry held every law and principle, if it revealed ways and means whereby its members could use such

knowledge so as to perform so-called miracles, and so on, it would be of no avail to scatter its knowledge to the world; for in such case the multitudes would listen, expecting something very wonderful, and not being prepared to receive the great truths in their simplicity they would turn aside.

Take, again, the Rosicrucians—known to possess and teach so many of the secret laws and principles which, once known and put into practice, enable people to live as their Creator intended. What if this great fraternity should scatter its teachings broadcast, give them openly and freely to all the world? Few, indeed, would listen; fewer would understand; and fewer yet would put them into practice and thus reap their benefits. Yet the Rosicrucian teachings are not hidden; they are accessible to all who ask with a sincere heart. Why, then, do not the majority who seek truth take advantage of these teachings? Simply because they must give of their time and energy in order to absorb and understand such teaching, and that is what they *will not do!*

### Where to Seek

In their search for Truth, people have become so entangled in the maze of outer complexities that they will not allow themselves to listen to and understand the inner simplicities. They seek everywhere, hoping to find *without* the answer which should come to them from the silent voice *within*.

The inner self conquers all when permitted to conquer; it asks for nothing but offers all and seeks but God for Power; it waits for the outer self to break the chains and open the door through which it may pass from within to master and conquer; it reaches out into cosmic space and uses the finer forces; it creates life in every cell; it senses when and where the evil is and finds its strength in Love.

How, then, shall this inner self be freed, unchained? What God has given must be holy—how comes it to be fettered, imprisoned, and kept unmanifest? What greater problem faces people than this most personal one?

Let us take another example of secrecy before going into the heart of our subject—the teachings and works of Christ. Knowing well the power of the inner self, Christ asked but faith from his followers; for he knew that they could not understand the laws and principles underlying his works. He did know, however, that through faith they would be enabled to carry on. Had Christ openly revealed the laws and principles, those who were unprepared and unworthy would, of course, have attempted to do the same things and, failing, would have laughed and mocked him.

This would have been very detrimental, and the same thing would have happened as in the case of the boy and the magician: The lad had been watching the magician perform a very mystifying trick and asked to be shown how it was done. When, however, the lad tried to perform the trick, he couldn't do it. After making several attempts without success, he turned to the magician and exclaimed: "I knew it couldn't be done!"

Christ, then, would have been in the same position as was the magician in the eyes of the lad. Had he explained the simple laws and principles, everybody would have tried to do the same as Christ did. Because of their utter unpreparedness, failure would have been the result.

From records and experience we learn that the great truths can be held only as secret and sacred. If those who know them are to do the most good, they must work in secrecy and without revealing what they know of

the laws to those who are unprepared to receive such knowledge. “Cast not your pearls before swine” would be better understood if it were worded: “Cast not your great truths before unprepared thought.” This holds good no matter how you may view it, and you will come to know that the great truths are understood only by those who are worthy, through being properly prepared to receive them, and always misunderstood by those who are not so prepared.

### **God, the Great Secret**

God alone, in infinite wisdom, possesses all the truth and law of this great power called *secrecy*; for God is ever the most Secret of Secrets, never to be beheld by mortals and only to be revealed through the inner and immortal human; for were God to be revealed to the eyes of the profane, or outer human, the Divine Being would soon be looked upon as an impossibility because of the Deity’s very simplicity.

The power of secrecy—the great, mystical, and so-called magical power of secrecy—is ever-present within us all. It is a power which, once known and practiced, will change the entire life of people, the conditions surrounding them, including their spiritual as well as material advancement. It is the power through which all great humans have risen, all big things have been accomplished, and all outward and all inner advancement has been made.

The one and foremost thing in the minds of all is to become successful. It matters not what your idea of success may be—you have a certain goal to reach and once you have reached that goal you will say, “I have succeeded.” It may be that your idea of success is to accumulate vast sums of money in order to carry out some big scheme for the betterment of all concerned; it may be that you desire to attain success as an artist, an engineer, a musician, a sculptor; or you may desire to devote your life to the service of humanity, but are prevented through certain circumstances. Whatever your goal may be, you must attain that goal before you can become a success.

How, then, are you to reach your goal? Through hard work? People are working hard every day of their lives, working conscientiously and doing their level best, yet few of them are successful or have reached their goals. By saving your pennies? The savings banks carry thousands of accounts of people who are thrifty, yet few of them are any nearer success today than they were twenty years ago. By studying hard and absorbing all the knowledge you can? What becomes of the thousands of college graduates who have at their fingertips vast and valuable knowledge? Look around you and you’ll find some of them holding positions which pay just enough to afford a living, whereas others are unable to secure a position or are even dismal failures. By planning and scheming? Talk to the failures, and in nearly every case you will find them to have plans and schemes which, although they may be workable enough and have been used to bring success to some, have brought them nothing.

No, success is not to be won through any of these methods alone. True, it requires a certain amount of work, knowledge, thrift, planning, and scheming to ultimately win success, but with that alone you will utterly fail to reach your goal. All these things are useless unless you have the great power behind them.

The whole of the universe is based upon the one great law underlying this power of secrecy. Throughout the world there is not one person who can tell us what God is, for God is a secret to humans. Not one person can tell us how the smallest blade of grass is created; for that, too, is a secret. Were all the secret laws of the

universe to be revealed, people would in their egotism attempt to do better work than God; and so it would come to pass that the universe would be in a bad state. Therefore, God and the laws of God must of necessity be kept secret.

True, there are millions of so-called teachers ready and waiting to tell us what God is, just as there are scientists ready to tell us what a blade of grass is. They know, and we know, that grass is made up of molecules having certain chemical constituents, and that these molecules are composed of atoms, the atoms composed of electrons, and so on; but the how and why of electrons combining to form atoms, the atoms to form molecules, and the molecules to form the blade of grass, giving it its color and form, is a secret and ever shall remain so to the outer egotistical self.

The inner individual, however, the only real part of each human, can and does know the secret of creation, for it utilizes this secret at every opportunity. Did I not state that the inner self reaches out into cosmic space and uses the finer forces, and that it creates life in every cell? In order to possess the power and ability to create things, it must also possess the secret of that power. Therefore, the inner self can accomplish its desire if that desire is in keeping with the law and order of the universe itself.

The so-called human mind, that is, the outer, objective mind, is nothing in itself, because it is the God mind, the inner mind, that creates and makes manifest all things. The outward manifestation of humans is nothing but a mere machine or medium for the purpose of carrying out the directions of the inner person; but because the outer self has the right to choose and do as it pleases to a certain extent, through a will of its own, it mistakes this for power. The outer self assumes that it, too, can create and so it sets itself apart from all else. It is in such manner that the outer self separates itself from the inner self and comes to know failure. It refuses to commune with and listen to the inner voice and thus allow that inner self to create and complete that which is desired by the outer self.

It is through mental activity that we come to know that we live. Through this same activity we conceive ideas, make plans, and decide how and when these ideas and plans are to be made manifest. All our ideas, plans, and actions are conceived, created, and directed by the inner self—and sent forth to be made manifest through the medium of physical operations. Thus you come to conceive of an idea, make your plans accordingly, and then carry them out to their ultimate conclusion, which is either success or failure—success if you allow the inner person to work without interference by the outer person.

The best way to arrive at your goal of success is along the line of least resistance. Your inner self has given you the idea of what success means to you, and the goal has been set. You want to become successful; and, therefore, you must do only those things which will make you successful. You ask, "What are those things?" and here we find ourselves bordering on and delving into the very heart of the power of secrecy.

The instructions come to your objective mind through the promptings or impulses sent forth by the inner mind. You must listen to, heed, and follow these promptings to the last detail if you wish to succeed. You must not allow your outer or objective mind to interfere and do the things which oppose your inner promptings, nor to set aside such promptings until a later time, for the inner self knows best what to do and just when the proper time is at hand to do it.

## Silence Conserves Energy

You must also do one other thing—a simple thing in one way, but very difficult in another. That thing which you must do is *to keep silent!* Be secretive about your plans and the things you intend doing, for only in this way may you hope to possess the necessary mental energy which will carry you to your goal. Tell no one. Commune only with yourself, for in the very telling of your plans you are using the mental energy you will need to carry them out. Secrecy means conservation of mental energy—the energy which is necessary for success.

To illustrate how secrecy conserves and stores up mental energy, let us take the ordinary dynamo—that machine which is used to generate electricity. The dynamo will generate electrical energy only so long as it has another power behind it to drive it. When that other power is taken away, the dynamo is lifeless, so to speak. As long as the dynamo is driven we may secure the energy, and that energy may be utilized in many different ways. However, if we do not use it, the energy goes to waste, and if we *do* use it, we must use it as it comes from the dynamo. Once it is used it cannot be replaced, except with new energy, which is just sufficient to furnish power for the present needs. If we do not require the energy at once and find that we cannot always have the power behind the dynamo to generate the energy, we must store some of it to be used when needed. We do this through the medium of a storage battery, and thus whenever we need energy we have it at a moment's notice.

The mind—the outer mind—of humans may be compared to the dynamo, and the inner mind with the power behind the dynamo. As long as people waste the dynamic energy of their mind, they will never have enough on tap to carry them through big ideas and plans; they use that energy by telling others about their plans, when it is not necessary. The storage battery may be likened to the human will wherein they produce *conscious effort* and in doing so retain the greater part of the energy produced by the power of the inner self. Thus, through *conscious effort* people decide to remain secretive about their plans, their work and doings, and they store up an enormous amount of mental energy.

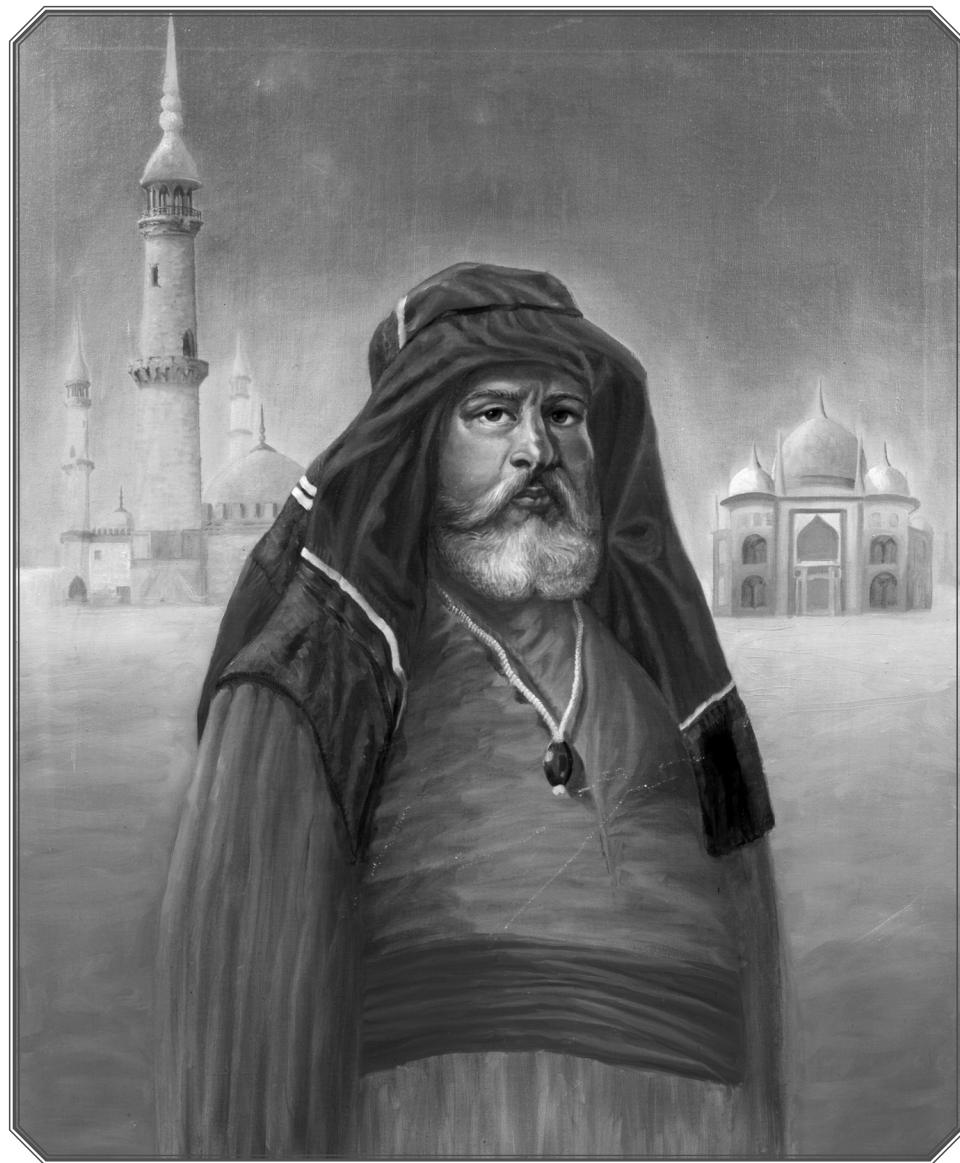
Secrecy means power, because if you do not tell others what you are doing they will never know if your plans are changed, discarded, or fail to materialize through your own decisions. Because of this you will come to be looked upon as a person who does not know failure, and the world loves a success. It comes to a success for advice; a successful individual is trusted, and big opportunities are afforded where confidence comes foremost.

Secrecy, combined with a normal amount of work, intelligence, thrift, and ideas, means success in any endeavor, providing you accept the promptings of your inner self—the self that never will lead you along the wrong path. Secrecy demands silence, for in silence come the greatest gifts from God—in silence you may commune with your inner self and receive instructions. Silence means attunement with the finer forces of the Cosmic and gives strength, courage, and conviction. Secrecy demands cooperation on the part of the outer self with the inner self.

Remember the secret of secrecy. Carry it in your heart and put it into practice beginning *now*. It comes to you freely—use it just as freely; but in return, you must give as freely of yourself to yourself, to your God, and

## MASTER OF THE ROSE CROSS

to each other. Use this secret to attain success. Such is the law of God, who is ever the secret power and glory, now and forevermore.



*Man Before a Mosque*, painting by Harvey Spencer Lewis.

## **Creating in the Cosmic**

**A** SHORT TIME AGO this possibility was impossible! This epitomizes the various expressions heard in the western United States at the conclusion of the airmail tests between the east and west coasts. This reference could apply to everything in general or to one of many present-day accomplishments.

First of all, we find in the chosen text the element of time. Time and its duration are relative. When we speak of national affairs as they pertain to the development of civilization or the needs of civilization, a hundred years is a short period. When we speak of the immediate needs of individuals composing a nation, even ten years is long.

Each minute of our lives is fraught with potency in the possibility of change, for all things are ever changing, and change is the only permanent condition of all things. We have lost a true appreciation of existence by giving it a periodicity that it does not have. We think of life in the terms of past, present, and future. Relative though these periods be, they maintain in our objective consciousness a divinity of assumed power to consign all action, all thinking and being, into domains that are either past our control, within our immediate but changing supervision, or not yet within the extension of our influence. By this process of thinking, with its attendant premise for all action, we maintain various domains wherein obstacles may be fostered and thrive or be evolved from false conceptions and grow to giant size.

How often do we find the domain of the past literally inhabited by multitudes obstructing our present progress? Are these creatures any less cruel in their assassination of our hopes and desires than the Brobdingnagians of the kingdom of the future, who rise in all their amplitudinous bodies and shout the success-killing refrain: "It can't be done, for the time has not yet come"?

Surrounding us always is that still greater army of malcontents and pilferers of successes: present obstacles. What barriers they build in our paths—formidable, unassailable, immovable! It is fate! It is Karma! It is the unfair decree of an unjust god! It is proof that we are mere pawns moved about by a cruel law of nature!

### **Resignation**

With such an attitude, we resign ourselves to the situation that confronts us, trusting weakly that something may happen, but ready to accept the worst conclusions as a fiat of the satanic majesty.

Should we spend half an hour in proper thought we would find that the obstacles of the present are the vanguards of the army of future obstacles, moving up in place to take the trenches vacated by the obstacles that have moved on into the army of the past.

Hour by hour the obstacles of the future move stealthily forward into our immediate environment, attack our ambitions, thwart our plans, frustrate our actions, fall victims of periodicity. Crippled and weakened, they unite with the obstacles of the past and make way for those of the present and future. It is a dizzy pageant!

As we analyze this parade of pusillanimity, sneaking from a real nowhere into the now under cover of time, blazing the air with its conquering roar while it arranges for its early departure in the morning, we think

of our childhood days when we excitedly anticipated the coming of the circus—that wonderful thing that was somewhere off in the future but slowly moving towards us.

Then came the great parade with stirring music and flying banners—victors from other places here, now, to conquer us! The lions roared, the tigers snarled, the snakes hissed at us, the wild cats dared us to move closer! We trembled with the excitement of at last realizing our anticipations of a great day under the big tent. The hour came and we found ourselves spellbound! It was all as we had visualized! Then morning came, and we saw the wild animals quiet in their cages, the performers divested of their superb and impressive garments, the whole mass of conquerors denuded of their formidableness, slipping quietly out of our presence to become allocations of the past.

We have wondered, in later life, just why we anticipated so much and could not realize sooner that we were thrilled and awed more by our creative imaginations than by our realizations.

“The future is the present in the making, the past is the present realized,” says an ancient proverb. But it is false, untrue, enslaving!

Both the seeming past and future are of the now! All that ever will be and ever was is now—in cosmic terms—in fact. In objective realization all things assume a relationship in the terms of space and time, but such realization is not a cosmically creative factor; it does not make things have such relationship in cosmic reality.

From another standpoint, we know that the objective consciousness cannot be cognizant of two manifestations at the same time. We cannot both see and listen with comprehension. We may concentrate upon a picture and at the same time believe we are listening to passages of music. We find, however, by careful analysis that we are changing the focal point of our attention alternately between the picture and the music, and at no time are we conscious of both. The alternation is rapid, so rapid that we believe we have missed little in the comprehension of either the picture or the music.

### **False Conceptions**

If we enlarge the periods of alternate concentration, as well as the breaks between these periods, that may be illustrated by a long line divided into alternate white, black, and red segments—the red representing the periods of realization of the music; the white, of picture realization; and the black, the periods when the focus of attention was shifted. As we look at such a line we see an excellent representation of our false conception of the relation of things. By this line we would believe that the periods of music and of the picture preceded each other or followed each other in time and duration and were not coincident.

And in like manner we give a false relationship to all the things of life, in terms of time especially. We pause to think of that which seems to be in the future, and at once it is of the present; and before we can fairly realize and appreciate this magic transportation we discover that it is now in the past.

We prove to ourselves that the past is not distinct from the present when, in retrospection, we “live over again” with all the joy, all the keen mental and psychic realization, some incidents of a yesterday. Should we, however, believe that such transportation of events, from one relative and assumed position to another, is only

true in the case of retrospection? Is there any reason to assume that introspection is not just as pregnant with life and realism?

I return again to my text. A short time ago the possible was impossible! Reverse the order and say: the impossible today will be possible tomorrow or a short time from now! The obstacles that surround us today, like those that surrounded us a year ago, will pass away and that which seems impossible will become possible.

The point I wish to call to your attention is the false interpretation of facts. The obstacles of the future are the obstacles of today as they are of the past, and likewise the possibilities of the future are possibilities of today in cosmic verity.

When newspapers were filled with reports of the success of the airmail service, I was reading incidents from the life of Abraham Lincoln. On one occasion he had sent an important communication to a place seventy-five miles distant. Time was an element of importance. Hills, rivers, and land had to be crossed. The messenger traveled this seventy-five miles in about twenty-six hours. Lincoln remarked that it was a notable achievement and looked forward to the day when obstructions to speedy communication would be overcome.

If it had been suggested that a rider be sent over such greater hindrances as the Sierra Nevada and Rocky Mountains for a distance of seventy-five miles in twenty-six hours, the suggestion would have been decried as impossible.

And now the newspapers state that communication has been sent this day [1923] from Coast to Coast, across all mountains and land, against all obstacles and for a distance of several thousand miles in about twenty-six hours—the same time consumed by the rider of the horse in going a distance of seventy-five miles. The obstacles have been overcome!

Thinking, planning, and determination have enabled humans to rise above the obstacles, literally and figuratively. Science comes to the rescue; determination gives wings to rise far above all things; and the impossible of yesterday is possible today.

We overcome obstacles not by waiting until the obstacles of tomorrow assert themselves in the present, but by eliminating all sense of time—by decreeing in the now that what is desired shall be made manifest without a consciousness of predicting or commanding it for either present or future.

When Lincoln concentrated upon that which prevented rapid communication in the hour of need and conceived that quicker means must be found, he there and then set into operation the powers of mind which at once overcame the obstacles to such results. When the Wright Brothers first visualized humans flying in the air in a large machine heavier than air, they then and there destroyed an army of obstacles.

Truly, both Lincoln and one of the Wright Brothers passed on without seeing the result of their mental action. Cosmically, where all things are attained first, the solution of the problem of rapid communication was solved at the moment of conception; whereas in the physical world, with its limitation of space and time, the results of the conception had to wait their time to become manifest.

By crediting the physical world with such relative qualities as space, time, duration, we force all objective manifestation to take sequence. Our objective consciousness can appreciate but one thing at a time; hence all things must be realized in sequence and each must have duration in terms of time.

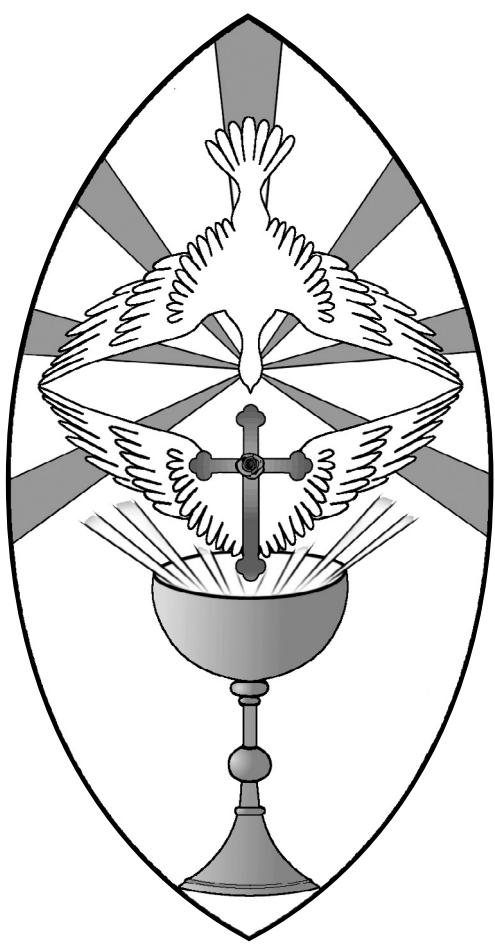
### More than Faith

In the flash of a second I may conceive, and thereby cosmically create, a scientific achievement, but the eventual objective realization of it will require overcoming many problems and passing through many stages of development for it to become manifest. My objective comprehension of the growth and final manifestation of the conception requires time; whereas my mental, cosmic, true realization of the conception and its accomplishment is instantaneous, and of the now, not the future.

All through life those things which array themselves before our objective consciousness as obstacles in the path of our desires are things which are placed in sequence and in terms of relative distance from the present. With this belief as a premise for action or procedure, we concentrate upon contesting with the first obstacle; and when that is overcome, we prepare to meet the next one or two. We have invented a proverb to ease our conscience in such an unjustifiable procedure and say, "We will cross no bridge until we come to it!"

The problems of the future are problems of now. They will be overcome in the future by being overcome now. Refusing to admit that any obstacle can stand in the way of progress of cosmic creation, we at once, now, destroy every giant contestor of success about to be born for future activity. By visualizing the thing desired, realizing it as an accomplishment now existing in the Cosmic, we may dismiss the gloomy prospect of obstacles arising in the future, and then abide by the law of the objective world and give this world the time it demands to manifest that which the Cosmic has completed.

It requires the utmost sureness of vision, the most complete devotion to idealization, and the readiness to cooperate with the Cosmic in the labors of now to serve in the whole scheme of things. In this way all humans, made in the image of God, having the divine consciousness of God with the attending attributes, are creators with God. In the consciousness of God there is not time but the ever-present, no duration but the eternal now, no space but the here, no comprehension but what is created by conception of it, no past but that which was thought by the past to be in the future, and no future but that which is conceived in the now.



## The Secret of Praying

THE ROSICRUCIAN organization is not primarily one for the study of religion; its study does introduce the philosophy of religious principles but merely as one of its subjects. The Order does not attempt to establish a new religion or a new church. In its many centuries of activities in all countries, it is still looked upon and considered as a mystical or spiritual organization, and not as a religion.

It does not ask its members to leave their individual churches nor to change their religions. We are happy in the fact that we have both Protestants and Roman Catholics in our organization, as well as Jews and Gentiles, and those of every denomination. We have rabbis who are still in charge of their synagogues and Episcopalian clergy who are active in their congregations. They all carry on their ecclesiastical work without any feeling of embarrassment in their connection with the Rosicrucian organization.

We encourage our members to support the church of their choice even though they may not agree with everything the church might say, because, unquestionably, the churches are doing a good work and need the support of every moral, upright, law-abiding citizen, but despite this attitude toward all religions, that of tolerance and kind feeling, we have a duty, as an organization devoted to the revelation of suppressed knowledge, as an organization constantly digging up new and old information.

We are digging in every sense of the word, for it is our duty to reveal that knowledge which has been kept away from the masses, to reveal the truth even in the form of criticism of certain standards; therefore, what I am going to state in regard to praying should not be taken as criticism of any particular denomination or religion, but of all systems that might be included. I am not saying it in a destructive sense but constructively so that you may benefit by the statements.

Praying is one of the most diversified customs and habits we find throughout the world, and there are various forms of praying. The methods of praying used by the Jewish or Christian religions are little known in the newer parts of the world. These methods so familiar to us are like hidden secrets to the average being on the face of the earth; and still these other beings have had prayers and systems of praying for ages, and they look upon their systems, their methods, just as you look upon yours, and perhaps with even a better viewpoint.

I am very well acquainted with the fact that in America today the most popular questions being put forward in all religious sermons and ecclesiastical discussions, in all of the columns of religious magazines and in religious radio talks are: "Is prayer efficacious? Are prayers ever answered? Can we depend upon prayers being answered?" Those are the popular questions in this Western world.

In other parts of the world we find such questions never being asked. With their ancient systems of praying, their ancient methods of praying, there is little doubt in their minds as to the value of prayer. It is only here in the Western world, where prayer is supposed to be the most highly evolved in its nature and methods, that we have the paradoxical situation or find these highly evolved people doubting the value of prayer. There is some reason for this, and that is one of the points I want to touch upon briefly.

We find among the great mass of humanity outside the Western world, that prayer is a very holy, sacred, rigid, systematic, devout thing. It is not an occasional thing. It is not a convenience, but very often a considerable inconvenience at times. If you, for instance, had to pray definitely so many times a day, two or three times, and each time you prayed you had to stop wherever you were and go to the nearest prayer wheel and stand for one or two hours while your prayer went around that wheel, you would find it an inconvenience; but in the Western world prayer is convenient inasmuch as it is only used when needed, and then only badly used.

Those who think they never need to pray, pray only when they get into trouble, and then suddenly remember there is a God, and exclaim, "O God, please help me." That is a prayer of convenience. There is too much of this in the Western world, and none of it in the Eastern world, and why? In the first place, despite the fact that the Western world is so largely Christian and so largely Jewish (both religions having wonderful prayers) and despite the fact that Jesus, as a leader of the Christian religion, pointed out definitely how to pray and gave a beautiful example as a standard, prayer, on the part of people in the West today, is unsystematic, is very little understood, and therefore highly inefficient.

### **To Whom to Pray**

I am going to take that form of prayer which is used in the Christian system as the first one to criticize, and please keep in mind what I said in my introductory remarks. We have a peculiar situation.

First of all we have the problem of knowing to whom we are praying. This is a problem that people in some parts of the world and of some religions do not have. In many religions the believers know exactly to whom they are praying and never have to puzzle over it. The deities prayed to may be different in different parts of the world, but nevertheless they are definite to their devotees, and there is never any doubt in the peoples' minds as to whom they are praying.

Even the great ecclesiastics today admit it is difficult to think conveniently of God in the triune nature—three heads, three bodies—three in one, and in order that you may pray and that prayer should be efficient the first requisite is that you be as definite in your conception of the one to whom you are praying as you are definite in your problem.

If you found that some great problem, or obstacle, could be solved or eliminated or taken care of by your going to a certain individual and asking and pleading with that individual, to remove the obstacle, to give you back your health, to save you from disgrace, to save you from contamination, to undo something you have done, you would go to that person to ask for a special favor.

The first thing you would say is, "What am I going to do?" You would hardly stand in the middle of the floor of your home or in a temple and pray to some indefinite, vague personality to do something definite for you. In many religions outside Christianity the people have a definite conception of God. It may not be our conception of God, but it is clear and definite in their consciousness. And that is what the Christian is not.

All over the country in the prayers used over the radio by the average church, and with my twenty-five years' contact with churches, and having prayers taken down in shorthand so we might analyze this system of praying, we have discovered that the average Christian minister in beginning a prayer starts out with "O

God,” and in the next moment the minister is asking Jesus to do what he or she wanted God to do. Then the minister asks God, and then Jesus again. Now, to whom is that person praying? Jesus said, “There is none greater than my Father.”

Jesus in his prayer that the Christian churches use, started, “Our Father in heaven.” He directed his prayer to God. There is no prayer in the Bible or any other place, or in any of his prayers or those of his disciples, where they pray to him to do what God alone can do. In no place do we find Jesus putting himself in that position of usurping the position of God, and yet that is what we find in the average prayer. It is not willfully done, but thoughtlessly.

If we are going to pray to a Deity, we must admit there is but one Deity that can be the Supreme, Omnipotent Ruler of the Universe. If you try to convince me that there are two Gods (never mind about thousands of them), but just two, one more than the God I believe in, then I must lose faith in the Omnipotent God. I cannot understand how two Gods could agree and rule the universe and work in unison. There must be one God if there is any God at all. This is nothing new.

#### **Amenhotep IV**

Amenhotep IV, Pharaoh of Egypt in the fourteenth century BCE, changed 163 religions, 52 principal ones, to the worship of one everlasting God—THE God, greatest of them all. This ever-living God was the beginning of knowledge of a monotheistic God. That religion—the idea of only one God ruling the universe—flashed around the world. There is little wonder that the new religion lasted only twenty years. The Black Priesthood wiped it out, destroying the temples, and they even had their minions go out with hammers and chisels to obliterate and destroy from the walls any mention of the one God. Obliterating this would have destroyed the religion, but thanks to the Hebrews, through their leader, Moses, this idea of one God was carried on to a new land and it came down through the ages.

In the fourteenth century BCE this great Pharaoh of Egypt said there is but one God. This became a symbol of light, an ethereal light. The Jews never pronounced the name of this Deity. They said the name was unspeakable and used a hieroglyphic for it. Thirteen hundred years after that came the birth of Jesus. He taught that there was but one God. After his going came the coming together of religious ecclesiastics, bookmakers, writers, and so forth, in the second, third, fourth, and fifth centuries after Jesus, who began to evolve the teachings of Jesus. They began to make God complicated. Do you know where the doctrine of the Trinity originated? It is a fact, horrifying in a way.

It was in 1215 that the Fourth Lateran Council was being held for the purpose of prosecuting heretics. In this Council one at the head of the church foolishly and in a moment of forgetfulness said to a leader of France (who came to him and asked, “How are we going to tell who are heretics and who are the chosen followers of God, Christians?”), “Destroy them all and God will protect His own.”

These clerics who formed the doctrine of the Trinity and many others interpreted some reason for it in certain passages of the Bible, but they have never explained this satisfactorily. There is not a cleric today who comes out and admits that that doctrine is real, but they accept it, and I am not criticizing them. If they are Christian clergy, they must preach the sermon. They can do nothing else but be faithful to the doctrines they

reveal, but they are not convinced because they cannot understand how Jesus was the only begotten son of God, and yet understand the omnipotent power as being divided three ways, and yet further understand the Master Jesus saying, "There is none greater than my Father in Heaven."

Therefore, it is to this one Supreme Intelligence, God, this great Mind to whom we must direct, petition, and make our pleas. In this Mind and in this God alone are the things possible that we ask. We seldom ask in our prayers for that which we can do ourselves, unless we are praying foolishly.

We look upon our prayers as an opportunity to ask an Omnipotent, Supreme Intelligence to do something that nothing else on the face of the earth can do for us. That is why we pray, and there can be only one power that can take any one of the laws and make an exception to it.

There can be only one power that can set aside the course of events, only one power that can change this or that or another thing, and it is to that power alone that we pray. We have the privilege of praying and the right to pray, but we must do it understandingly.

Now the whole problem of praying is, after all, a mystical process. Praying is not a scientific thing. According to some scientists, it is just so much piffle. I am not saying they never pray because some of them do, but from the scientific point of view all natural laws are immutable. We agree with the materialistic scientist in this respect, for to ask God to make an exception or to change an immutable law is childish. It would be like children, sitting on the floor with the sun shining in their eyes, asking their mother to put a blanket over the sun.

So praying is not a scientific process. It is something from within that transcends material, scientific life so far beyond the horizon and limit of the sky that it is incomprehensible to science. It is a mystical thing—something of our soul and not of our brain, something of our inner selves and not of the outer. This mortal, carnal, flesh body has neither the right nor privilege to ask God, the Creator of all things, to do something for us in God's mercy and love.

Our body has no privilege to ask that, but the soul within has both privilege and right. It is part of the God Consciousness. In creating humans God said, "I make human beings in my own image." The soul, therefore, has a right, as a part of the God Consciousness, to commune with God, and that is what prayer is. It is a communion of the inner self with the Creator. If you will look upon prayer as a communion, then your whole aspect of prayer will change.

### **Home Sanctums**

We have thousands and thousands of AMORC members who pray privately in their own sanctums at home, where they can be quiet and alone, except for the presence of God, but they know how to pray; and that is the important point. They know it is a mystical communion with God. They know that they have no right to come before this God of their conception, this God of the Universe as the Omnipotent, Supreme Ruler of the Universe, without a prayer, a word, a heart of thankfulness for the privilege of praying, and, secondly, an appreciation for life itself. So their prayers begin with thankfulness instead of "My God, I want...." They know in the first place that whatever they ask for is a benediction and a blessing.

Life itself is not a thing that we can demand, for it is only a divine blessing for which we must be eternally thankful. So the first attitude is one of thankfulness and of relief that nothing can be demanded.

The next important point that Christians and many others overlook is this: God is not ignorant of our necessities, is not ignorant of our present trials and tribulations, and it is presumptuous to come before God and say, "God, here is my situation: Perhaps you don't know or see me. Perhaps you don't understand. Let me tell you what the trouble is I am in." Then "God, let me tell you what the solution is; let me tell you what to do to change the course of my life." You could not go before a court and lay your legal troubles before the judge in such a presumptuous attitude and tell the judge how to solve the problem. Perhaps the judge has an idea that is better than your own. How many go to God feeling that God knows better than they do?

The first thing to do is to speak to God as friend to friend, soul to soul. Talk with God, walk with God, commune with God in a sacred way. Here is what I would say:

"I understand that blessing, that love in giving me life, giving me consciousness. I understand that goodness in creating all this that is so good. But I have gotten into wrong in some way. I have a problem I think I have created. I don't know what to do! I am coming to you, God, for light, for inspiration. I cannot tell you what to do, God; I don't know. My finite understanding does not let me comprehend the scheme of things enough to understand, let alone tell you what to do. Let me lie in thy bosom of love and sleep while you work out my problem."

I am going to quote from *Mystics at Prayer*, which is a Rosicrucian book containing a collection of prayers. You see how mystics have this understanding of prayer; and if you will follow these prayers, or could pray as they, you would find what the efficacy of praying is. In the first place, mystics know better than to ask God to give them money or give them a lot and house, or give them material things as though God had these things on a tray and would let them slip, falling into one's lap.

The theme of the mystic's prayer is thankfulness for life—and if God's judgment does let me have more, then more I shall have. If it is the end of my days, then I will accept it. If this is my lot in life, then I will accept it. There is but one God, and even Jesus—another point of the Trinity—called upon God when on the cross.

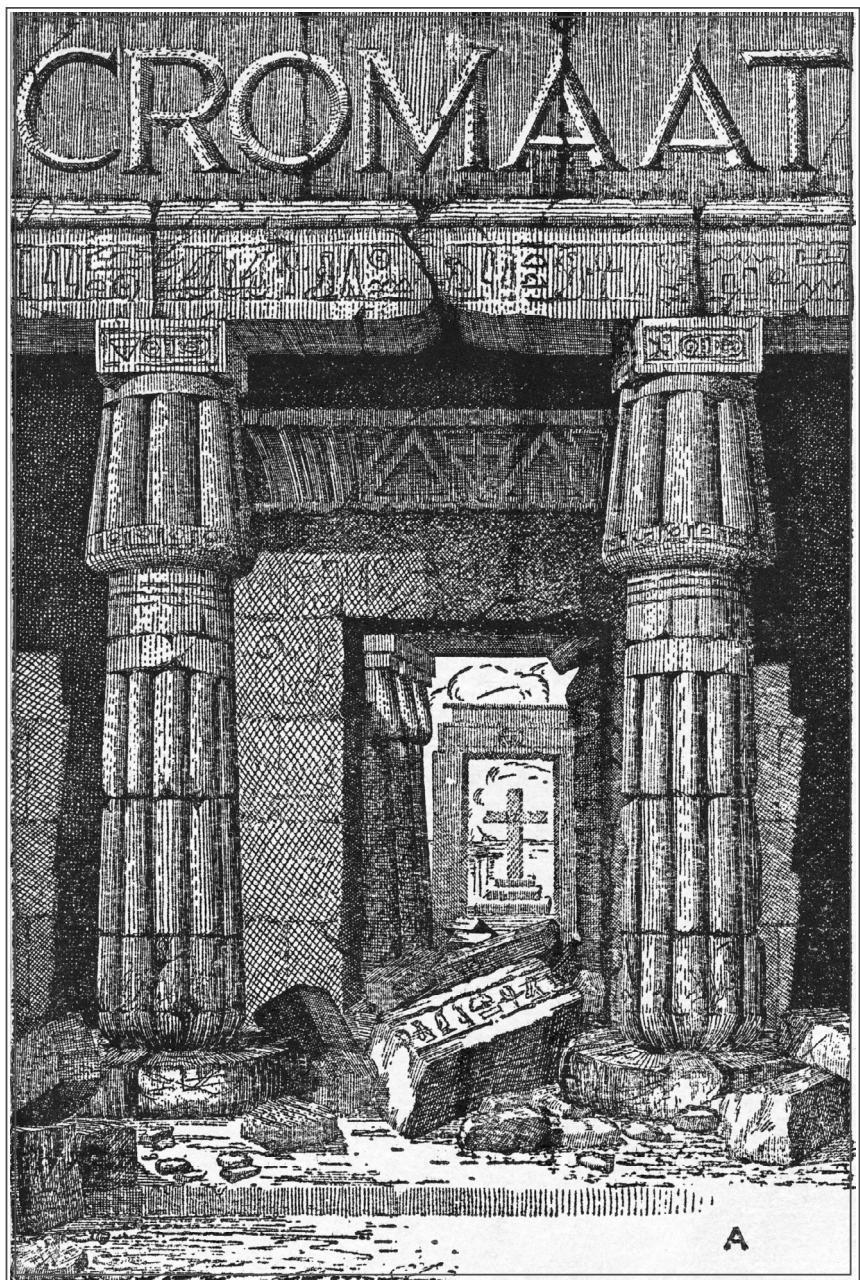
Now take the prayer that Jesus gave to us to learn to pray. In that prayer in the translation it says, "Lead us not into temptation," yet God never leads us into temptation. The original, however, says, "Lead us when in temptation, but deliver us from evil."

There are dozens of prayers in *Mystics at Prayer*, and I want to call your attention to this one by St. Augustine: "O God, who dost grant us what we ask, if only when we ask we live a better life." Another one by St. Augustine is: "O God, where was I wandering to see Thee? O most infinite beauty, I sought Thee without and Thou wast in the midst of my heart." Such prayers as these tell us how to pray. The most beloved prayer of Sister Cawdry was this one: "O God, Thine is the Kingdom, the power and the glory forever and ever. Amen."

Remember that prayer is communion. It is the most sacred, the most religious, the most vital, the most beautiful blessing and privilege that we have—to talk to God anytime, anywhere God may be. Lift your thoughts. Lift your voice, if you wish. Lift yourself higher, but find God at the same time within you.

Talk quietly to the soul and consciousness within—talk with joy, a note of cheer and appreciation of thankfulness in your voice. Thank God even for the trials and tribulations because of the lessons they contain. Thank God for every stumble that has caused you to fall, because in rising you have learned a lesson, how to lift yourself up. Thank God for the lessons—good or bad by your judgment. They may all be good in the mind of God. You are not the judge. Two or three times a day talk with God as you would walk with God and tell the Deity what you think. Tell God your troubles and trials.

Talk to God as you would talk to your closest companion, your dearest friend. Become acquainted with God; be intimate, friendly, and happy with God. Don't fear God, for God is all love and mercy. God does not want to be feared. There is no fear of any God that is real; there is neither anger nor jealousy in any God, for the one God above all is the God of love and mercy. And you have the privilege of praying to this God and having your prayers answered.



A Rosicrucian monograph cover drawn by Harvey Spencer Lewis.

## Visit to a Mystery School

**S**EVERAL days ago I had occasion to translate a few paragraphs in writing carved in an old stone that stands in a glass case in our Egyptian Museum at Rosicrucian Park. The hieroglyphic inscription on this stone indicates that it was prepared as an everlasting record of some of the mystery schools of Egypt centuries ago.

I wonder how many of our readers and friends have any real conception of these ancient schools. Many books dealing with the mystical teachings of the ancients have references to these mystery schools, but usually they are very vague. It is always evident that the translators of ancient manuscripts had no knowledge of the conditions surrounding the preparation of such writings and teachings.

If we could visit Egypt as of the twelfth or thirteenth century BCE, we would find a great nation of people divided intellectually, philosophically, and religiously into two classes: the true mystics, and the followers of the false priesthood. We would find temples devoted to the promulgation of the priesthood's false religions and see these people in political control of a great land of mystery. We would find also a magnificent power, a grandeur of wealth in material things, and a land seemingly filled with prosperity and luxuriousness. But unless we were admitted to the mystic groups by initiation and could qualify ourselves thereby, we would never contact the secret portals of the mystery schools nor ever meet the leaders of the real hierarchy of Egypt, who were preserving for all time the wisdom and the secret heritage of the ancient mystery schools.

Long before the so-called pagan religion of Egypt became outwardly and very definitely enthroned in its grip on the lives of the people of Egypt, there were small groups in every large community meeting in secret and carrying on a very careful study and analysis of the secret teachings which had come down to them through the ages. It was not until the immediate ancestors of Amenhotep IV began, publicly and officially, to attack the power of the pagan priesthood that mighty changes and important modifications took place in the thinking and acting of the majority of the citizens of Egypt.

The pagan religion was based upon mythology, superstition, and the deliberately falsified principles of life. It became not only an artificial religion but a means for political control. In the hands of the priests rested most of the political power of Egypt. Even the pharaohs in the thirteenth and fourteenth centuries BCE were dominated by unknown and secret chiefs of the priesthood who delivered their orders and carried out their malicious desires through emissaries in the courts and representatives in every branch of the government.

The teachings of this priesthood were carefully designed, from century to century, to hide and destroy the great wisdom that had come into Egypt centuries before from the refugees of the lost continent of Atlantis. From that continent and its great attainment in wisdom and human accomplishment had come the knowledge of nature's laws or of secret principles that had enabled Egypt to lift itself out of the most primitive state of existence to a masterful place in all of the arts and sciences.

It was during this period of only a hundred years, when the great wisdom was brought to Egypt and gladly accepted by its rulers, that Egypt abandoned its crude huts and underground habitations and created its

magnificent architecture, its structures, and developed its wonderful art to the point where it became the most impressive in the world.

But the pagan priesthood soon discovered that this great knowledge and wisdom was weakening its hold upon the people. It, therefore, invented and officially established its mythological religious tenets which gradually led the Egyptian people into beliefs based upon superstitious ideas and broke down their faith in their own powers and abilities and made stupid, unthinking hirelings and slaves out of them.

It was for the purpose of preventing this secret wisdom and great heritage of knowledge from completely disappearing in the land of Egypt that some of the wisest of the rulers and the wisest of the Egyptian diplomats were led to establish the secret mystery schools.

### **The Sphinx's Secret**

We speak of these schools as if there were many of them or they were plural in number. The fact is, however, that there was but one mystery school, although it had a number of branches or places for instruction in different parts of Egypt. But the teachings and activities of this organization represented one school. It was not given any name and had no definite symbol other than a mark by which members could identify it or identify themselves as initiates. The records indicate that the See or chief center of the mystery schools of Egypt was located first in the ancient city of Philadelphia, then later in Memphis, with a branch in a place called *Mizraim*, and then later at Thebes and Luxor. Finally, the last headquarters of the mystery schools was Akhetaton, Akhnaton's city on the banks of the Nile at the present-day site of el-Amarna.

In order that the lives of the carefully selected, tested, and prepared students of these mystery schools might be protected, and so that they could meet safely for the lectures and studies, a very complicated system of secret activity was invented or gradually evolved. It appears that at first only those who were true-blooded Egyptians of a known ancestry and of tested honesty and integrity were admitted to the secret school. And even so, these selected persons had to show by their lives and their general activities that they were not in support of the priesthood or its teachings, but had vision and understanding and were sincere and loyal in their separateness from the priesthood.

It must have been a serious condition indeed. It was hardly possible for an Egyptian to buy or secure in any manner a piece of land upon which to build a house of any kind or to enter any occupation or trade without the approval and endorsement of the priesthood. It was impossible, in fact, for an Egyptian as an individual to accumulate any material assets or have anything upon which to place an individual claim unless he or she was a member of the pagan priesthood's religion.

This religion was organized in outer and inner circles, and the representatives of the priesthood, acting as spies in every community, reported any individuals who did not attend the religious services and who did not bow down to the pagan god and pay allegiance to rulers of the priesthood. To give the least manifestation outwardly of any doubt regarding the powers of the mythological gods or even to question the authority of any of the priests or any of their teachings meant not only loss of all worldly possessions and of all political standing in Egypt, but it meant most certainly the eventual imprisonment or loss of life.

The great majority of citizens in Egypt gradually became slaves in their employment, poverty-stricken in every material sense, and woefully ignorant of even nature's most fundamental laws. Not only were those who had any assets heavily taxed to support the priesthood in its elaborate expenditures for personal things and for pagan temples and monuments, but sometimes in the middle classes every material asset was taken as a contribution. Yet there were those who were able to meet at firesides occasionally and very secretly and confidentially express their disregard of the priesthood's ruling and their doubt regarding its teachings.

The secret schools, too, had their representatives, their spies, and their delegated investigators. When they found a sincere and worthy person who in every condition reluctantly submitted to the dictates of the priesthood, he or she was eventually brought in contact with some individual who would consider the person carefully, observe him or her for days and nights, and finally introduce this person to another investigator or representative of the mystery school.

In this way the sincere and worthy seeker for truth and the one worthy of aiding in the maintenance of the ancient wisdom and the preservation of the secret knowledge was brought before a group of persons called a tribunal, but which we might call today a membership court. After various examinations revealing that the candidate was worthy, the candidate was permitted to begin a series of initiations to test his or her sincerity, integrity, and perseverance. For this purpose the mystery schools had invented the test by fire, the test by water, and the test by air, as contained in the initiation rituals explained in the higher Degrees of our present-day Rosicrucian teachings.

Such prospective candidates were taken to an abandoned pagan temple far off in a ruined city in the darkness of the night and there, in the company of only a few guides, were left to go through the ordeals of initiation revealed by the chiefs of the mystery schools. These initiations required the nighttime attendance of candidates for several weeks. If such initiations were required today of the average candidate seeking the teachings of the ancients, it is doubtful whether one in a hundred persons would survive the ordeal or attempt to go through more than one of them. We have other ways today of testing the sincerity of a seeker for truth. We do not have to test seekers for their loyalty or for their possible association with any such organizations, political, or otherwise, as were represented in ancient times by the pagan priesthood.

The mystery schools today do have their enemies but, because of the laws of the land and our modern living conditions, these enemies of Light are forced to work more or less in the open, and it is an easier matter to discover who is associated with these enemies than was possible ages ago.

### **Underground Grottoes**

After the candidates had been initiated by the tests and ordeals, the worthy ones were then allowed to contact one of the mystery temples for the spiritual and philosophical initiations such as we use today, and which we call the mystical or psychic initiations. Most of these initiations were held in underground grottoes or in the lower parts of abandoned temples. When the priesthood had abandoned one of its old temples because of the building of newer ones, more lavish than any previously built, they partially destroyed the structures and believed that no one would think of entering the ruined place. The secret chambers beneath

such temples were sealed up with huge stones placed in the doorways, and sand covered over all evidences of the passageway that led to them.

For many centuries the priesthood never suspected that some of these underground chambers had been opened; that new passages leading to them from a mile or more distant had been constructed; and that in these chambers large groups of tested and tried mystics were being initiated, instructed, and prepared for the carrying out of the great wisdom that was to keep Egypt alive in its mighty mystical power.

Later on, mystical ceremonies were held in the dark of the night before the Sphinx, and through a secret passageway from the Sphinx the candidates entered an underground chamber beneath the center of the Great Pyramid. From this they were led through various passageways to initiation in the upper chambers.

At Heliopolis another great ruined temple had been converted into a temple for the mystery schools, and similar smaller temples and secret chambers were located in various parts of Egypt by the time Amenhotep IV became the young pharaoh of his country. His ancestors for several generations had been secret chiefs and rulers of the mystery schools, and the membership in these schools had increased to a number sufficient to report a real political strength in the country.

### **Revolt against Pagan Priests**

It was Amenhotep IV who, realizing the strength of the mystery school and realizing his own divine gifts of certain powers, decided to make this strength known. He openly proclaimed a new religion, a new philosophy with new sciences and arts for the two sections of Egypt under his direction. He thereby began his open war against the superstitious political powers of the pagan priests. This warfare is recorded in all the histories of Egypt. It culminated in Amenhotep's moving his palace and the homes of his great mystical leaders from Luxor and Thebes to the new site on the banks of the Nile where his mystical City of the Sun was built in a few years. For less than twenty years the religion of the ever-living God became the official religion of Egypt under his proclamations and direction. All of the mystics of Egypt, except the secret diplomats, made themselves known and congregated openly. Thousands of them moved to the new mystical city on the Nile, built their homes and structures, and introduced scientific principles such as Egypt had never known.

Our organization of AMORC in North America helped to support in various years the excavations made at this mystical city. In the museum in San Jose are relics that have come from those excavations. The Egyptian Exploration Society of England has published and sent to us photographs and drawings of the plans of that city and the interpretations of the excavated buildings. These plans, drawings, and photographs show that in this most modern city of the twelfth century BCE the homes had bathrooms and were equipped with underground plumbing. There were flower gardens, sleeping porches, swimming pools, and gymnasiums. All the workers had their own homes and gardens, and these were protected against excessive taxation and intrusion. All artists and artisans were put upon government pay in order that they might devote their time without worry to the creation of beautiful things.

Out of this period came into Egypt a complete revolution in its art and architecture, and some of the most magnificent pieces of sculpture, painting, carving, and even jewelry and household articles, were created

in this period and are on exhibition in museums of the world today. Some of them have never been equaled since then for daintiness and refinement and the interpretation of natural laws.

But there was also preserved for posterity the great secret wisdom. In manuscripts cut into stone or inscribed on leaves of papyrus or carved on the walls of the Great Pyramid, the secret teachings, the long-preserved knowledge of the Atlanteans, the discoveries of the mystics in their centuries of work in Egypt, the divine inspirations that had come to them from the Cosmic in the long hours of meditation, were carefully preserved for future generations. This great wisdom passed on from teachers and workers to emissaries and carefully prepared legates who were sent to Greece, Rome, India, and other countries. From this have come the present-day teachings of the Rosicrucians and similar mystical schools of the past.

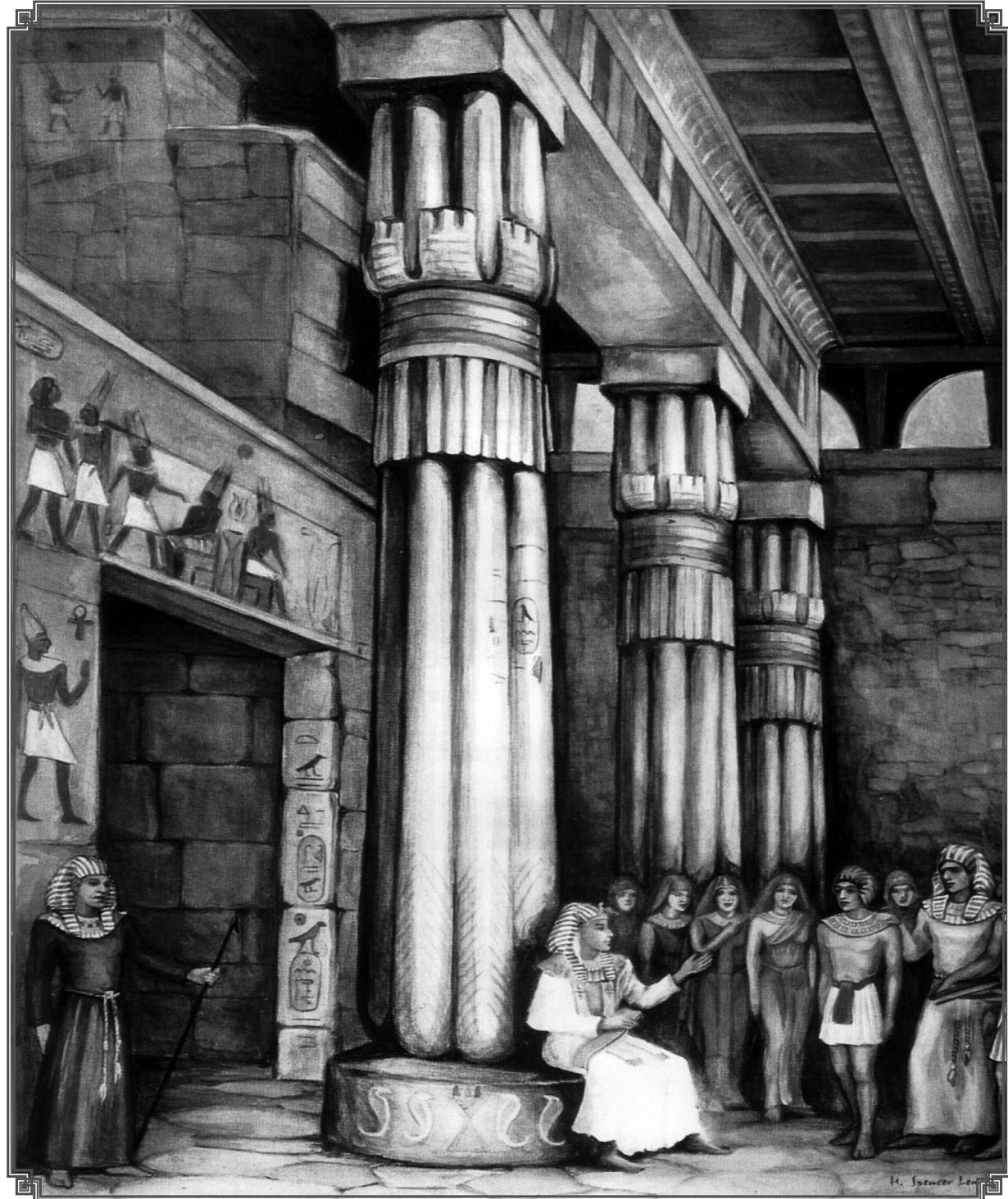
Think of the secret students in the ancient days journeying by camel or on foot many miles at a time in the hot sun and in the cold of night over desert sands, along the banks of the Nile, and through abandoned cities to reach the hidden underground grottoes where a few of the divine truths might be revealed at the hands of a master teacher!

Think of the sacrifices that had to be made by those students, the risk to their lives and property, and of the difficulties they experienced in meeting in dark chambers poorly illuminated by burning torches and without the aid of textbooks, printed matter, pamphlets, or paper. Think of having to memorize every phrase and every word so that it might be preserved in their consciousness and repeated to other students later on.

Very often these secret classes were held in underground chambers that had been tombs and were filled with impure air because of the decaying mummies that were lying on the ground at their feet or on stone shelves around the walls of the room. Visualize the students as having to disperse at dawn and going quietly and secretly on their way again to their distant homes. Think also of the manner in which each of them tried to apply the principles he or she had learned and had to do so without attracting the attention of the spies of the priesthood who were everywhere on guard. Certainly, we all owe a great debt of gratitude to those loyal and sincere torchbearers of ancient times for holding steadfastly to that which they believed to be the truth and at the same time devoting their lives to the perpetuation of these truths.

Many of our students today feel that they are greatly inconveniencing themselves by setting aside one night a week to sit comfortably in their own homes safe and protected, unchallenged by any spies or enemies, and able to read and study peacefully the lessons that have been so carefully preserved for them. And think of the liberties that the modern student has in being able not only to practice the principles of truth outwardly and apply them in every affair of life, but to discuss them with others and advocate them. The student today is able to go to lodge rooms and chapter meetings openly and without fear for life or property, and to attend conventions and openly associate with thousands of others. Certainly the students of today have much to be thankful for, even in lands where political conditions seem to be adverse.

Our mystery schools today are schools of the mysteries and not mysteriously hidden because of any inability to enjoy many of the divine privileges that civilization assures us.



*The Mystery School*, painting by Harvey Spencer Lewis.



Ralph Maxwell Lewis, Imperator of AMORC from 1939 to 1987.

## **Worldly Success and Spiritual Attainment**

**H**OW FAR worldly success and wealth have interfered with human spiritual development is a moot question. Arguments may be presented on both sides. At times it would seem that the sudden attainment of wealth by those spiritually inclined has tended to check the further development of this attribute; on the other hand, there are notable cases where wealth has enabled some to pursue their course of attunement with things spiritual with more concentrated satisfaction.

In many of the arguments touching upon this question, the most important point is overlooked: Those starting upon the path of mysticism or spiritual development continually hear that one must be humble, *poor in spirit*, and of lowly station to reach any degree of spirituality. The fact that the argument is old and generally accepted does not make it true. In fact, it is seldom given in its original form or meaning.

It is true that the ancients contended that great wealth and great political power prevented an interest in things spiritual. That such an idea was based upon common sense is discovered when one looks into the lives of the wealthy and politically powerful of ancient times.

Those eminent persons under whose despotic rule and inconsiderate hand others had to live, were born without interest in things spiritual, and from the first days of consciousness were imbued with the idea that political power and material wealth were the only things to depend upon—and to fear.

If we scan the pages of history, however, we will find that many eminent men and women, born with a desire to know of the spiritual side of life—or having acquired such a desire—did not lose it or set it aside when material prosperity came into their lives.

There are many notable examples of religious leaders, devout mystics, and sincere thinkers who attained wealth and worldly triumph along with eminent success in their spiritual campaigns. In many cases they found that material wealth and worldly power could serve them in furthering their religious ambitions.

### **Higher Values**

There is a vast difference between those persons who have never contacted the spiritual world and are quite satisfied (either ignorantly or through preference) with the pleasures of life they can buy or command, and those who, having contacted the higher things of life in hours when they alone brought them joy, still cling to them in prosperity. In the one case, we have examples of how wealth is incompatible with spiritual development; in the other, examples which refute the misunderstood injunctions of the ancients.

The world of nature is bountiful, giving freely of every form of wealth, material as well as spiritual. All is intended for human use. To say that people should plant seeds in the earth to reap crops of grain for physical nourishment but must not delve into the earth to secure gold, silver, copper, iron, or platinum, is to present

an unsound argument. Equally unsound is it to believe that people should labor diligently for just enough to maintain their physical beings without securing a surplus against emergencies.

The goal of our existence here on earth should not be great material wealth and worldly power; it should be health, cosmic consciousness, and mental alertness leading to attunement with God and peace. But can one truly be healthy, alert, and peaceful without the necessities of life?

And can one safely draw a line between the actual necessities and those which border upon luxuries or special indulgences? What constitutes great wealth in the life of one may be but normal possessions in the life of another, all depending upon how that person is living and using his or her possessions. The miser living upon five cents a day would be considered to have attained great wealth if he or she should secure a thousand dollars in gold. That same amount to a man or woman using a hundred dollars a month for humanitarian purposes and living in conditions of affluence and social standing would be too small to call *wealth*.

Missionary work must be carried on in high places as well as in the lowly. A person with but a small salary and living in very humble circumstances may be able to preach great sermons to the poor and the lowly as well as live a life leading to great spiritual awakening.

But the rich, the wealthy, the worldly powerful, must be reached also. To contact them, win their confidence, and secure even occasional audience with them, one must be able to approach their standard of living. This requires affluence and material means; it necessitates living successfully and prosperously as well as being spiritually minded.

Take the example of Louis Claude de Saint-Martin, the famous Rosicrucian of France. After he was initiated, he believed that he should give up his titles of nobility, his palaces, and his wealth. Then he found that among the high social sets of Europe, wherein he had been an idol, there were as many needing salvation as among the poor.

He resumed his worldly titles, his palatial homes, servants, and rich environments. He entered into the gaieties and frivolities of the social circles of England, France, Russia, and Germany. He even exaggerated his own curiosity in everything that interested the shallow-minded members of royalty.

As he contacted persons bored with life or seeking a new thrill or interest, he dropped a few words, planted a few thoughts, and at times set an example of action. For years, he carried on in this way; then suddenly he disappeared and it was learned that Saint-Martin had passed to the beyond.

The good he had done was then discovered, the help he had been, and the fruit his quiet and disguised efforts had produced. All Europe paid homage to him then; and to this day his memory is honored, not only as a Rosicrucian mystic but also as a missionary of better living and thinking.

The mystic has every right, as has everyone, to give thought to his or her daily needs and material requirements. To seek material comforts, some luxuries, or even all of them, and sufficient financial means to assure health, happiness, and peace—in material as well as in spiritual things—is not inconsistent with the ideals of the real mystics of all ages.

## Quickening Nature

*Arise, my love, my fair one, and come away; for now the winter is past, the rain is over and gone. The flowers appear on the earth; the time of singing has come, and the voice of the turtledove is heard in our land. (Song of Solomon 2:10-12)*

**H**OW BEAUTIFUL is the springtime; what hope and promise it brings! When life removes the mask of tragedy she reveals a countenance radiant with love and joy and beauty. All nature teaches us to rejoice. We are witnessing a new birth in nature, in the incarnation of trees and flowers, a new promise.

Life is forever encouraging us. The fact that life is encouraging proves that the universe is friendly. Friendly? You query in astonishment as you think of strife and revolution in so many parts of the world. Yes, I repeat, the universe is friendly because it is ours to master. It can be mastered. The laws that govern it are immutable. The response is invariable. It is like a beautiful high-powered car or piece of intricate equipment that will give us wonderful service when once we have learned to work it properly and care for it adequately. It is like our bodies. What supreme joy a beautiful, supple, healthy body can give us. But what knowledge and effort are required to cultivate and maintain grace, vigor, and strength.

The world is more than a mere machine. It is a part of beauty and a source of joy and inspiration forever. In the words of Goethe, it is the garment of the living God woven upon the loom of time. At nature's broad breast the artist, the poet, the scientist, find perpetual nourishment. She soothes the weary and disconsolate; she heals the sick; she provides a living stage and background for life's panorama.

The foremost gift of life is that the law of love is the supreme law in the universe. There is nothing more glorious in the world than love. Because love exists, life is always worth living. Love is transfiguring. The most menial chores become sublime when love sets the task. The mother, wrapped in love for her child, forgets the hours of backbreaking toil. Love has prompted every achievement, every heroic deed. He who has not experienced love is poor indeed. What matters the poverty of the present! What matters the trials and tribulations of the past! Love like the rainbow of light casts beauty over all.

The love of David and Jonathan has become immortal in literature. For fourteen years did Jacob serve Laban for his daughter Rachel. Emily Sedgwick waited twenty years for the poet Tennyson. Charles Lamb, the great English essayist, devoted his life to his sister Mary when she became subject to attacks of insanity. Interest brightens the eye when we hear the names of Romeo and Juliet, Tristan and Isolde, Paolo and Francesca—famous lovers of the world. Love! "Ah, sweet mystery of life, at last I've found thee.... 'Tis love and love alone the world is seeking." It costs no money. It cannot be commanded. It is an attribute of God. When life has such a glorious gift to bestow, can it ever lose its zest and glamour?

This gift that is free for the asking—is anyone deprived of it? No, my friends. You have only to open your hearts and God will pour so mighty a stream through you that you will touch Heaven's heights in the most divine bliss and ecstasy. We need not sigh for love's young dream because friendship may be ours for

the seeing. It may be a very trite remark to make, but a great friendship is achieved, not won like a prize in a lottery. I speak of the joys that all may attain.

Even more sublime than love of friends is the love that one pours out into service for the world. It is the love that you yourself experience, not the love of which you are the recipient, that transforms your personality. As Sara Teasdale, American poet, so aptly put it:

*What do I owe to you,  
Who loved me deep and long?  
  
You never gave my spirit wings  
Or gave my heart a song.  
  
But oh, to him I loved,  
Who loved me not at all,  
  
I owe the open gate  
That led through Heaven's wall.*

Each and every one of us lacking love in life can find a lonely, frustrated soul on whom to pour our love unstintingly, godlike, without thought of return or recompense. Do not for a moment think your love is lost. You who love divinely have made God your debtor. What greater prize can the universe offer? Each and every one of us can find a task, a cause to serve in high dedication of the soul—to serve because we want to, because we believe in it, because we want to be one stone in the construction of the temple, one more soldier in the glorious army of our dreams.

In this glorious season I do want, with all my heart, to share with you the love and joy that fills my being. I want you to feel your hearts lighter, your souls at peace, your desire for life stronger, your determination to do and dare firmer, your confidence in yourselves and in the work of our beloved Order unshaken. In the Bhagavad Gita, Krishna says to the trembling Arjuna, shrinking from the battle fray, "Why do you fear? The victory is yours. Enter and fight." It is said that the darkest hour is just before the dawn. You may be standing at that very turning point in your lives. Your faces are toward the West and it is very dark. All that you see are the storms of the winter that is past. Just turn around and face the East and the light of the rising sun. The lords of life may be standing at the very portal bearing gifts of love and peace and joy—gifts that are the culmination of your own efforts. Tomorrow may bring fulfillment.



## What Is Personality?

**W**E FIND in the personality many interesting facts that are commonly overlooked or greatly misunderstood. A common practice at the present time throughout the world is to give names to children at birth, and these names they bear throughout their lives except when changed by marriage or changed voluntarily with the permission of a court of law. The history of this practice shows that at the very dawn of civilization humans attempted to distinguish themselves and their associates by certain vowel sounds used for the purpose of identification.

At first these names were of one or two syllables, and for many hundreds of years each individual usually bore but one name, a given name. Finally because of the multiplicity of these given names and the many similarities, certain adjectives were added to distinguish one from the other. At first these adjectives were descriptive of the appearance of the person, or descriptive of the person's home, castle, or occupation; and finally the family name or group name was adopted. At first many of the family names were the names of the castles, estates, provinces, or occupations of the father or chief of the family.

But after all is said, the names which we have to distinguish us from others do not distinguish the personality but rather the individuality. That which distinguishes us most clearly, most definitely, and certainly most satisfactorily, is the picture of presentation of our own personality.

To illustrate what I mean, here is an incident. A large social organization in this city found that it was necessary to select from its membership, composed wholly of women, a committee of fifteen to attend a very important civic affair as representatives of the women of the central portion of California. I was present with the two officers who had the responsibility of selecting this committee. As they began to select the women for the committee of fifteen, I noticed that emphasis was given in each and every case to certain outstanding characteristics of the personality of the individual.

Mrs. Smith was not selected because her name was Mrs. Smith, and because that name distinguished her from others, but because of some charm or some pleasant, impressive trait of personality, or because of some mental, intellectual, or other talent which she had developed and manifested in an efficient and useful manner. In other words, the committee was selecting fifteen personalities and not fifteen individuals or fifteen names. This became evident when a number of persons selected were unknown by name to the committee. I heard one of the two persons say, "There is that lady, the one who always smiles so pleasantly when she meets everyone, who dresses so conservatively and yet correctly, who never seems to have an ear for any critical comments but is always ready to offer constructive suggestions. She is the one who always arrives a little early at all the meetings and wants to know if there is something that she can do to help in the work of the organization."

They did not describe her physical appearance very definitely, but certainly they did not describe her husband or the position he occupied, or the house she lived in, or her age, or any of the other points of distinction except those that pertained in a limited manner to her personality. It was the personality of this

individual that had impressed the two officers, and not the fact that she was the wife of one of the leading bankers of the city, or that she had a magnificent home, or did a great deal of social entertaining, or had considerable wealth, or had been to Europe a number of times, or that she had three sons who were well known in business in the city.

### **Employers**

I have noticed in my contact with successful business executives in large corporations and institutions that in selecting employees or associates for certain important positions consideration was given, first of all, to the personality of those who were under consideration. Important executives will tell you that they are more familiar with the personalities in their institutions than with the names. They will admit to you that there are a number of persons whom they contact throughout the day in a casual manner, and whose names they have never learned, but whom they have marked almost unconsciously in their minds because of some outstanding characteristic of personality.

Sometimes these characteristics are unfavorable, and for that reason the person is marked in a derogatory way and perhaps would be one of the first to be discharged, suspended, or laid off if any reduction in the number of employees were necessary. On the other hand, others will be promoted, advanced, and given authority and opportunity for the use of their abilities because of outstanding points of personality that are favorable. We make and create our personalities more than we realize. It is true that we inherit a few traits of personality from our ancestors, but even these can be modified, and often are modified, by the traits which we voluntarily adopt. I do not want to overlook the point that our health has some bearing upon our personalities. A person whose health is below par and who is suffering to some degree, or is annoyed in his or her harmonious balance by an ailment, will sooner or later have his or her personality reflect the physical and mental mood within. It certainly is not too much to say that a person in poor health cannot always manifest in a natural manner a pleasing personality, or even the true personality that would manifest if the health were normal.

It is always possible under certain circumstances to place upon ourselves a temporary cloak of fictitious personality. But this hypocritical presentment of oneself never deceives for any length of time. A cloak may serve on occasion among strangers for a few hours or for a few seconds, but there is one reason why such a cloak, if worn very long, defeats its own purpose. The person who is wearing it must constantly keep it fresh and active. Thus the individual is constantly ill at ease, not natural, and soon creates the impression in the minds of others that he or she is *acting*. The charm, power, or good in our personalities must be revealed as natural and not as artificial if the personality is to win its way.

### **Life's Experiences**

If we think that our physical appearance and our individuality as human beings are things that change from year to year through age and through experience and through the trials and tribulations of life, we should realize that personality too is constantly changing and that each experience of life, each trial, each suffering, each test of our capabilities and powers contribute more definitely to the molding of our personality than they do to the physical appearance of the body. We have often heard it said that a person who has lived a long

time has grown more aged looking, more wrinkled or more stooped, but has also grown more "mellow" in personality.

Fortunately for the human race and the advancement of civilization, as well as for the unfoldment of our evolution, the trials of life have from century to century modified constructively the personality of the average individual. Scientists remind us that in the evolution of the human form throughout the ages human beings have become more upright in their stature, have softened in their physical appearance, and become more graceful in their movements. have lost a number of physical attributes which were unnecessary and which made us crude and primitive in appearance. But these great improvements in physical make-up are of far less importance to the advancement of civilization than those which have taken place in the human personality.

### **Involuntary Traits**

As I have stated, we are the creator of our personality and can make it almost what we wish it to be. However, I do not want to slight the fact that some traits of personality have been added to the average individual unconsciously and involuntarily through the experiences of life. But these involuntary improvements do not begin to equal in number or in importance the voluntary qualities and attributes that we have deliberately developed, not assumed.

Perhaps one of the outstanding traits of human personality is the tendency to smile pleasantly. It is said that the human being is the only living member of the animal kingdom that can express a smile and through a smile reveal joy and happiness. We have made the most of our natural ability deliberately and unconsciously. Those who seem to have no ability to smile and no facility for expressing joy or happiness that may be in their hearts are certainly in the minority.

This is one characteristic of personality which when deliberately developed becomes an outstanding and impressive one. We soon find ourselves liking and enjoying the company of those who smile easily and sincerely. They help to contribute to our happiness and the pleasantness of the day, and they also cause us to feel that the person is happy within—has found the real key to some happiness.

There are persons who willfully or unconsciously seek the sordid and unhappy side of life. Such persons are either mentally unbalanced, mentally deficient, or psychically undeveloped. Even among the criminal classes where the tendency is to associate with that which is deplorable, destructive, unhappy, contentious, or abnormal, there is a degree of inconsistency mentally and psychically, and such persons are not normal human beings.

Even when psychoanalysts state that some of these persons deliberately associate themselves with the sordid and unhappy side of life, and that it is not because of any uncontrollable urge from within, we must admit that such persons are mentally deficient or abnormal, and that therefore their deliberateness in this regard is not a sign of strong mentality but rather a sign of a condition which should arouse our compassion and pity. For this reason most criminals and those who love to be a part of the underworld should be treated by us as needing psychopathic consideration and treatment rather than dire punishment.

When we present our personalities to our friends and acquaintances, we are presenting a picture of the real self within. During the daytime while we are occupying an important executive position and feel that we must

wear a cloak of extreme dignity and authority in order to demand or command respect from employees and so-called inferiors, we may put upon the self an artificial cloak and assume an outer expression of personality that is not the true one.

### **The Real Personality**

But in moments of relaxation and in social contacts and in moments that we are unaware of, the real personality underneath the cloak will reveal itself. It will make a more lasting and more understandable impression than that which we may have assumed. Employees under any executive will frankly state that they take with a so-called grain of salt the exacting attitude and critical mannerisms of their employer for they have noticed at odd moments that underneath his or her outer cloak there is a personality of fairness, kindness, justice, and happiness. But in the same manner an artificial cloak of kindness and mercy, of sincerity and fairness, is detected in all of its falseness just as readily.

There is nothing that will tend more to develop a pleasing personality, one which in a very subtle and mysterious manner impresses itself in its truthfulness upon all whom we contact, than the adoption of an attitude of tolerance in all matters of distinction. In other words, if we adopt a universal and human point of view in regard to distinctions of individuals and their experiences in life, we become kind and gentle in personality. So long as we feel that one race or nation of people is better or worse than another, or so long as we feel convinced that persons of one color or class are lower in the scale of life or less desirable than others, we are bound to have certain characteristics maintained in our personality that are unfavorable. Sooner or later they will manifest themselves in detrimental ways.

### **Important Elements**

The absence of any form of religious worship in our beings is a derogatory element in our personalities that is sure to reflect itself unfavorably. The person who does not love God—a supreme being of some kind representing the omnipotence of the universe—is lacking in one of the first elements of a pleasing personality. The person who cannot love all men and all women as human beings, as his or her kindred, free from distinctions that will belittle any of them, is lacking another important element that makes a pleasing personality.

The person who cannot find actual joy and happiness in life itself, and in living, is lacking in a very essential element. The one who cannot see that there is far more good than evil in the world, far more joy, far more happiness, far more of the ideal and beautiful, is doomed to have a most disagreeable personality. Those who find themselves ready to listen to tales of gossip and the critical remarks of other persons, and find interest in such stories, are sure to have their personalities darkened, and to have the cloudiness reveal itself to others.

So we find that our personality is something that we can regulate and control. It should be something that is composed of a code of life which we can adopt at the beginning and develop and make a true and inherent part of ourselves. We should give as much thought to the development of this personality as we give to the development of the brain and the mind and their faculties.

Training should begin early in life. Step by step as children are taught to walk and to talk, to read and to understand, they should be taught the essentials of a pleasant, happy personality. As they are taught to

have their face and hands cleansed, to remove the dirt and dross disguising the real features, they should be also taught to remove from their consciousness those things that will conceal the personality's real charm. An example should be set by development of the personalities of the parents, and the things we read or permit ourselves to witness are contributory factors of which we are often unaware.

### **Attunement**

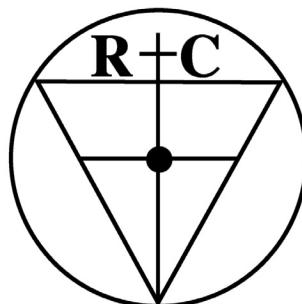
The man or woman who reads daily or weekly only those newspapers or periodicals dealing with the contentions between labor and capital, between the various opposing factors of social and economic conditions, and the attacks between rival political parties, is sure to develop a personality that is contentious and generally supercritical. On the other hand, those who make it their business to read such literature and especially such newspapers as attempt to present the higher and better side of life, and to ignore as unessential the sordid and unfortunate things of life, will develop a tendency toward attunement with the happy side of the world.

Some newspapers delight in overemphasizing the sordid things as constituting the most important news of the world. There are other publications which emphasize the kind and good things presented in daily living.

One cannot, for instance, read carefully a book of astronomy without becoming convinced that there are marvelous laws in the universe constantly operating for the good of humanity. As we walk out in the evening and lift our eyes toward heaven, we are bound to find new joy in noticing the arrangements of stars and observing things about them that we have never seen before. By reading an astronomy book, and becoming acquainted with another part of the universe, we have found a new field for pleasant and happy contemplation.

Those who read only such books that deal with crime and with war, or with the economic struggles of our earthly systems, are bound to look upon every business transaction, every social contact and incident of life, with a somewhat cynical and critical attitude. These things affect our personality, as do our private thoughts and personal convictions which are subtly created and molded by what we read and hear, observe and comprehend.

The creating of personality is something that is continuous and eternal from birth to transition, and beyond; personality is immortal. As we build and create it today and tomorrow, it will act and react and express itself in the eternal future. Personality will be the real part of us to survive our earthly existence and become our spiritual heritage in the kingdom of God.



## **Three Eternal Truths**

**H**UMAN BEINGS are tempted to think that with the rapid changes taking place and the established value of things falling to lower values and lower degrees of worthiness and dependable foundations crumbling away, there is no one thing that is permanent and sure and worthy of being the solid rock upon which to cling for safety and security.

But there are things upon which we human beings can depend, and foundations upon which we can build not only for the present but for the eternal future. We can rest assured that as time changes and conditions vary and values of all kinds rise and fall, these foundations will remain adamantine and eternally sure.

We are seekers for truth and pride ourselves that in our search we have contacted the thoughts and philosophies, the discoveries and speculations of the world's great thinkers. We are happy that we are banded together as an organization or a group of individuals for the purpose of exchanging ideas and thereby coming closer and closer to the great truths of life. We look upon these truths as the fundamental stones of a great foundation upon which civilization can build its structures and superstructures. We are sure that there are many great truths still unknown to us, and we never become weary of itemizing those that we now possess as fundamental principles in our lives.

After years of search and study and many years of personal contact with this great quest for knowledge, I have gradually come to the conclusion that there are only three great truths constituting the entire foundation for the great rock of human knowledge as revealed by Divine Illumination. These three eternal truths are: God abides; humanity abides; and certain relationships between humanity and God abide. More than this we cannot be sure of.

Our search must center itself around the mysteries of that truth which includes the relationships between God and humans, and humans and God. Herein lies the foundation of material and spiritual values. Herein lies the entire field of cosmic law and human obedience to such law. Herein lie the powers that humans can exert and the powers that God does exert. Here is the mystery of our being, the mystery of our coming and going. It is in this field of study relating exclusively to the relationship of God and humans that the Rosicrucians center their searching and inquiring minds. It, therefore, becomes a field of study, investigation, speculation, discovery, and ultimate revelation through experience. The knowledge we seek can come only through experience, which alone will reveal knowledge, and by re-experience of such knowledge we attain wisdom.

### **The Quest**

The mere contemplation of such experiences and the meditation upon the possibility of such experience leads us into theoretical speculation. Out of such theoretical speculation has arisen the systematic schools of religion, science, and philosophy, and it is there, too, that have been born the various forms of religious worship, the various creeds or codes of interpretation and the arbitrary establishment of artificial gods and saints.

This great center field of an analytical study of the relationship existing between humans and God has been turned at places into quagmires and beds of quicksand into which humans have blindly ventured and have been lost. It has also been the bloodstained ground of religious battles and places of human persecution. It has been the site of monuments of intolerance erected by the self-appointed interpreters of untrue interpretations. It is the valley of Armageddon where millions of souls will be lost or millions saved.

### **Beyond the Material**

In our search for higher and eternal truths, we conceal their simplicity by our false belief that they are many and difficult to understand. We create artificial values whereby we may judge truths, and in doing so we use as a standard of valuation the material things of life.

Right now we are in the midst of a period when material values are losing their former stability and we are discovering that material things have no value in actuality, but merely in temporary reality. We will find that the great rocks and foundations of material life are but the quicksands of our imaginary creation. The things that we have tried to hold fast to as being worthwhile are now proving themselves to be worthless and of such a corruptible nature that, like the wooden beam that supports the walls of a home and is eaten by the termites, the outer form looks solid and dependable while the center is hollow and brittle and ready to crumble to dust.

The world's greatest materialists are learning the lesson, and even those who in the past have centered their faith and hope upon material things, now frankly admit that they have been grossly misled and have been fools in their thinking. One of Europe's greatest economists, Sir Josiah Stamp, President of the London Midland and Scottish Railway, as well as Director of the Bank of England, once said to Bruce Barton in a conversation: "We used to talk about moral values and material values as though they were two different and contradictory things. The depression must have taught us that they were the same things, that without moral values there can be no material values.... There is only one basis of wealth, and that is character."

The foregoing words were not the words of a preacher or a mystic or a philosopher but of a hard-headed, cold and deliberating economist who, with all of his materialistic tendencies, discovered what some of our philosophers have failed to discover, and that is that the spiritual values constitute the real wealth and power in our lives.

Among other eminent individuals who have made a life study of material values and who must have walked deeply into the quagmire of materialism in that center field of study and speculation to which I have referred is Roger Babson.

This man has become as familiar with the tendencies and trends of materialistic values as the biologist is with the unconscious processes of the living cell and as the pathologist is with the germs and their actions under the powerful scrutiny of a large microscope. He can feel the distant and unseen pulse of business as keenly as can the trained physician feel the pulse of the human heart. He knows what every action will bring as reaction in the business world. He knows the value of time and its investment, of money and its power, of business and its possibilities of speculation and its dangers, and of all the material things that human minds can conceive and create.

Yet listen to what he says: "Business depressions are caused by dissipation, dishonesty, disobedience to God's will—a general collapse of moral character. Statistics show this plainly. With equal precision, they show how business depressions are cured. They are cured by moral awakening, spiritual revival, and the rehabilitation of righteousness."

### **Great in Science**

The scientific and materialistic world was shocked a few years ago [1923] by the sudden transition of one of its most high-powered and most critical scrutinizers of material laws, the eminent Charles P. Steinmetz, who was such a master of electricity and the other hidden secret powers of the material universe that he seemed to be almost equal with a god in creating and controlling artificial lighting. A badly handicapped individual, one would have been inclined to believe that with his personal regret at God's gift to him of a crippled figure and with his close study of nature's material forces he would have been steeped so deeply in materialism that the spiritual values of life would have meant nothing to him.

Yet this man said, and it is recorded of him in permanent form, in answer to a question as to what would be the next great field of research and revelation for the human mind, "I think the greatest discoveries will be made along spiritual lines. History clearly teaches that spiritual forces have been the greatest power in the development of people and nations. Yet we have been playing with them, merely, and have never seriously studied them as we have the physical forces. Someday people will learn that material things do not bring happiness and are of little use in making men and women creative and powerful. When this day comes, the world will see more advancement in one generation than it has seen in the past four."

Think of an eminent scientist, with the ability to control nature's forces, casting all of this knowledge and power aside and raising the standard of spiritual values to the heights of supremacy!

### **People and Money**

It was by no coincidence of war or human-made conditions beyond our control that all of the world was rocked in its material value and that the great god of money was shaken from its high pedestal some years ago and thrown to the earth where those who had worshiped it in adoration with gaze upturned and with the great light of the heavens blinding them to the true picture before them, could now examine their god closely and see that it was made of that which was corruptible, that which was changeable, mortal, and the earth's grossest material.

It was decreed in the cosmic laws and plans that people might be given the opportunity to sail in the heavens of material power and rise to the artificial heights of vainglorious worship in order that we might taste of the poison of material things and then drop to earth suddenly and be awakened from our dreams to true realities.

### **A New Generation**

No government of any land, no ruler of any people, no political power of any class is responsible for the lessons being learned today, for God decreed and the Cosmic carried out divine will. Out of the ashes of this international fire will rise not only a new realization in the hearts and minds of those who have become

old in their idolatry of material things, but there will rise a new generation of people who will cast the money-changers out of the human temples and destroy the golden idols, replace them with spiritual things and characters of high morals and high ideals.

Even the rising generation is passing through the crucible and through the fire of transition. In preparation for its great awakening and first stage of evolution, the new generation is intolerant of old customs and habits of human-created morals and creeds, of age-old conventions and principles, and in the period of change they have thrown to the four winds that which we have considered their characters and moral fortitude.

But it is only part of the great change taking place, and already we see among the young people of the new generation the sign of restlessness. The sins that tempted them out of the high places of security into the valleys of evil and sorrow are no longer powerful in their ability to tempt and have already revealed their shallowness and their lack of ability to fascinate and enthrall.

Gradually the young people are realizing that in sin and evil there is an end to all pleasure and to the variety of life. They have tasted of the inside of the cup and have drunk to the very dregs to find that the bottom was too close to the top and that life was not a mystery that could be found within the cup but rather on the outside of it. Out of this discovery is rising a conviction that character counts, that goodness has its own inevitable rewards, and that purity of mind and soul will bring joy and peace as nothing else will.

The closer we study the lives of those now in high schools and colleges, the more we find that the abandonment of several years ago and the utter disregard of moral laws and principles of last year are being thrown into discard, and that now goodness of some degree and spiritual values of some kind are entering into their consideration.

Young people today, even in their teens, have learned the lesson that we adults learned only late in life. The weak are being led onward, while the strong ones are being led upward. Character is being remade, spiritual truths revealed, and new values placed upon life. This will continue until these young people, reaching adulthood, will constitute the new generation in a few years. To their hands will come the duty, the work, the labor, of rebuilding nations: rebuilding our home lives, and rebuilding our spiritual existence here on earth. Into their hearts and minds will come the inspirations and the urges from cosmic decrees to re-create life upon a new basis.

We, who are the losers today as adults, will have to retire and remodel our thoughts while looking upon the stage of life and seeing our offspring, the rising generation, daring to do that which we dare not do. They have dared to taste of life early. They have dared to find whether the material things of life really held the power that we had claimed for them. They have seen us struggle and save, labor and stint, accumulate and sacrifice in order that we might place with our dependents these same material things that they are now finding worthless, deceiving, shallow, and easily discredited in the light of truth. They have dared to experiment. They have dared to discuss freely and analyze those things that we looked upon as taboo or improper, unconventional or mysterious.

## The Dawning of Truth

They have torn the multicolored robe from the figure of Truth and brazenly faced its nakedness with neither shame nor regret, and in their astonishment great light has come to them revealing the hypocrisy of our lives and the false value of standards we have established. To condemn them now in the midst of their investigation, at the very hour of their desertion from what we made them to what they will become, is to condemn our own shortcomings, our own hypocrisy, our own false living, and our own weaknesses. They have dared to do what we did not dare to do, and they will dare to accomplish in the future what we have hesitated to do.

Character will become the standard of personal evaluation. Gold will become the footstool beneath their feet and physical and material power will be but as simple weapons in their hands compared to the spiritual power they will create and mature within their beings.

Three eternal truths will constitute the triangle that will represent the emblem of their lives—the three truths that you and I must prove to ourselves now through our studies and our efforts to re-create our lives. Again, I say, these truths are the eternal truths which constitute the foundation of all existence—namely: God abides; humanity abides; and the relationships between God and humanity abide.

Let us go onward then and forward with our banner of Rosicrucianism, not merely leading a grand parade of those who are leaders and pioneers in thinking, but acting as a guide to those who would follow, ever mindful of the weak and the tottering, the lame and the halt, who strive to be with us thus and keep up with us and share in our knowledge. Let us never push onward so rapidly that we do not have time to stop and reach back with a strong arm and hand to help those who cannot keep apace with us.

Let our searching eyes move in all directions that we may be watchful for the signals sent out by those who would hail us and join with us. But ever let us keep the standard high that our banner may be above and beyond the reach of hands that would defile it or despoil it. Let it become pure in the light of the Cosmic. Let it be brightened by the sunlight of the heights. Let it be lofty in every sense. Let us honor it, but never worship it. Let us respect it, but never adore it. Let us add power to it, but seek no power in it, for our worship, our adoration, should be given to God, and in God alone should we find the source of all power and all human earthly values.



**AMORC**  
OF NORTH AMERICA  
**THE ROSICRUCIAN ORDER**

## **Leonardo da Vinci: A Master Mystic**

**I**T SEEMS to be the common practice in biographical and historical sketches to praise a person for his or her scientific attainments, but merely to accept the fact of such a person's greatness in art or music. The human mind seems to look upon greatness in music and art as a gift of the gods, not necessarily implying any effort, preparation, or worthiness to receive that blessing; whereas greatness in the sciences is considered an attainment through personal volition, effort, and extreme sacrifices of time and thought.

For this reason, many writers speak only casually of Leonardo da Vinci's artistic abilities. While they acknowledge that some of his paintings represent the highest degree of mastership, they marvel more at his achievements in science and lead one to think that he was more of a scientist than an artist. On the other hand, the average person is usually surprised to learn that one whom he had learned to love and admire as the master painter of the *Mona Lisa* and *The Last Supper* should have known anything at all about the sciences.

What will probably interest our readers more than the fact that he attained mastership in art and the sciences is the fact that he attained mastership in mysticism. It is the latter fact that is unquestionably more responsible for his unique mastership in art and science than any other. Granting that a previous incarnation had established the foundation for both his artistic talents and his scientific knowledge, we must realize that it was his further development in the field of mysticism that enabled him to achieve the unique place he holds in both the others.

Leonardo da Vinci was born in 1452 at Vinci, a Tuscan mountain town. Because of his father's great wealth, he was given an excellent education in Florence, which at that time was the intellectual and artistic center of Italy. In his youth, he was extraordinarily impressive, handsome in appearance, powerful in physique, and a very fine conversationalist.

He early manifested a natural ability to express the dreams of his soul and consciousness in music and was known as one of the most marvelous improvisers in the musical circles of the city. On the other hand, at odd times he manifested the ability to sketch and to express his thoughts in quick and deft strokes of pencil or crayon.

But there was also born in him to be a companion of his genius an insatiable desire for extraordinary knowledge, or that knowledge which was then considered arcane and secret. It was said of him that whenever he went to a library or the reading and reference room of an academy to seek facts pertaining to one of the academic subjects he was pursuing, he was always tempted by some casual subject in some forgotten book that required further research or more extended investigation. Long before he thought seriously of developing his natural artistic talents, he was deeply involved in the subjects of natural sciences and especially in natural and spiritual laws.

After the development of his artistic talents, Da Vinci was commissioned by king and court, by church and state, to produce certain paintings, which for spiritual significance have never been equaled. Because of the

wide range of his work in painting and the great amount of it accomplished, few knew that he was interested in anything other than his art.

But to him there was another art as great as that which he had carried over from the past, and it was not long before his cosmic inclination in this direction brought him in contact with the art of the Rosicrucians; then he began the dual career which makes him an outstanding character in mystical literature.

His first contact with the Rosicrucians was in Florence at about the time he was completing his academic studies. A few years later he made a number of journeys to a monastery believed to be situated in what is now known as Amalfi, where he came in contact with one of the secret schools of the Rosicrucian mystics. At any rate, at about this time he became initiated into their arts and mysteries, and was gradually prepared to be proficient in the use of their manuscripts and their laboratories. There began his experiments, which he recorded in manuscripts now known to be the secret writings of a great master.

In an appreciation of Da Vinci written in German by the student of philosophy, Houston Stewart Chamberlain, we read: "No greater painter ever lived; and this great painter was like Dürer, and even more than Dürer, a preeminent mathematician and mechanician. At the same time—as we see every day more clearly—a [person] of an all-embracing intellect, a Seer who penetrated all that his eyes saw, a Discoverer so inexhaustible that the world has perhaps never seen his like, a deep, bold Thinker."

Many of Da Vinci's unpublished manuscripts are carefully preserved, waiting the proper time for publication. They contain scientific facts now secretly known only to the higher workers in the organization. Other manuscripts, published centuries ago, deal not only with cosmogony and physiology, but also with astounding observation in meteorology, the moon's influence upon the tides, the manner in which to figure the elevation of continents, the laws and principles pertaining to fossil shells, and the like.

### **Inventions**

It was Da Vinci who originated the science of hydraulics and invented the hydrometer. His plans for the canalization of rivers are of great value in modern irrigation. He invented a large number of labor-saving devices and machines, many of which are remarkable for his period.

In keeping with the old arcane schools and their systems of study and writing, Da Vinci adhered to the mystic principle that "in the beginning God geometrized." Therefore, all of Da Vinci's manuscripts are filled with geometrical symbols, and every law and mystical principle is worked out in mathematical harmony. Across the top of one of his most important manuscripts were written these significant words: "Let no [one] read me who is not a mathematician." In other words, let no one attempt to read and understand my writings who is not a mystical geometrician.

Looking at his achievements broadly, one may ask what it is about his art that makes his painting so attractive, so impressive, and so distinct as to put it in a class of its own. Unquestionably, it is the mystical element.

The picture, *Mona Lisa*, is probably the most mysterious and most difficult of any portrait to analyze. Even those unacquainted with the technique of art are held in a spell of fascination although they cannot explain the evasive smile on the countenance of the woman.

In the case of the famous painting in Milan, known as *The Last Supper*, many thousands have stood before it in awe and spiritual humility, unable to determine what it is that makes it seem to be a thing alive—with a spiritual, mystical story that tells itself to one's very soul. I have analyzed the painting carefully and found at least seventeen mystical principles; yet I sense that I have not discovered others far more important. If one asks what it is in his scientific achievements that made him famous as a scientist and, in fact, the foremost revealer of nature's great laws, one must admit that it is the mysticism which he revealed in those things usually considered grossly material and purely scientific.

One of the foremost contentions of Da Vinci was that not only the objective senses but also the psychic or spiritual senses, and especially the eye and its functioning, were ideal channels for the reception of universal truths. He argued that the eye first, and the ear second, were the most important in this regard.

### **The Artist's Advantage**

He claimed, however, that the poet failed to reveal the great truths which the artist could reveal, and that the musician came nearer to revealing them than did the poet. The artist, in his estimation, was the most capable of all. His explanation for this is purely mystical, truly sound and rational.

He contended that the poet was able to give only one impression and one idea at a time, for the poet was limited to words which had to be seen by the eye individually and which could convey only a limited impression at one time. Therefore, the ideas suggested in words were always lacking in that harmonious grouping and relationship to other essentials which made a harmonious composition. The artist, on the other hand, was able to paint or depict his or her story in such a manner as to convey one central idea to the eye with a proper grouping of secondary essentials so related to the primary one that all of them formed a harmonious group, giving the mind a harmonious impression or a complete concept. The musician was able to do this same thing but perhaps to a more limited degree.

As an accomplished musician, Da Vinci was competent to criticize and comment upon musical compositions. He declared that in a simple melody, consisting of one note played at a time, we have the *one idea impression* which the poet finds as his or her limit. In a chord, we have a composition of harmonious impressions conveyed to the ear at one time—thereby giving to the spiritual and psychic natures a central idea, the related and harmonious elements of the chord establishing a background and a more perfect picture.

With the proper harmonic notes played by a second hand giving us an additional chord, we add to the complex impression on the ear; for the tone colors and details of the composition cause an impression that is no longer a simple idea but a composite one, almost as complete as a picture.

In this argument we discover some of the mystical principles which Da Vinci used, not unconsciously, but masterfully in his paintings—principles which the technical critics of art have failed to realize since they are

## MASTER OF THE ROSE CROSS

not students of mysticism. Every mystic and everyone spiritually attuned will sense them, though, when he or she stands before Da Vinci's pieces.

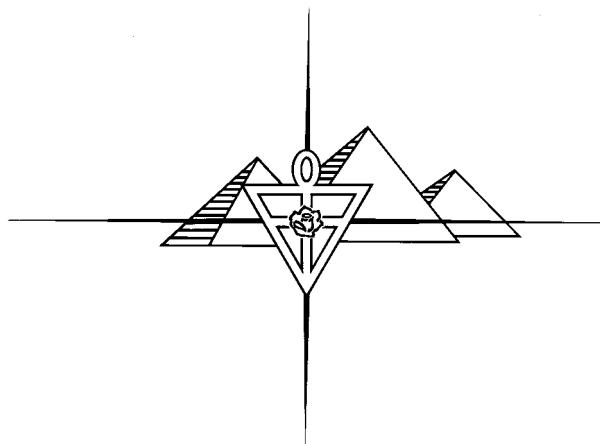
Like the true mystic, he warns of the work performed by those who have merely an imagination as a foundation for their creations in contrast to those who have *lived* and *experienced* the things they portray. He constantly refers to the fact that *experience* is the only foundation for true understanding, and that we must come to experience the things of life, both good and bad, joyous and sorrowful, if we would develop the true understanding of life. No amount of imagination or impersonal logic can supplant actual experience.

Therefore, he exhorts us to put no faith in authors, who have sought by the force of imagination alone to make themselves interpreters between nature and humanity. He warns us, too, not to give ourselves to those things of which the human mind is incapable and which cannot be demonstrated by natural example.

The whole life of Da Vinci proves that he adhered to his injunction which he proclaimed should be the law of every artist, poet, sculptor, and scientist: "You must compete with nature!" He claimed that the artist in painting must learn how to give that harmonious arrangement of essential elements in form, perspective, and color which nature presents in her inimitable way.

While no artist can successfully compete with nature in such compositions and portrayal of colors, artists must constantly attempt to do so. The same holds true for the sculptor and the writer, as well as the musician. In his scientific experiments, Da Vinci constantly sought to duplicate nature's constructive processes, and therefore experimented with transmutation and with spontaneous generation and other processes whereby nature creates and produces the marvels which we witness. It was in such experimentation that he learned the truths which made him the greatest of all scientists.

Naturally, in his *esthetic mysticism*, and in the nobility and spiritual beauty of his life, he attempted to imitate the Christ Spirit and to duplicate the spiritual, creative processes of the Cosmic. This made him a person beloved by his friends and at the same time feared by the enemies of Light and Knowledge. As the greatness of his career has become known, his whole life has been seen to be one of spiritual nobility and mystic sublimity.



## **Materialism and the Mystical Life**

**T**HREE STILL EXISTS a traditional belief that scientific knowledge is in itself an obstacle to mystical knowledge and spirituality. Even today, experts of some of our contemporary religious sects regard universities and colleges as seats of iniquity. They argue that having faith in God is enough; God will provide for human needs. They are of the view that science invades the sanctity of the divine sphere and thus, science is sinful. This view arises from the conflict between rationalism, the extension of knowledge, and the dogmatism of the church. Initially, this view was exclusively that of the Roman church. Now the non-liberal Protestant sects have adopted it.

According to these religious sects, education appears to be iconoclastic. Education, with evidence, has torn apart superstitious images and concepts that these sects regarded as “the word of God.” A representative example of these many cases is the arbitrary date set by the theologians to the literal interpretation on the creation of the world. Geology and related disciplines can only elaborate theories as to the exact time that Earth began to exist. However, experts can prove that Earth came into existence eons of time before the date fixed by the theologians.

Although scientists have substituted biblical fantasies with facts, they do not really affect the heart of religion and its immanent purpose. Yet the non-liberal devotees consider it sacrilegious when someone has the audacity to alter even one detail in the Bible. The purpose of true science is neither to disprove what religion teaches nor to oppose it. Science seeks truth through experience, observation, and reason. On the other hand, religion puts its trust in implied realities; this is what is called *faith*. Unfortunately, however, some scientists are also narrow-minded. They do not recognize religion as an important factor in society. They take delight in exposing the errors of religious ideas. They exploit these errors in such a manner and with such evident satisfaction that they make it seem as though science is the sworn enemy of religion.

### **A Divine Order**

True scientists know the necessity of religion. They know that the emotional and psychic elements of the human being cannot be fully satisfied by reason. For thousands of years, people have experienced feelings and conditions before developing the faculty of reasoning at a higher level. Scientists who realize this strive to integrate their findings within the fundamental beliefs of religion. They try to explain that even if Earth is the consequence of a production of matter from a star passing too near the Sun, this does not contradict the existence of a divine order behind such a phenomenon. It indicates that the mechanisms of Earth and its development do not diminish the importance of the first religious premise which puts God as the primary cause.

On the other hand, progressive religion, fully aware of the tremendous influence of science over the public mind because of its “miracles,” seeks to link science and religion. The attitude of progressive religion is that even the biological sciences are only demonstrations of the laws of God; they are neither exceptions, nor

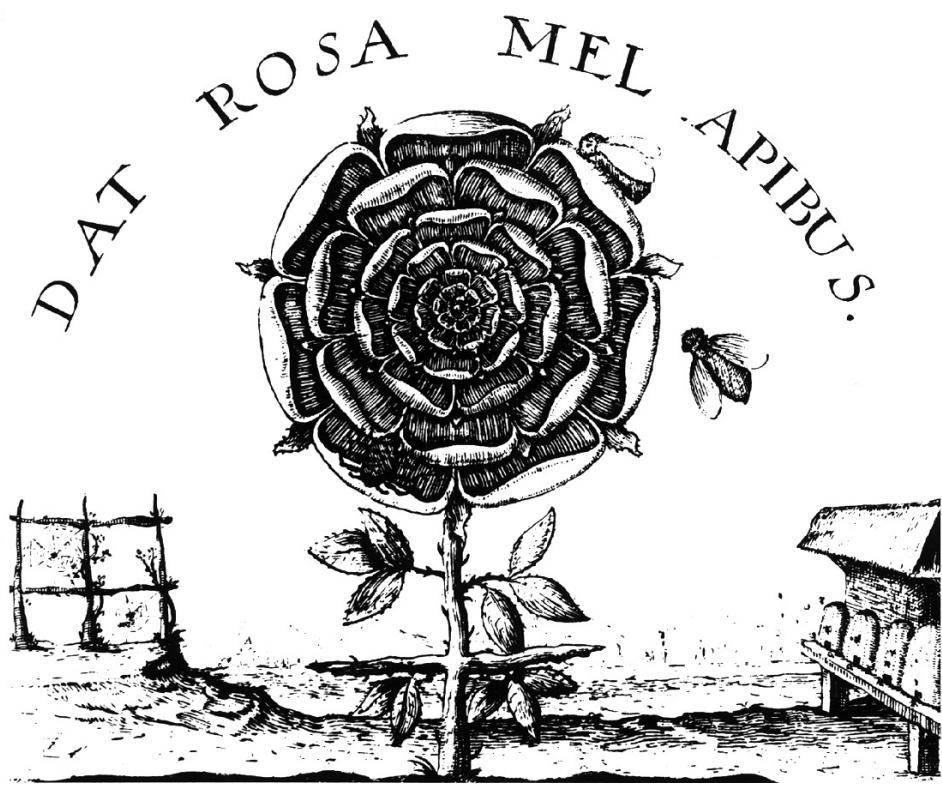
negations. And this is not the first time that religion has faced the need to change its dogmatic views in order to remain compatible with materialism.

The revival of Aristotelianism in the Middle Ages forced Thomas of Aquinas to categorize all knowledge in a hierarchical order. He included science in this order as explaining the physical aspects of life; but he abandoned to the church the kingdom of God. The realm of revelation, he said, transcends mortal reasoning. Religion then, with respect, could accept the existence of chemistry, physics, geology, astronomy, and other physical sciences. Indeed, what religion assumed was that God is the Supreme Being which transcends all physical laws, as well as any phenomena that human beings can discover and develop. The more humanity extended its temporal knowledge, the more revered God became. Physical knowledge resembled the blocks of a pyramid. No matter how many blocks there were, or how massive and high the pyramid became, the apex always remained the same—God.

Today, the true mystic does not quarrel with intellectualism. We must broaden our minds and assert our faculties. Mind is like a blade that remains blunt if it is not sharpened by reflection. Mysticism urges thinkers in their explorations of reality, not to go so far as to lose sight of the individual “me.” If they do, this knowledge can make them bitter. They can become so cynical that life itself can seem futile. Some of the greatest scientists have also been mystics, or have had a strong religious feeling. I refer to famous scientists such as Kepler, Burroughs, Morse, Harvey, and Faraday.

Because we cannot measure the capacity or the weight of an emotion, we should not attempt to apply quantitative methods and physical, scientific processes to the psychic nature of the human being. When this is attempted, intellectualism is applied in a manner that is false. Such practices produce flawed intellectual human machines, demons with cold-thinking spirits that are insensitive and that could even destroy their own species. When the only spark burning in an individual is intellectual, we have a human robot with limited usefulness.

Some people argue that to manage business today, one must resort to practices and acts that are often incompatible with personal idealism and the moral sense. Naturally it is necessary that we are not biased in our idealism. For example, we should not consider it a bad thing to achieve material success, to accumulate wealth, to be in charge, to find pleasure in the challenges of business. In itself, there is nothing wrong in any of these things. Idealism is false if it is not compatible with the requirements of daily life. Being led by the cosmic principle of disinterestedness does not mean that we should cease striving to achieve earnings for material ends. However, it prohibits trespassing on the natural rights of others, or to use our earnings to harm others or to prevent them from seeking the happiness to which they are cosmically entitled.



"The rose gives honey to the bees," illustration by  
Robert Fludd from *Summum Bonum*, 1629.

## **Creating Your Future**

**T**HIS IS undoubtedly a period in the lives of many thousands of persons when the past becomes a memory and the future looms as a serious question mark. Such persons seem to feel that they are standing on the edge of a great abyss. Back of them are fields, mountains, and valleys over which they have traveled with more or less safety and with considerable pleasure and happiness mingled with periods of sorrow and grief. These now seem inconsequential as they face the great abyss before them filled with the terror of the unknown and presenting a serious obstacle to their future progress.

As they face this wide chasm, it seems that nothing but a miracle will help them to get across the great open space and prevent them from falling into the dark recesses below, thus bringing an end to their careers.

In the early days when the pioneers first traversed this continent in an attempt to reach the gold fields and fruitful valleys of California, there were many occasions when hordes of them in covered wagons and on foot came face to face with similar situations. It seemed that the journey's end was at hand and yet the goal of their desires was far from them. For days, they camped at the edge of an abyss or canyon and wondered how they would ever cross that great space with its depths of thousands of feet, and continue their journey on the other side toward the distant goal. They were face to face with real engineering problems, and yet had neither the skill nor the materials with which to bridge such gaps.

The history of the progress of the pioneers shows that eventually these groups found a way of getting to the other side and continuing westward, and their success will ever be a monument to the prowess of the human mind. Ingenuity, prayers to the Cosmic for inspiration, determination, will power, and an undaunted faith in Providence helped them to solve their problems.

They could not turn backward, for they had been months on their way and had traversed desert spaces where there was neither food nor water, and their supply of these things being exhausted meant that they must either go onward or remain where they were and starve. Surely, these persons faced greater obstacles than do the thousands of persons today who think that their problem is one that cannot be solved.

The abyss which these persons face at the present time is a mental one and not a physical one. The obstacles which they have to overcome are more mental than physical in every sense. It is undoubtedly true that these persons stand on a material rock and at the present moment have material obligations and conditions to contend with, but the great chasm that lies between them and the future progress in their lives is not a material one that must be bridged with material things.

The incentive that encouraged the early pioneers to face their problems and solve them was the fact that the future was quite definite and appealing, and in every way alluring. They had no doubt about the joy, the happiness, and success that awaited them if they could cross the great abyss. It was this picture of future prosperity and the enjoyment of the greatest blessings in life that strengthened their determination to solve their problems.

The thousands today who feel depressed and who stand at the edge of the abyss in doubt and hesitancy do not have the alluring picture of the future that would encourage them to meet their problems. They cannot see a bright and happy future and they cannot see the goal of their desires waiting for them just beyond the horizon.

For this reason, they hesitate and wonder whether the effort to overcome the present obstacles is worthwhile, and whether anything in the future is worthy of supreme sacrifice at the present time. This is where they are in error. And this is really their greatest problem, for they must remove from their minds the doubt about the future, and they must have a glorious picture of what lies beyond in order that they may be strengthened to tackle their present problems and overcome them.

The early pioneers knew nothing of the future except through the reports that had reached them and the pictures they had built in their minds. For many months before they started from their Eastern homes and during the many months of suffering and privation while traveling, they had recreated, repainted, and rebuilt the mental pictures of what the future held. In their hours of loneliness, privation, cold, hunger, and intense suffering from storms and other conditions, they eased their bodies and their minds by rejecting the present and the past and living mentally in the beautiful picture of the future which their minds preserved and held before them as a rich reward for all suffering and effort.

The future became so real to them, so actual, so near, and so tangible in its every element that they were able to bridge the gap of the present and move out of the past into the future in the twinkling of an eye. Their daydreams and their night dreams were lived in the land beyond the horizon where everything would be what they had made it in their mental pictures. They created homes, new estates nestled in fertile valleys or on the side of picturesque hills. They filled caskets with gold and boxes with fruit.

### **Visualization**

They visualized new life, new strength, temperate climate, and an abundance of the necessary peace, happiness, and contentment. They enjoyed these things daily, and hourly before they ever reached the Western border. They were making a new world in their minds and this new world constituted their future. As the picture was completed and all of its marvelous details finished, they drew themselves into that picture and became living, vibrating parts of it so that nothing of the present, no obstacle, no barrier, no charm could prevent them from stepping from the present into the future and realizing all that they had visualized.

In the same manner must the present thousands of hesitating, doubting individuals create a new future and a new life beyond the present horizon. They must look upon all of the sufferings and the joys of the past as mere experiences enabling them to select the good from the bad as elements to put into the new picture, the new future, and the new life. Every experience has its lesson, every one of the joys and sorrows of the past and of the present are but illustrations to teach us what we should create and what we should not create for the future.

The future for each of us can be precisely what we make it. But we must not wait until we are in the future or until we stand in the new valley of the new land, and then begin to make our plans for the estate, the home, the gardens, the orchards, the mines out of which we shall draw our wealth and our necessities.

We must visualize each detail, paint each part of the picture, and keep adding to it our dreams and meditations until it becomes a living thing in our lives not of the future but of the present. We should look upon ourselves as standing at the very border of this picture about to step into it, and to begin to enjoy all that we have created.

If we do this, the obstacles that now seem insurmountable and which appear to rise before us will be overlooked and negated in our ambition, our determination to step across the borderline from the present into the future, and live in the picture we have made. Such visualization and creating gives us not only the allurement and fascination which is tempting, but the urge and determination, the faith and the power, to go beyond the present obstacles.

### **Actual Realization**

There is no limitation to what the mind can create in its imaginings. No castles are too high, no homes too large, no estates too great, and no parts of the country too beautiful or too bountiful for the mind to visualize. The world is yours when it comes to painting mental pictures of what you want and what you should have. Furthermore, the history of civilization proves that there is no limitation to our material creation of the things we have visualized. The whole history of human achievement since the beginning of the world proves that what we have mentally visualized, we can bring into actual realization.

The dreams of the men and women of yesterday that seemed vague, indefinite, and impossible, are surprisingly presented to us today in concrete realities. We awaken from our state of doubt and incredulity to realize that while we questioned and hesitated, some other master mind turned a dream into reality and the impossible things of the dreamer are the material things offered to us today. And as we analyze humanity's creations and accomplishments, we are impressed with one great outstanding fact: namely, that those who never dreamed or never painted a mental picture did not create in the world of realities a single thing. Around us are those who have accomplished and built for themselves the things they are enjoying. There are the others who are in want or are without even the actual necessities, who had no vision, who never attempted to create in their own minds a single thing, but had depended upon the creations of others and the gifts that might come to them through charity.

Which do you want to be, the creator of your life and the builder of the things you want to enjoy, or the one who must take what is left over in the bounties of the lives of others and which are given in exchange for the hardest labor or denied to you altogether? Do you want to be the serf and the hireling who accepts at the hands of a master the things he or she has made and no longer wants or the things he or she in a charitable mood is willing to share with you partially or incompletely? Or, do you want to be the creator and make the things you want and bring them into realities in your life so that you are not dependent upon anyone or anything except the great creative power that resides within you?

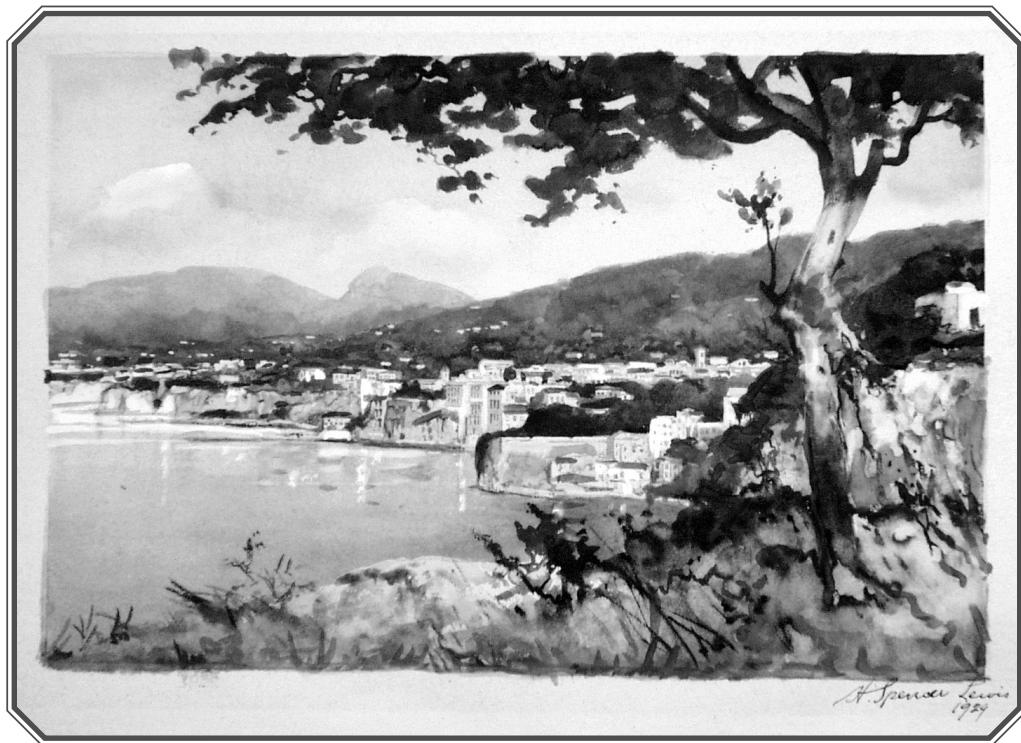
God has given you the same creative power as possessed by the Deity, and God has made you an equal in making this world beautiful and happy for all living creatures. This gift is your birthright and you alone determine whether you shall use the power or ignore it.

Come, step back from your close view of the obstacles that seem to surround you. Close your eyes to them for a while and create a new picture. Leave the past and the present out of your consideration and make a new life, a new day, beginning with tomorrow. Build it up part by part in your mind and in your conversations and contacts with those around you until you have a perfect picture of the future that is just beyond today's horizon. Then step forward bravely into this picture; and with determination start your journey along the line that leads to the new estate, the new home, and the new pleasures of life. You will find yourself master of the picture and of those realities, and you will find in it the greatest happiness and rewards, and every effort, every thought devoted to it.





*The Pond in the Woods*, painting by Harvey Spencer Lewis.



*Seascape*, painting by Harvey Spencer Lewis.

## Nature Provides

I WOULD like to call attention to some of the natural methods which the ancients of all lands discovered to be valuable contributions to our physical needs—not our needs for sustenance, but for health, vitality, strength, and the prevention and cure of diseases.

We hear so much about the marvelous cures that the American Indian medicine men and women made through the use of nature's own remedies, as well as through psychological or mystical processes, and we read of similar cures made through natural methods by the Chinese, the ancient inhabitants of Tibet, the mystics of India, the wisdom teachers of Egypt, and the miracle workers of other lands. Therefore, we often feel that more information regarding these things might make us better acquainted with many of nature's wonderful lessons.

As an illustration of one of these very unusual or rather uncommon benedictions from nature, I wish to refer briefly to a spring of peculiar water that is not popularly known in America, but which has an interesting history. This spring is located in the Taconic Mountains at Lebanon Springs near the eastern edge of New York State. The Indians knew of it, and it was famous with them for many centuries, according to their ancient traditions. Among their peculiar rites and records, it is claimed that the weak, the sick, the diseased, and those especially suffering from unknown diseases or evil possessions, came to this spring, remained awhile, and went away again in perfect health.

It was in 1756 that a Captain James Hitchcock, an English officer who was stationed at Hartford, Connecticut, learned of the spring through Indians he had befriended. Because his health had begun to fail, they conducted him across the mountains to this spring. He was suffering from a disease which herbs and medicine did not affect, and which the Indians believed was connected with the spirit of some evil being that could be washed away by the waters of the spring.

May I be permitted to say that these ideas held by the Indians of an evil spirit's holding a person in disease, and of water's washing away the evil influence, seem crude expressions of what the Indians really thought. It has been my privilege to be the personal acquaintance of a number of Indian medicine people in the past and to have been a student of many of the medicine processes and beliefs as part of my long researches and study of matters relating to early mystical teachings. I must say that the common expressions of the American Indians' beliefs are simply statements that the Indians gave to the white people, and not the true beliefs held by the Indians in their own hearts. Of course, I am speaking only of the learned Indians who were mystics of the first order and real students of human psychology.

It is possible that the average unenlightened Indian was told the same story as the average white person. When learned Indians, or medicine people, or shamans spoke of evil influences, and possessions or obsessions, they were not speaking of spiritual beings, or creatures that took hold of another person, as was believed by those who followed the witchcraft doctrines. They were speaking of impersonal influences of an etheric nature, and the nearest I can come to interpreting their explanations is to say that they believed in spiritual vibrations

which entered the human body at certain times and set up certain causes of disease; these vibrations had to be removed by methods other than the use of medicines.

We see in this a somewhat unsophisticated form of a scientific understanding of the real psychic nature of many diseases. The idea that fire or water could change vibrations or remove the evil influence is likewise an earlier form of an old scientific belief that fire and water are universal solvents. This takes us into the realm of alchemy as associated with the early phase of the study of medicine and therapeutic methods, and it is not my intention to delve into this matter at the present time.

However, to continue with my story, the friendly Indians certainly performed a very friendly act when they led Captain Hitchcock to this old spring. The Captain's health began to improve in a manner that convinced him that the waters of the spring were responsible, and he began an investigation to determine who owned the spring and how its waters might be used to help many others who were unaware of this wonderful natural blessing. He found that the spring was owned by a Charles Goodrich, and that it could be leased. Hitchcock's plan was to protect it from becoming contaminated in any way and to preserve it for the future, if such a thing were possible.

### **Humanitarian Purpose**

It is a notable incident in the records that were preserved that the spring was leased to Hitchcock on December 19, 1778, and the wording of the lease clearly shows the humanitarian purpose which Hitchcock had in mind, and which Goodrich recognized, for the lease reads that the spring was turned over to Hitchcock for the period of his natural life, and the consideration was "the love of God, the public good, as well benevolence toward the said Hitchcock."

In a few years, the fame of the spring spread throughout the region, and an increasing number of visitors came to the spring to drink and bathe in its waters. Most of these visitors were cured of various physical conditions in such an unusual manner and so completely that the spring was called a miracle worker, and eventually it was known as "the blessed water—the wine of God." This is the name given to it in an ancient chronicle.

### **Early Rosicrucians**

During the days of the first American Rosicrucian organization, with its headquarters in Philadelphia, the efficacy of this spring was known and its benefits told to many of those prominent in governmental affairs who came in contact with the Rosicrucians.

Persons traveled from Philadelphia, and even from Baltimore and other Eastern cities, to New York State to be benefited by this wonderful spring, and a treasured register of the visitors to the spring contains the autographs of John Quincy Adams, the Marquis de Lafayette, Martin Van Buren, Daniel Webster, Joseph Bonaparte (the ex-King of Spain), De Witt Clinton, Charles Francis Adams, Henry Wadsworth Longfellow, George Peabody, Albert and Roscoe Conklin, and many others of historic fame.

The spring bubbles up from the bottom of a rock basin about twelve feet in diameter and nine feet deep and at the present time [1929] yields an endless stream of about 500 gallons a minute or approximately 720,000 gallons a day. Scientific investigation has shown that the depth from which the water flows through

numberless purifying strata to the surface of the earth is indicated by the fact that its volume is unaffected by surface conditions. In other words, it is not decreased by drought or increased by rainfall. Many eminent scientists, chemists, and experts connected with experimental laboratories have investigated the spring from time to time. They find that the water has an unvarying temperature of 78°F throughout the year.

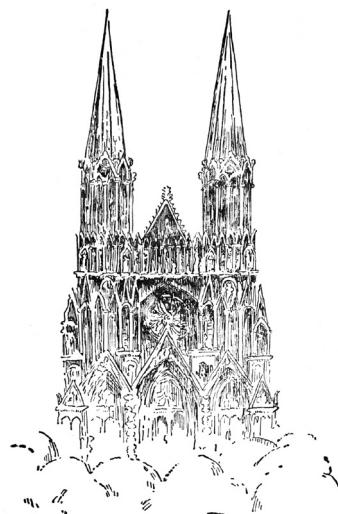
Authorities on the subject of mineral springs say that the origin of Lebanon Spring was volcanic, which accounts for its even temperature of 78°F. The many scientific analyses made of the water reveal that it has a very distinctive nature, resembling very closely the springs of Gastein and Wildbad in Europe. It is believed that the water has some beneficial qualities because of its contacts with certain elements deep in the earth.

According to those who have gone there and been benefited by the waters of the spring, it would appear that those who receive the utmost benefit are those suffering from any abnormal condition of the kidneys and bladder. The water seems to have an unusual effect upon broken-down tissues in these organs, and upon gouty and rheumatic affections, or upon most skin conditions.

The Rosicrucians have always held that the waters of this spring and similar springs contain mineral elements necessary to establish a harmonic chemical composition in the human body, when such elements have become deficient through improper eating, the destructive processes of germs, or the subnormal functioning of certain organs in the body. The most important of such minerals produces a solution of rare ingredients in which nitrogen and helium often predominate—resulting in a water composition that greatly aids in curing certain diseases.

Now in writing about this particular spring we are not attempting to advertise or promote any commercial activities in connection with this spring. We merely speak of it as an interesting illustration of nature's ways of contributing to our needs in disease as well as in health.

*Editor's Note: Although the Lebanon Springs are no longer in operation, there are mineral springs and hot springs to be found throughout North America. You may want to consider visiting and enjoying the waters at a natural spring in your area, and delighting in the many benefits that nature provides through fresh air, sunshine, wonderful plants, and flowing waters.*



## How Thoughts Project

**I**N THESE DAYS, when so much is being written about the transmission of thought and its effect upon persons and conditions, it would seem that thought projection would be generally accepted as a fact and that arguments would not be necessary to prove the metaphysical laws involved. However, there are many persons who are skeptical, and there are many more who believe that such a demonstration of metaphysical laws is occasional or accidental and not the result of a scientific process which all may study, practice, and master.

Not many years ago, I recall, a large group of men and women met each month in New York City for the purpose of investigating and testing this and other metaphysical ideas. The phenomenon of thought projection was then defined as the sending forth of a thought held in the mind of a person or a group of persons.

It was claimed that by the use of some newly discovered mystical law, the person in whose mind the thought originated could willfully and successfully send that thought through space to a given point. Of hundreds of experiments conducted by the members of this special investigating society, only about twenty percent were successful. When the experiments were successful, they were not performed in accordance with the theoretical processes attempted in other experiments. Also, there seemed an element of chance that involved the operation of some unknown law that controlled both the transmission and the reception of such thoughts.

There are certain principles involved in the projection of thought that are easily demonstrated. They show that the process is due to certain laws not heretofore publicly explained. The Rosicrucians have been successful in the practice of this art for many centuries, and I believe that such success is due as much to knowledge of the physical laws of the universe as to the metaphysical ones.

The attempt by psychologists, mystics, and so-called occultists to explain thought projection on purely metaphysical grounds has led to idle experimentation with the same low percentage of definite results as under test conditions. It is no wonder that scientific people of a materialistic trend and a large portion of the rational public have refused to accept the mystical explanations. The tendency of students of mysticism and metaphysics to write and talk glibly about scientific things while being unfamiliar with even the most elementary principles of metaphysics and chemistry, cosmology, and ontology has led scientific minds to cast all metaphysical and mystical postulations into the scrap basket.

### Energy and Thoughts

The Rosicrucians contend that a thought is the result of certain mental processes involving mental energies brought to a concentration or circularization where these energies are focalized and embodied in one unit of expression. It might be said that a thought is like a spark produced by bringing two wires with electric energies in them to a given point where they contact for a moment, focalize the energy in them, and produce the momentary entity or manifestation of their energy, which we call an electric spark.

A thought held for a certain length of time is like a spark that is prolonged by keeping the wires so related that the current in them meets and exchanges polarity rapidly and freely enough to maintain the spark. The

only difference is that a thought—complete, perfect, and lacking nothing in its composition to be a perfect expression of a rational idea—probably has many streams of energy focalizing themselves at one point rather than merely two as with the electric wires.

Modern scientists have found that the nerve energy and impulses in the human body are truly comparable to the electrical energy with which we are familiar. The brain energy, then, and the energy used in thinking are drawn from the nerve energy of the body and are unquestionably of some frequency or phase of the vital energy that exists in the human system.

We are tempted, therefore, to compare a thought with the spark created in the transmission equipment of a radio station. Before the days of radio, the wireless transmission of signals was limited almost exclusively to the making of such sparks by the pressing of a key. Such electric impulses were supposed to set up waves which floated on and through the suppositional ether in all directions, thus making an impression upon sensitive receptors identical in nature with the original spark. This tendency, then, to think of a thought as analogous to a higher spark has led us to explanations which involve not only the suppositional ether but also other hypothetical elements.

From the Rosicrucian viewpoint, a thought does not transmit itself in the manner in which an electric spark is supposed to transmit itself through the ether. The thought does not constitute a disturbance of the tranquility and static condition of the ether and produce waves which radiate in undulations in all directions.

The old analogy for this idea was that a stone dropped into a body of smooth water would produce waves that would radiate in all directions and cause an impulsive movement of some object floating on the surface of the water at a distant point. Such analogy necessitated the substitution of an imaginary ether for the body of water, for if a thought traveled in waves like the waves on the surface of the water, there had to be something invented to take the place of the water.

### **Cosmic Mind Consistent**

It is now known that the Cosmic Consciousness, or Cosmic Mind, is an inflexible consistent mass or energy of a very high rate of cosmic vibrations, pervading all space and making continuous and definite contact with the consciousness of all living creatures. It is not intangible in the sense that its existence cannot be definitely established or sensed by human faculties; but it is invisible and superior to any of the limitations of material elements of lower vibrations.

You may have noticed that on entering a room where all the doors and windows were closed, opening and closing one door would cause the windows to rattle lightly in their frames. Rapidly moving a door or swinging it two or three inches one way or the other would cause a movement in other parts of the room. This was due to the invisible atmosphere of the room, which like a solid composition of some kind filled all the space of the room so that pressing at one side by opening the door against it would cause a pressure against the windows at the opposite side of the room.

Native Americans could listen to the approach of distant horsemen by pressing an ear to the earth and hearing the tapping of the horses' feet on the ground. In isolated places in the United States when I have wanted to know whether a train was approaching the station, I have pressed my ear to the rails and heard the

thumping of the engine two or three miles distant when it could not be seen or heard otherwise. In these cases, sound or contact impressions have been submitted through solid bodies, not in the form of waves floating on the surface but in the nature of pressure upon the solid matter, which transmits itself automatically from one end to the other without loss of its identity. Likewise, every living consciousness on earth is in contact in some manner or to some degree with the Cosmic Mind, for the Cosmic Consciousness is simply the sum total of the consciousness of every living creature.

We might compare this universal consciousness to a large checkerboard with its red and black squares. If we were to put a pencil dot in the center of each square and call the dot the consciousness of a living creature and the rest of the square around it the aura or the consciousness of each person, we would see that because all of these squares touch each other, the consciousness of all and the checkerboard itself actually constitute the universal consciousness. If one of the minds in the center of one of the squares caused a thought impulse in its own square, the impulse would be felt by all the other squares on the board, just as a tapping at one end of a board would be felt at any one of the other points along it.

In the first experiments years ago, it was recognized that some persons were more receptive to transmitted impressions than were others. This would not mean that they had more contact with the Cosmic Consciousness but that they had quickened, awakened, and thereby developed a greater degree of sensitivity to the impressions being received.

The student of music gradually develops a greater sensitivity to tone values and, after a time, is able to detect very slight variations in the tone of any given note. The artist is able to develop a greater degree of appreciation of tones in color. The architect and draftsman develop sensitivity to straight and curved lines and have a keen appreciation of the horizontal or vertical correctness of a line.

The Rosicrucians learned centuries ago what exercises and principles could be used by the average person to develop the faculties of the inner self so that impressions might be received and instantly recognized. Such development is always accompanied by the increased functioning of the faculties for transmitting ideas and impressions.

Even those who are not interested in metaphysical laws discover that certain definite results manifest when they apply certain principles. This should make plain that the Rosicrucian teachings deal with the development and application of the faculties and functionings of the inner self and are based upon scientific principles. They are easily demonstrated and are used effectively for furthering one's best interests and for overcoming unfortunate conditions.

## How to Pray

**P**RAYER is an element of religious practice greatly in dispute—either adhered to faithfully or denied outright.

Those who use prayer as an argument against the existence of an intelligent God, or of any God, claim that prayers would be logically reasonable and efficient *if* God existed. They are careful to point out that seventy-five percent of the prayers are unanswered or seemingly denied.

I am a firm believer in prayer, and you can be, too, if you will give prayer the proper opportunity to demonstrate its efficiency. There are many things we wrongly accuse of being inefficient and refuse to accept after only a few attempts to use or demonstrate them. The truth is that it is our own inefficiency and our own ignorance that are responsible. Under the circumstances, I wonder that so many prayers *are* answered.

The understanding of what prayers really are, and how to use them, is so lacking in the average individual that it is really surprising that one out of a thousand brings any results whatever. In churches, certain formulated prayers are used, spoken by those who seem more interested in flowery eloquence than in actual prayer. Jesus taught his disciples how to pray, and the correct version of his instructions and the samples he gave to the world are different from the prayers uttered by those who have strayed from the fundamental mysticism of prayer.

Prayer is based upon the assumption that God is omnipotent, present everywhere, and willing to grant our petitions. That is all the assumption or foundation we need for prayer; but I think you will agree that the average person has in mind a few more. Most people believe not only that God is omnipotent, omnipresent, and merciful, but also that, for all God's attunement with all the beings created by God, the Deity is nevertheless ignorant of their wants and needs, and completely unacquainted with what they require in life! Here is the great mistake. To go into prayer with the belief or the feeling that God does not know what we need or what is best for us, and that we must tell God and explain to God what it is we want, is to make a serious mistake.

Looking at it from a purely reasonable and sensible point of view, does it not seem peculiar for a person to kneel and petition God not to take the life of one just injured in an accident? To pray to God at such a time and almost command the Deity not to allow life to leave the body of that person or not to allow certain conditions to manifest is to assume that we, with our finite understanding, know better than God whether certain things should happen or not.

If the person has been injured and is about to die, and God does not prevent it, why should we assume that the mind of God will change regarding the transition and allow the person to live just because we have petitioned to save his or her life?

Think of two persons on opposite sides, each praying to God for strength to be the victor in a war between them. If God is to decide the war, is it not better to assume that God's judgment of conditions and principles involved will be sufficient to pick the proper one to be answered satisfactorily, for both cannot be victors.

The mystic knows that any prayer or petition based upon the assumption that God or the Cosmic does not know what is best and must be advised, or receive recommendations or suggestions, *is wasted and futile*. In fact, it is a reflection upon the Divine Intelligence and reaches no higher than the level of our personal ambitions. Certainly, such a prayer cannot be uttered in sincerity and cannot find cosmic approval. It is doomed to die or lack response from the very moment it is conceived.

### A Meeting of the Minds

To the mystic, therefore, prayer is a meeting of the minds. It is not an occasion for personal petitioning but for spiritual communion. It is a time when the soul and the deepest inner part of ourselves sacredly, sincerely, and quietly speak to God and express the wishes of our hearts and minds.

Any thought that our human conception of our needs must be outlined in detail, or that advice or recommendations must be given, would be so inconsistent with the true, prayerful attitude that it would militate against proper prayer and prevent any realization of what we wish.

Therefore, prayer should be an expression of a desire for a blessing. Have I any right to come before God, as I do in prayer, and demand, or even plead, that long life be given because I desire it and have come to the conclusion that I should have it? Is that not concluding that God may not have thought about giving me long life or may have decided otherwise, and I wish to change the Deity's mind and decree? Is it not a preclusion of the very effect I wish to create in the consciousness of God?

Have I any right to come before the Creator of all and say that I want this or that in a manner which indicates that I have decided upon such things, or ask that the Divine Mind accept my understanding in place of its own? I am sure that if we thought of approaching the king of a country or the president of a republic, whose blessings have been bestowed upon us in the past and under whose bounty we have enjoyed much, we should approach prayer very differently.

If we had enjoyed many blessings at the hand of a king and were permitted to come before him for a few moments' communion, we should probably find ourselves uttering, first of all, words of thankfulness for what we had—adding that if it pleased the king we should be happy to continue to enjoy the same blessings or possibly more.

Not one of us would think of petitioning for specific blessings without first having expressed a profound thankfulness for what we had already enjoyed, and without stating that, although we still desired to have a continuance of royal gifts, we had no right to ask for more.

How many of us pray in this attitude? How many of us cleanse our hands of debt by thanking God for each individual blessing throughout the day? It is said, as a rule of law, that you cannot go into court and ask for justice unless evidence of having done justice to others indicates that you are deserving of it for yourself. How do you approach God in your prayers?

It is true that the sinner and the one whose hands and soul are darkened with evil may approach God like the one who is sinless and perfect, but such a sinner must first seek in the mercy of God the forgiveness which he or she cannot find in the court of humanity. Our first prayer must be one of repentance and regret, with a plea for divine grace, so that we may stand before God purified and worthy of further blessings.

We are all sinners to some degree, and to make sure that we come before God worthy of blessings our first petition should be for forgiveness and grace, accompanied with a sincere expression of appreciation for the blessings already enjoyed.

If we approach God in this manner, it is more than likely that we shall be so impressed with the magnificence of our lot in life and the sublimity of the divine benedictions already enjoyed that we shall forget the less consequential things for which we intended to ask. It is also likely that if we review our lives for the past twenty-four hours and judge ourselves rightly, we shall come to realize that we are undeserving of further blessing—having already received far more than we can hope to compensate for or even deserve.

Our sinfulness may principally consist of omissions. The gift and blessing of life, with consciousness and the full activity of all our faculties, carries with it an obligation of service in the name of God to the benefit of humanity. If we have enjoyed blessings without having returned some service or devoted some of our powers and faculties to the benefit of others, we are sinful, even though we may have committed no overt act nor violated any cosmic command.

We must be sure that we have earned and obeyed before we can rightfully expect our prayers to be even considered. There must be no hypocrisy in heart or mind, no self-deception or aggrandizement. There need be no humiliation, for the greatness and goodness of God within us places us beyond humiliation if we rightly contemplate our relationship with God. But there should be humility of spirit, simplicity of mind, honesty of heart.

Our prayers should be expressions of desires for continued benedictions with the thought, "Thy will, not mine," uppermost in our minds. The simple expression of "May it please the Creator that health return to my body," is a more contrite, honest, and worthy petition than one that demands or suggests that God change the law now in operation, set aside certain specific conditions, and establish others simply because this is our desire and our conclusion.

The vainglorious one who has concluded that he or she above others should be victorious, should not pray for victory but that God should grant victory to the one most deserving and most worthy. Not only should the will of God be the determining factor, but also all others should be granted that which they deserve and truly need, whether they have prayed or neglected to do so. Prayer should never be selfish and personal to the degree that it excludes others, especially those more in sorrow and need than the petitioner.

I like to think of prayer as the rare privilege of a personal interview with the King of Kings and the Lord of Hosts. And I like to think that I have been given the opportunity of asking one blessing or making one plea at this interview. It must be the thing that I myself would grant to the world and all in it if I were the King.

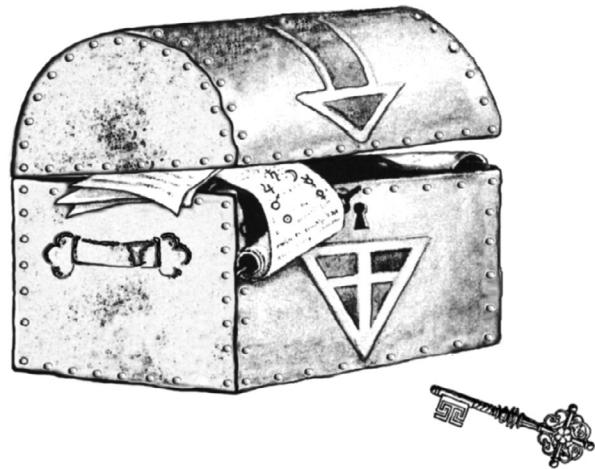
When I meditate upon what plea I shall make, I am often impressed with the fact that there is nothing that I want nearly so much as the things wanted by multitudes of others. If only one plea can be made and one blessing granted, I must be honest enough to ask that others be granted that which they pray for rather than myself.

While each occasion may be a privileged interview whereby we come into personal communion with the Ruler of the Universe, we may have such communion many times a day. This is the greatest blessing and gift

## MASTER OF THE ROSE CROSS

outside of life itself; yet few appreciate it in times of peace, health, and happiness. They take advantage of it only in times of sorrow, tribulation, and pain.

Learn how to pray and make prayer a real communion and an outpouring of your mind in pureness and humbleness. It is one of the most perfect instances of cosmic contact. To the mystic, it is a transcendental moment of our earthly existence.



## The Spirit of Christ

THE CELEBRATION of the anniversary of the birth of Jesus, the Christ, is intended to be a day of rejoicing, happiness, and the free sharing of bounties and blessings.

In truth, the holiday should be a period for the celebration of *the spirit* of Christ and *the realization* of the Christ Consciousness in each of us. It is really immaterial whether the day selected is the true birthday of Jesus—the individual—for after all, any period of the year or any hour of the day is proper for the realization of the Christ Consciousness within us and for the demonstration of the spirit of Christ.

Undoubtedly, the great outstanding message of Jesus was that of universal love. Critics point out that nearly all of his doctrines were based upon religious principles known in other religions and perhaps viewed only in a more modern form; but the principle of universal love was quite unique—brought to the world at a time when it was most needed. It is doubtful whether the need has ever been quite met, even after all these years of Christian teaching.

Jesus said that we should strive to love our neighbors as ourselves. That is a big order, a big proposition. After all, it is not purely a religious doctrine but a cosmic doctrine, and if applied it would mean universal love, universal peace, and universal harmony. If we would love each other in a universal sense, it would bring an end to war, strife, disagreement, and contention. It would encourage us to do the right thing at the right time and to be our brother and sister's keeper, to see and understand things from the cosmic point of view.

Perhaps there is no greater need in the world today than the need for the cosmic point of view. As Rosicrucians, we talk about broadening our vision and extending our consciousness out of the narrow limitations of self and self's environment. But how far do we practice this principle? How far away from ourselves do we really get in each twenty-four hours of the day?

### Broadened Viewpoint

It is true that the Rosicrucian philosophy does tend to broaden our vision, our viewpoint, and our contact with humanity; but even though that broadening may extend our consciousness from the narrow limitation of our physical immediacy, it is doubtful whether we extend it at all in a universal sense.

To love our neighbors as ourselves and thereby sympathetically understand their problems, trials, and tribulations, we should be able not only to extend our consciousness and understanding part of the way but also all of the way. We should do more than merely push that horizon from our own city, our own state, or our own country to another distant land; we should extend it to all distant lands. We should be able to sense the crying needs, the heartthrobs, the tears, the heartaches, the problems of all beings, even in the uttermost parts of the world.

We should be able to realize what it is that the oppressed in various parts of India and Africa are asking and praying for. We should be able to understand what it is that the Russians are seeking to accomplish, the Germans hope to prevent, the Italians desire to accomplish, the French seek to bring about, the Britons hold

as their ideal, the Japanese and Chinese believe is their serious problem, and what the people of many other lands consider the outstanding obstacles to their progress in life.

### **Human Evolution**

To do this, we would have to lay aside bias, prejudice, self-interest, and intolerance. From the cosmic point of view all people, all beings, all creatures created by God are equal in the right to work out their own evolution and attain the inevitable goal of their present existence. Trials and tribulations are but steppingstones to human beings, and what we consider an obstacle may be a commonplace incident in life to others. That which we condemn as crude or cruel, unnecessary or unimportant, fictitious or unreal, immoral or unmoral, may be classified quite differently by the Cosmic Consciousness.

Christ, as a savior, came to save humanity. His message was for all beings and the light that he shed among humans was a light for the darkest part of every country and of every people. His life and teachings were cosmic symbols for all beings to interpret. The interpretation of Christmas may differ greatly from that of Moslems, Buddhists, Jews, or many other sects and groups; but no matter how the symbol is interpreted, behind it is the cosmic law of equal application and universal good.

So, at this period of the year when much of the world is thinking of the Christ and the accompanying symbolism and prophecy of the Christmas season, it is well to remember the universality of the Christ Consciousness and that what was real, great, divine in the consciousness of Jesus is equally existent in the consciousness of every human being in the world today.

It is not necessary for the agnostic, the atheist, the heathen to know of Jesus and his work or to have discovered the message of Jesus or to have been saved through the grace of his teachings, to have a realization of a Christ Consciousness within. God and the cosmic laws and principles did not limit the Christ Consciousness to those who outwardly and objectively recognize the symbol of that consciousness.

As we develop the Christ Consciousness within us through our realization of it, Jesus becomes to us the savior in a cosmic sense, not in a sectarian one. But first must come the realization of the Christ spirit universally diffused throughout the divine consciousness of all beings.

### **Universal Love**

Let us, therefore, be at one with this Christ Consciousness at this period of the year if not at all times. Let us indulge in the holy communion of cosmic baptism and be bathed not in the water of material symbolism but in the divine waters that flow in the cosmic sense through all our being, through all earth's beings. In this way, we will attune ourselves with the highest consciousness of the Cosmic and be at one with God and with each other. In this sense, we will understand what is meant by the message of Jesus regarding universal love. To understand our neighbors sympathetically is to love them and to harmonize with them, and this can come about easily through attunement with the Cosmic Consciousness.

Rejoice, therefore, in this season and let it be the beginning of a period of realization for each month or each week or each day of your lives. Let each hour or at least each sunrise of a new day be the birth of a Christ day for you that you may celebrate every day as a Holy Day.

## Color, Its Mystical Influence

HERE IS an interesting question brought up by a woman living in California. She says that if it is possible for humans, through psychic development and the development of our inner powers, to attune to objective things, or, in other words, to attune ourselves in harmony with objective things or change the nature of objective things around us, why is it that she cannot, for instance, adjust herself to the color of gray, which is a color that annoys her exceedingly in clothing, furniture, wood trimming, and so forth. It is true that there are a great many persons who are annoyed or feel uncomfortable and out of harmony with certain colors. We have touched upon this matter many times in our master monographs. It is also true that developed adepts can adjust conditions around them by changing their vibrations to harmonize with themselves, and they can also harmonize the hidden, inward and psychological vibrations with external things. When we come to the matter of the colors that affect us inwardly, however, we are dealing with a very complex problem and with certain fundamental conditions.

The reason certain colors are unpleasant and inharmonious to certain individuals is that the rates of vibrations of those colors are out of harmony or out of sympathetic attunement with the rates of vibrations of their own auras. In this particular case the lady is affected unpleasantly by the color of gray. The reason is that the vibrations of gray set up an inharmonious effect upon her own aura's vibrations.

It is obvious that this lady could not go about changing the vibrations of everything that is gray. She may avoid gray clothing, and may feel unhappy that she has to avoid a color that is often very appropriate and pleasing in many ways; but she would not be able to avoid the color of gray in every place she would go and in all things which she would contact. It would seem, therefore, that the next best thing to do would be to change her own vibrations so that they would be harmonious and sympathetically attuned with gray.

Herein lies the great trouble. To change the vibrations of her aura would mean to change her entire constitutional health, the keynote of the vibrations of all the cells in her body and the fundamental keynote of her psychic self within. All of these combined constitute the vibrations of her aura, and to change that aura to such a degree that its frequencies and its potential nature would be in harmony with gray—or with any other special color with which it is inharmonious—would mean such a great and fundamental change in the entire nature of her body and psychic self that she would have to be practically reborn and regenerated.

Such changes in the aura do come about with mystics, but only gradually as they evolve and develop to the highest degree of psychic unfoldment. It takes years for the lower vibrations of the average individual's aura to reach a higher degree, and as they reach the higher degree they become more definite in their attunement with other vibrations. This good woman is undoubtedly reaching a point in her work where her aura is developing to a definite keynote which is out of harmony with gray and may be definitely in harmony with several other colors. To change this keynote would mean to undo all her acquired development of the past and to start all over again. Is such a thing worthwhile merely because of the unpleasant sensations associated with the contacting of the color of gray or the tones of gray?

Every mystic on the Path, and every developing student of the mystical principles, becomes attuned very positively with one color, and passively with a number of others. At the same time he or she becomes very positively out of harmony with one definite color and passively out of harmony with a number of other colors. For this reason, all of us will find as we progress along the Path that there is one color more than all others that pleases us, is beneficial to us, and gives us a sense of serenity, wholesomeness, vitality, and joy if we surround ourselves with it, and we all find that there is another color that has the very opposite effect. We are not alike in the color that is kind to us, and not alike in the color that is unpleasant to us. For this reason there is a great variety in psychic auras and in attunement. To set about to change one of these, however, would be of little benefit. If this woman brought herself gradually into attunement with gray and changed her whole psychic and material being in doing so, she would find in the end that while she had made herself pleasantly attuned with gray she had gradually made herself out of harmony with some other color and perhaps out of harmony with one that is now in sympathy and harmony with her being. None of us can be in harmony with all of the colors, for such an aura and such a rate of vibrations cannot be possessed by any living individual.

Another interesting question comes from a member of the Buddhist religion living in India. She thinks that we in the Western world can throw more scientific light upon something that has been well recognized and known as a fact in India. She wants to know why it is that when we are in meditation and we concentrate upon a certain color and then discontinue concentrating on that color, we see in our mind's eye another color, known as the *complementary color* to the original color.

She says that in India in the Buddhist religion and rituals, they use round, colored disks of cardboard for fixing the concentration. In her individual case she uses a disk of deep rich blue, and she says that when she is through concentrating upon it, and then takes her eyes from the disk and discontinues the concentration, she sees the complementary color of yellow. Now she wants to know what law is responsible for this.

I am not going to take the time just now to go into the matter of the physiology of colors, the physiology of seeing colors, and the action of the vibrations of light upon the retina of the eye and the stimuli produced by these vibrations. I may say briefly that when you concentrate upon any one color, you inhibit the functioning of the eye and especially of the nerves that receive color vibrations and transmit them to the brain. The moment you relieve the retina and its nerves of the strain of receiving only one color, they act like a pendulum and swing to the opposite direction for rest after the strain of concentrating on one color, and that swing of the pendulum, so to speak, to the opposite direction, produces the so-called complementary color. Humans did not establish the law of colors and their complementary colors. That is a fixed law of nature. Why God created it and how it works I do not know precisely, and to tell the truth I am not interested enough to try to find out. I suppose all of you know that every color has its complementary color and that every number can be reduced to decimals in order to find its complementary number. In other words, every entity or every complete unit of anything has two parts to it—a negative and positive. The positive is called the *color*, in dealing with tints and tones, and the negative half is called the *complementary color*.

Now in numbers the same thing is true so far as mathematics is concerned. If we take the half of something and express it in decimals, we could express it thus: .50, which means fifty-hundredths. Now we do not need logarithmic tables or other mathematical tables to enable us to know that the other half would also be fifty-

hundredths, or expressed with the decimal: .50. But suppose we had a fraction of something that was expressed with the decimals .0687; we would know that that is a part of a unit and not a complete unit. Now to find the complementary number to that decimal, we would take the number in decimals 1.0000, or just 1., then by subtracting the .0687 from that 1., we get an answer of .9313 which is the complementary number of .0687, because when these two decimals are added together we get a perfect unit of one.

The same thing is true in colors. If we are given any one of the pure, fundamental colors such as blue, red, green, yellow, or purple, and concentrate upon it in a bright light for a little time and then suddenly lift our eyes and look toward a space in the room, a black surface, or a piece of black cloth, we will see mentally the complementary color to the one upon which we have been concentrating, and that means that we are seeing a mental stimulus that is the relaxing condition of the inhibition which we created by concentrating on the color.

To go any further into this subject would lead us very deeply into the science of colors and vibrations and the physiology of the functioning of the eye and the brain centers, and I do not think we want to take the time now to do that. What these Buddhists are seeing and doing with their concentration on color disks in India is no different from what the Eskimos are doing in Alaska, or some of the Rosicrucians are doing in the Chapter at Johannesburg, South Africa, or what was done in Egypt a thousand years ago, and probably will be done in other parts of the world or all parts of the world a thousand years from now. It is an immutable, established law, and it has no real mystical element in it, except that in concentrating on one color and then seeing its complementary color, the eye is exercised and stimulated, while during the original concentration on only one color a certain degree of ocular fatigue is produced that enables the objective consciousness to go partially dormant. If you will read the monographs of the early degrees about the scale and its operation in the objective, subjective, and subconscious minds, showing how the subconscious mind functions most keenly when the objective mind is partially dormant, you will see why any degree of ocular fatigue inhibiting the functioning of one of the objective senses helps to make the objective mind more or less dormant and permits the subconscious mind to become that much more active.

### **The Symbolism of Color**

It is necessary to point out that white is not a color, but in reality consists of all of the colors. White is produced by a regular reflection of the rays of the solar spectrum, namely, sunlight. To put it more simply, white light is a harmonious blending of all the rays of light which emanate from the sun and are included in its spectrum. By contrast, black is the absence of color because it absorbs all light waves of the solar spectrum. Color actually does not exist, except as a sensation in our consciousness.

Sunlight consists of a series of waves of energy which, we may say, vary slightly though they all have the same velocity or speed. The optic nerves of the eyes are sensitive to some of these waves, consequently they fall within the ocular range; that is, we detect them as color, or we are conscious of them as color. All color is blended harmoniously in sunlight. Not until this light falls upon a prism and is diffused, are the waves separated and we see then, in sunlight, the many familiar colors. Objects themselves are colorless. All of the particulars of reality are devoid of any color. They do have the capacity for causing us to realize them as colored. This, incidentally, becomes an excellent example of our doctrine of *actuality* and *reality*, which is

expounded in the Rosicrucian monographs. An object appears red to us because its atomic and molecular structure is of such a nature or density as to absorb all light waves that fall upon it, with the exception, for example, of the red rays which are reflected to us, and the object is realized by us as red, whereas in actuality it is not. The same is true of any color.

Objects, we may say, are filters of light waves. A white object is one that equally reflects all of the waves of light which fall upon it, and to which the eye is sensitive. No wave predominates in white light, so no color exists, and white is just something that the consciousness realizes. Black, as said, reflects none of the waves of light. It really traps them, to use a common expression; consequently, the object appears colorless. We might almost say that black is a hole in light. If we have a light area and in it we see a black object, the form of that object is the extent of the absence of light.

There are many simple little experiments in physics that can be conducted to prove that a white surface reflects direct radiations and that black absorbs them. If two little metal vanes, about one inch square, are mounted upon a spindle in a so-called vacuum tube, one painted black and the other white, and a strong, direct beam of light is made to fall upon the black vane, it will absorb the energy, produce heat, and retract, causing the vanes to revolve or turn about on the spindle. This phenomenon will not occur by having the same beam concentrated upon the white vane alone, proving that the white reflects this energy.

Now we are not in possession of any knowledge which discloses that the ancients knew that white light is a harmony of all color, and yet their symbolism of it would seem to point to it. White was most certainly not arbitrarily selected by the ancients to symbolize spiritual qualities. Certain other causes for this conception are posited. The earliest written records appertaining to the symbolic significance of white appear in the Old Testament.

To the ancient Hebrews, white symbolized purity and innocence. It represented light, which not only impressed the Hebrew mind with its brilliance and purity, but with its divine symbolism, for it seemed to have a moral connotation. Priests, and those officiating in religious ceremonies, were clothed in white to symbolize the purity of their functions. In fact, in Leviticus 16:32, we find, "The priest, who is anointed and consecrated as priest in his father's place shall make atonement, wearing the linen vestments, the holy vestments." Linen, which was superbly made by the Egyptians, and which was obtained by the Hebrews, was principally, in its finest texture, pure white, and we know from contemporary artists that the priests were clothed in it. The relationship of light and white to purity is expressed in Psalm 104:2: "Wrapped in light as with a garment...."

Conversely, black, the opposite of white, the absence of light or color, had a different meaning. Since black absorbs all colors and thus buries light, to the ancient Hebrews, who were the originators of much of the symbolism we perpetuate, it depicted death, humility, and mourning. The use of black, of course, for garments of mourning or as a sign of death, is commonly known to us today, because of the still prevalent custom throughout the world of using it in this manner.

Meanings were also associated with other colors. Blue represented the unclouded sky, and to the Hebrews it symbolized revelation. It was the first of the colors used for the curtains of their sanctuaries, and the Israelites

were commanded to have a ribbon of blue fringe on the edge of their garments, in order to remind them of YAHWEH. This is brought to our attention in Numbers 15:38: "Speak to the Israelites, and tell them to make fringes on the corners of their garments throughout their generations and to put a blue cord on the fringe at each corner." Then, again, red had its symbolical significance. It alluded to bloodshed or the running of blood. Purple was the sign of royalty; it represented dignity and honor. Green, as the color of plants, was the symbol of those growing things to which people looked forward during the drab, dismal months of the winter. It also objectively symbolized rejuvenation, resurrection, and hope. Oddly enough, it also represented the moon. The attachment of meaning to these colors and to white and black, however, is principally an obvious or logical deduction. In other words, they appeared to identify themselves naturally with the essence of certain things or conditions. The oozing of blood from a living thing when injured must have made a very definite impression upon the early minds—as it still does upon us today. One could hardly look upon a similar shade of red without being forcefully reminded of blood. By association of ideas, that color would more quickly cause one to think of blood than anything else, especially in a time when colors, as paints, were either not used at all or sparsely so.

We, as Rosicrucians, also know that the vibratory rates of certain colors affect our sympathetic nervous systems in such a manner as to engender distinct emotional responses or attitudes of mind, which we always consciously or unconsciously thereafter associate with the particular color.

In the Near East and in Egypt, where the earliest great civilizations began, the sunlight was so intense, so brilliant in its whiteness, it, too, made a profound impression upon the peoples. It appeared to bathe all things in its whiteness. Moreover it, in itself, remained unblemished. There was nothing which humans or the things of Earth could do to alter it. It was a thing of splendor to behold. As the Sun, for various reasons, became deified in the various religions, white consequently became a symbol of divine efficacy. With respect to white, however, there are certain psychological reasons which we must take into consideration as well. White, like sunlight itself, is searching and very revealing. It dispels all shadows. It makes any blemishes in an otherwise orderly surface or texture conspicuous and easily visible. We, ourselves, know how any spot of color is strikingly contrasted on white. Thus, in the human mind, white became associated with purity and absolute perfection. Spiritual substances, such as the human soul, were conceived as white. As light and white were so identified, teachers of spiritual truths were therefore clothed in white, depicting the purity of their character and their doctrines.

Might I remind those who are Rosicrucians that for this same reason the Colombe or the Vestal our Rosicrucian Temples—the *symbol of conscience* and consequently the purity of mind and thought and purpose—is likewise robed in white.

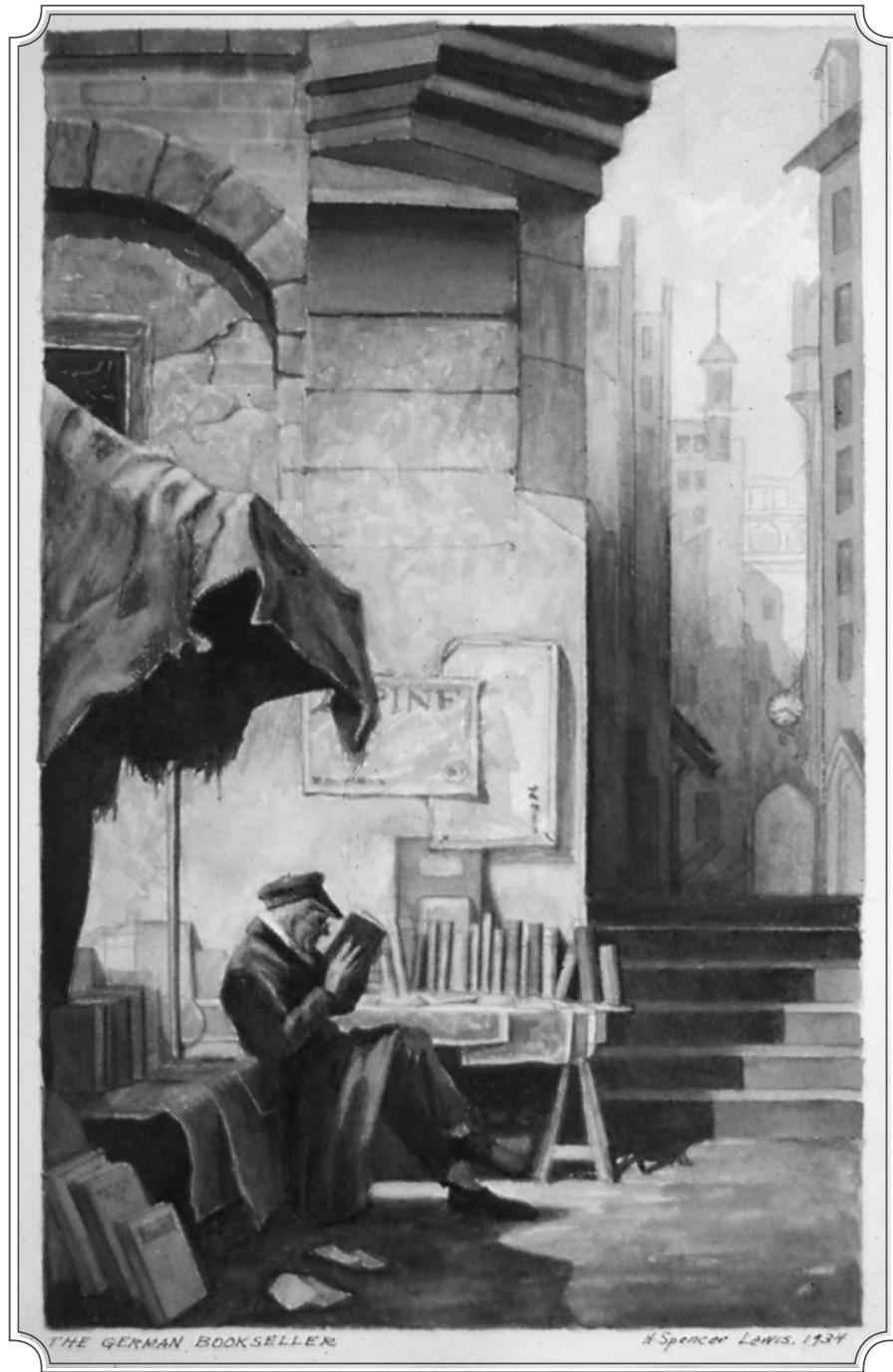
Psychically, there are colors which actually depict and truly represent our spiritual and psychic attainment. In other words, when we are pure in mind and consciousness, or have attained a degree of Cosmic Consciousness, our auras radiate colors quite different from white. Thus we can see that white is merely a symbol of mystical attunement and spiritual attainment, and not physically a result thereof. Without attempting to divulge certain principles of our higher degrees, we can say that the colors of the rainbow have a relationship to the twelve planes of our Divine Consciousness, the twelve stages or steps through which this

consciousness passes. The color corresponding to the lowest of these twelve steps, as we shall call them, is dark ultraviolet; then the color progresses by graduation to a violet, which is found at the highest stage, or as the top of the successive stages.

We also hear of white magic and of black magic. White, as a symbol of purity and because it has been associated with divine things, as explained, is also identified with that notion of our minds which we call *good*. Consequently, right conduct and morals, or the good of them, is symbolized by white. White magic, therefore, means the application of the laws and the phenomena of nature (which magic is) for good purposes. Conversely, the color black, being associated with moribund things, and with obscurity and imperfection, represents evil.



Part of the radio apparatus created by Harvey Spencer Lewis.



*The German Bookseller*, painting by Harvey Spencer Lewis.

## The Divinity of Humanity

WE AS HUMAN BEINGS, should not develop—either consciously or unconsciously—that strange attitude and that strange mental idea that we are superior to all other beings on the face of the earth. There is nothing that will interfere with the progress in life of the average individual so much as a degree of the superiority complex, unless perhaps it is the development of the inferiority complex.

But there is no reason why we should not understand, frankly and honestly, the real facts. Human beings are the highest form and highest development of the creative forces of the universe. Humans gradually evolved and were created to be “the living image of God.” This does not mean the image of a personal God, and it does not mean having the form and figure and body of a God, but having the spiritual image, the spiritual qualities, the spiritual properties of the God Consciousness in our own physical organisms and in our minds and souls.

Humans possess by birth and by divine right and gift more highly evolved abilities and powers than any other of God’s creatures on earth. The fact that we can talk, think, analyze, and do things with our fingers and hands and with our bodies that other animal creatures cannot do easily demonstrates humanity’s highest development. But there are many other qualities possessed by humans that are lying dormant, are not fully awakened, and are not often used, so that the average individual is not more than forty-five percent efficient as compared with what he or she could be if she or he wanted to be.

We are all frequently surprised with the strange abilities, powers, and antics of my little pet dog. We casually remark sometimes that the things he does and the way in which he does them would indicate that he is “almost human.” And yet that is not a fair statement because that dog, with all of his wonderful abilities, or the best trained dog and the most developed dog or cat or horse or other animal that ever lived, could not begin to approach a human being in the special faculties and abilities which human beings possess.

### Animal Sensitivity

It is true that all animals, all living creatures, have some degree of an unevolved soul. Human beings are not the only living creatures that have a soul, but we are the only living creature that has a soul associated with the utmost of divine wisdom and intelligence. My little dog has learned to do things which a child might do, with the same understanding and the same joy of doing them, and with the same good motives and purposes. And he has some faculties that the average human being has not even tried to develop.

This dog senses very quickly and very efficiently when anyone in the home is worried or deeply concerned about something or is perplexed or tired. He can quickly show his sympathy and reveal that he senses a strange condition. If anyone in my home were to be stricken with some illness and would be lying in bed, with transition very close at hand, I know that the little dog would quickly sense the approach of transition and begin to cry and wail. He would sense a gradual reduction in the aura of the sick person and know instinctively and intuitively that a strange cosmic and physical condition was manifesting.

Very few human beings have developed that degree of sensitivity. And of course the dog can sense many other things which we might sense also if we took the time or the trouble to develop the faculties with which we were born. But with all of his intellect, and with all of his cooperation in being trained and developed by me, he still is far from possessing even the slightest degree of the divine intelligence and understanding that a human being possesses.

It is just as though every human being owned and possessed one of the largest libraries of knowledge and wisdom in the world, but kept this library of books and information closed in a vault beneath the cellar of his or her home and never entered it, never allowed anyone to look at or consult it in any way.

Each one of us is born with such a library, with such a storehouse of divine wisdom, and each is born with certain abilities and powers that are like sparks waiting to be fanned into flames. But we go our way through life without developing these abilities, or awakening these qualities, and without consulting the great storehouse of wisdom, until someday we find a necessity for doing so. Then we join some movement or come under some instructor and start an intense campaign of serious study and practice.

We try to do in eight or ten years what we should have been doing for twenty or twenty-five years previously. We try to crowd into a few years of life all of the development and study that should have been gradual and helpful in our progress.

It is this divine quality, this God Consciousness in us, which distinguishes human beings from all other creatures of the animal kingdom. It is what God intended in the beginning, when, after creating all the other things in the universe and all the living creatures, God decided that human beings should be created in the divine image. Human beings were the last, the highest product of the creative consciousness of God, and throughout all the ages humans have continued to be the special concern of God in the divine processes of evolution.

No matter what else God may do, and what else the Deity may create in the universe—whatever is good and helpful and powerful—God has reserved for humanity and continues to confer upon human beings the Deity's most beneficent and most bountiful blessings. That is why humans have evolved and brought about what we call *civilization*. We may attribute to ourselves, to our thinking, and to our mental capacity many of the great improvements in life, but back of our own abilities lies the divine inspiration which God has placed there and continues to place there.

We today have attained only a small degree of what we will become through the passage of eons of time. But, right now, our highly evolved human race represents the most learned, the most powerful, the most developed qualities of the God Consciousness. Yet, it requires our cooperation, understanding, and willingness to complete what God has started.

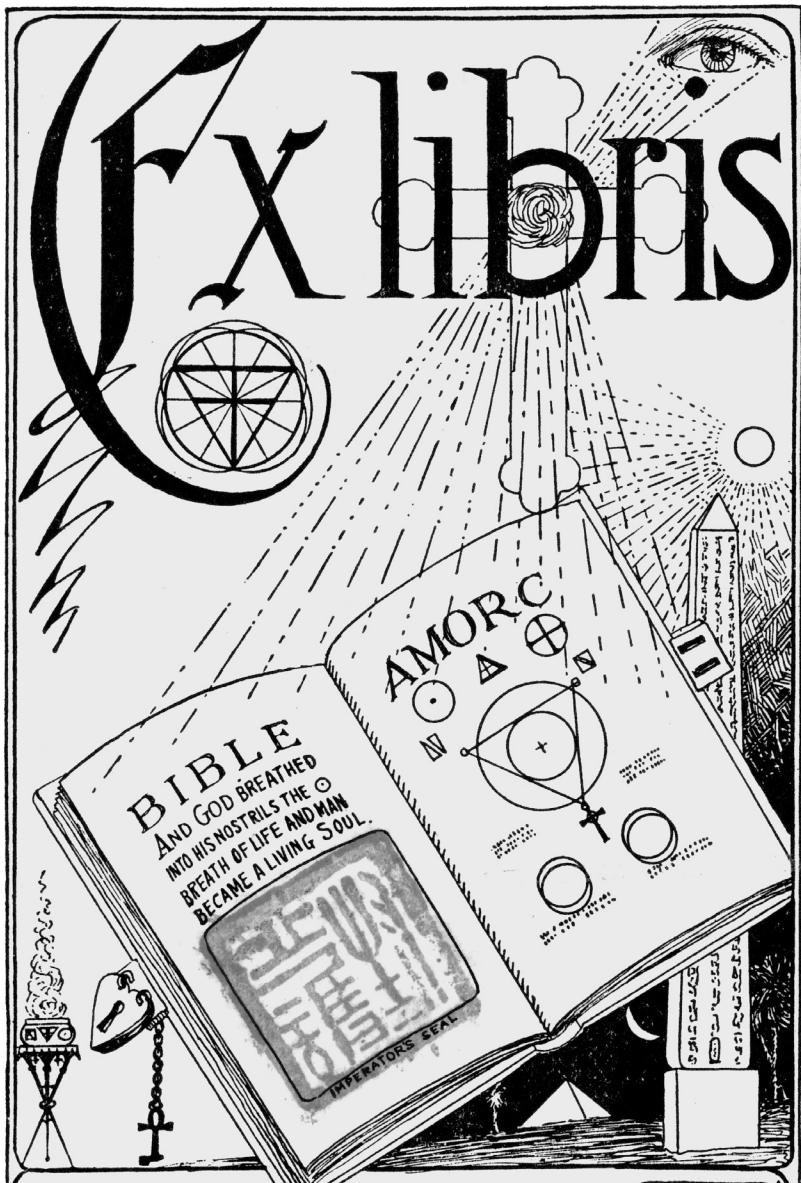
### **Humanity's Greatest Exploration**

As long as we continue to ignore the divine side of ourselves and the divine wisdom and highly specialized faculties and abilities we have, as long as we refuse to use them or exercise them, we remain in all of our mental and worldly affairs nothing more than creatures of the animal kingdom.

We can raise ourselves consciously to the degree of development that we have inwardly. We must strive to do so, and we must understand and comprehend our own beings. With all the worlds that we are trying to explore, in the heavens and throughout the universe, with all of the unknown lands of the sea that we seek to explore and excavate, with all of the planets and starry clusters, that we want to investigate and become familiar with, we continue to ignore the greatest field, the greatest world of exploration, and that is the inner self and the divine self.

Throughout the world today the changing conditions in the material world are forcing upon men and women the necessity of finding relief and protection, of finding salvation and strength and power in something that is not of the earthly element. More and more advanced and evolved human beings are turning their thoughts inward and, as they develop their divine consciousness, they become better masters of their own affairs and of their lives. For too many centuries we have pinned our faith on the material things of life. The religion of the churches says that we should put faith in God, but as Rosicrucians we know that we should put our faith in the God Consciousness, the God wisdom and the God-given powers that we possess within ourselves and which remain more or less undeveloped in all human beings.

We have seen the worldly elements and the worldly qualities and valuations depleted, ruined, destroyed, and made of no value. But the one thing that survives and comes to our rescue is our spiritual and mental powers and abilities. Until we come to recognize this to a greater degree and make ourselves in every sense "a living image of God" we will be slaves to the worldly elements and victims of worldly circumstances.



H. Spencer Lewis  
Profundis XIII, Imperator-Rex.  
ANCIENT AND MYSTICAL ORDER ROSAE CRUCIS  
North American Jurisdiction ..... U.S. A.

## **What Are Selfish Interests?**

**T**HE QUESTION often arises among students on the Path or seekers for spiritual unfoldment as to how far they may go in urging or promoting their own personal evolution and development without transgression of what seems to be the unwritten law about selfish interest.

After all, one must carefully give consideration to a clear analysis of what constitutes selfish interests. If we stop to think of the very opposite of selfish interest, we will have what might be termed a condition of selflessness. Is such a condition at all possible and would it be of any value to any of us?

Those who claim that the true attitude of the mystic and of the humanitarian should be a total lack of personal interest or selfish benefits would seem to have in mind a vague and rather impossible condition of self-annihilation as the proper mental attitude to be assumed. Such persons contend that our every thought and our every desire, our every act, should be impersonal and should extend beyond the self or ego and find action and reaction wholly in the fields external to ourselves and in no way related to our own personal interests. This would con-template a condition of self-annihilation to the extent that we would look upon the world and its problems as though we were not only separate from them but actually nonexistent. We would have to take an assumed attitude of suspended existence and consider ourselves as either inferior or superior to the very conditions we are trying to improve, and unassociated in any way with the human problems which face everyone and which we hope to eliminate.

If we look upon missionaries in foreign lands as examples, for instance, of devotion to the interests of others, we would have to say, according to those who hold to the above ideas, that such missionaries should assume that all of the problems which face those whom they are helping are problems which do not affect the missionaries themselves or cannot affect them, and that all of the problems which they have believed were their own no longer exist because they as entities do not exist.

Such a viewpoint on the part of the missionaries would undoubtedly affect the efficiency of the work they are trying to do and would handicap them in their ability to sympathetically attune themselves with the needs of those whom they are trying to help. Cannot the same be true regarding the mystic in his or her general studies and activities?

### **Sympathetic Attunement**

Those who have devoted the greater part of their lives to the welfare of humanity have discovered that the first and most important step in their efficient work has been to sympathetically attune themselves with the mass of civilization and to place themselves in the very center of all the problems that face humanity. They must take the spiritual and philosophical attitude that, except for the grace of God, they themselves would be in the same position as those they are trying to help.

The mystic is always brought closer to humanity by following the precepts of the philosopher who looked upon a worn and neglected specimen of humanity, ostracized by all and beaten by the conditions around him, and said, "Except for the grace of God that is I!" Such an idea is the safest guide for the life of a mystic in any

of his or her activities, and it eliminates any tendency on the part of one to become possessed of a superiority complex or a sense of superior being.

It is not necessary to lower one's real self to a humiliating position in order to assist humanity, for all of humanity is not in a humiliating position, nor is all of it in poverty, want, and privation. Those who are in possession of the world's richest bounties and are considered wealthy and fortunately placed, likewise have their problems and their need for light and guidance and help, and the mystic in order to help them must be able to attune himself or herself with them and see life from their viewpoint as well as from the viewpoint of the most humble and the most lowly. But, after all, the salvation of the race or of a world of people is not a mass accomplishment but a procedure that is dependent upon the exemplification of principles by the individuals composing the mass. Reform of any nature must begin with the individual and proceed to the mass. Each person must be considered as a human being, not necessarily wholly independent of all other human beings but most certainly distinguished from the collective body.

Our own position here on earth, incarnate in a physical body, is a demonstration, or, shall we say, a salutary indication of the cosmic plan evolving human beings through personal experience and trials. It is as the fire burns in the crucible of the individual soul and purifies the outer physical self that the spiritual flame and cosmic guidance is fanned into a dominating power in the individual. To ignore our own incarnation here and ignore our own personal development and progress merely for the sake of helping others is to ignore the cosmic scheme intended for each individual including ourselves. We have no more right to ignore what the Cosmic intended us to do for ourselves in this incarnation than we have to ignore what the Cosmic intended for every other human being. The moment we set aside our own development and our own progress and our own interests and give thought only to others, we are attempting to arbitrarily alter the cosmic scheme.

We may see the fallacy instantly in this method if we assume that what is right for ourselves is right for every other human being. That would mean that every human being would set aside his or her own personal progress and even attempt to hold it back in the desire to help others. This would lead to confusion so far as progress is concerned and the mass of human beings would find a very definite delay in spiritual and mental progress.

### **Self-Improvement**

The truly ideal standard is that in which individuals make every effort to promote their own best interests and to bring their own evolution to the highest degree in every sense. They should seek, first of all, to further their spiritual development to the broadest possible comprehension of universal principles. Then they should proceed to lift up their own physical and worldly situation to a degree that is compatible with the spiritual one. If they have risen to great heights in a spiritual sense they should also seek to raise themselves in a worldly way to the greatest possible heights. At the same time, however, they should have in mind the needs of all other beings and seek not only to give each of them the same opportunity to rise to great heights but should contribute in every way possible to the progress of all others.

Looking at it from the purely economical and social point of view, the great problem that faces the world today is not that there are insufficient numbers of human beings devoted to humanitarian activities, or an

insufficient number of unselfish workers devoting their lives and thoughts and powers to the helping of others, but there is a great insufficiency of those who are attempting to promote their own best interests in the proper manner and to the highest degree.

We have in a general sense sufficient humanitarian and good-will organizations, including schools, colleges, charity organizations, community organizations, individual workers, and other methods for the general help of individuals, but the great lack is to be found in the inability of the individual to help himself or herself, or perhaps in the lack of a desire to help himself or herself.

One needs only to travel, for instance, through various nations, such as certain sections of Egypt, Palestine, Persia [Iran], India, as well as in the slum districts of Europe and America, to see what a great need there is for that ambition, that personal interest, that dominating desire on the part of each individual to lift himself or herself up. The indifference to personal interest, the indifference to personal possibilities, and the indifference to the effect of this upon the mass of humanity is the great problem.

In each of these deplorable places where a section of the mass of humanity has allowed itself to slide downhill in all worldly progress and where one or two individuals have suddenly taken it upon themselves to promote their own best interests and lift themselves to the highest worldly and spiritual standing, a great number have been influenced by their example. A younger race has tried to exemplify what such individuals have done, and they are held forth by parents and others as models of what may be done. The wholesome effect of such selfish promotion of personal interests is a matter that must be reckoned with because of its serious effects.

Wherever we see one or several individuals promoting their best interests and lifting themselves above the situations in which they were born, and doing this without becoming parasites upon humanity and without injuring others, we may see excellent examples of good influence. When such persons are not wholly indifferent to the rights of others and are not miserly in their personal ambitions, they cannot escape the blessings that they will inevitably bring to those around them. When they are inclined to promote their interests and at the same time share some of them with others, we have the ideal example of humanitarian action.

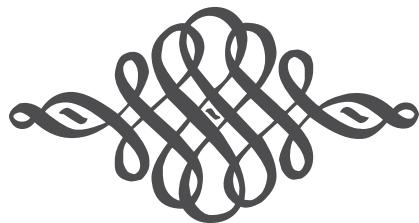
It behooves every individual to make the utmost of his or her life. We need not be wholly selfish nor should we be wholly selfless in our viewpoint of our desires and ambitions. But we must in fairness to the cosmic plan and in fairness to the general scheme of things make the best of each opportunity to promote ourselves and to rise to the highest worldly as well as spiritual powers.

Each of us may be a chosen channel for the distribution of wealth after we have acquired it, and until we acquire it through personal ambition, we cannot serve in the Master's vineyard in the manner in which the Cosmic has decreed. It may be that our own personal advancement is desired by the Cosmic in order to stimulate the same ambition in the hearts and minds of hundreds or thousands of others. The life of every successful businessperson is a standard of possibility for the youth of every land.

The attainment of happiness, contentment, and peace is a glorious demonstration to thousands. The ability to meet the obstacles of life and overcome them with the material things which one has rightfully attained is another excellent example that will help to fire the thoughts and actions of many others. We cannot

bring complete happiness into our own lives without it flowing over the brim to bring happiness to others. We cannot possess great wealth without yielding to the temptation to spend it; in spending it we begin to share it with others, and even the act of spending is an encouragement to those who have suffered for the lack of inspiration.

Again it resolves itself into the element of motive. If our motive in seeking personal development is purely self-aggrandizement at the cost of happiness, peace, and the advancement of others, we shall be checked in our career sooner or later and find that we have created karmic debts instead of cosmic blessings. But if our motive is reasonable and not lacking in consideration of our obligations to the Cosmic and to all humanity, we will find that each and every personal ambition and desire is considered by the Cosmic and strengthened and fortified by it.





*Nefertiti in the Sculptor's Workshop*, painting by Harvey Spencer Lewis.



*The Entrance to the Temple of Karnak*, painting by Harvey Spencer Lewis.

## **Wisdom of the Sages**

**S**HALL WE say to some people by selection has come the Wisdom of the ages—that a few individuals are possessors of knowledge not common to all nor even comprehensible by all?

Not without modification can such a statement be made. By whom selected? would be the logical question—and why?

Comprehensible knowledge! Comprehension presupposes a basis of understanding and then a complete conscious realization. But the basis of understanding is dependent upon relativity, and this upon the presentment of facts.

We are told that knowledge is “the state of being or having become aware of fact or truth.” The possession of fact and truth—essentially one—constitutes knowledge. Education is “the imparting or acquisition of knowledge”—consisting of fact and truth.

### **Knowledge**

“Knowledge,” says the Mystic, “is the sum of facts and truths gleaned from experience, education, or comprehension, without prejudice as to the channel through which the influx of knowledge may come, the source of the education, its nature, or the objectivity of the comprehension.”

To mystics each phenomenon deserves careful observation so that it may be properly classified and related to other causes or to the great primary cause. No longer is such a one considered to be “one who holds to the possibility of direct conscious and unmistakable intercourse with God by a species of ecstasy,” unless such ecstasy includes every sane method of reasoning.

Mystics feel no strangeness in their communion with God through the medium of all phenomena. To them intercourse with God is not only possible but a constant reality through the study of the most minute form of cell life.

To them comprehension is fundamental; they comprehend where others do not; they understand where others cannot. If the basis of understanding is relativity, mystics are perfect in their understanding only because they have discovered the true relation of all things and all laws.

Essentially, then, mystics are those whose comprehension is based upon a divine understanding of things fundamentally; all that they analyze must reveal true facts which associate themselves with the fundamentals well established in their consciousness.

Mere abstractions can find no place in true knowledge. Each law must be demonstrable and must fit into the perfect scheme of things, as revealed to them through their unique comprehension and knowledge.

Can we not say, then, that unto a few individuals comes the wisdom which is not common to all? and is not the law of selection as logical and just as are all other laws of nature?

### The Selective Law

The very first command in the decalogue of the law of selection is: "Thou shalt desire wisdom with a heart free from doubt!"

Doubt is the poisoned spear of the Evil One, with which he prods us on in our inquiries and searches, but also tortures us so greatly that naught is finally more desired than relief from the poison of the specific anxiety. Doubt leads us through a long, dark passageway toward that door where we anticipate finding light, and rejoices in the fact that it keeps us in darkness and prevents us from perceiving the many doorways which we pass unnoticed.

The second command is: "Thou shalt not be credulous."

Credulity is defined as "a weak or ignorant disregard of the nature or strength of the evidence upon which a belief is founded...in general, a disposition, arising from weakness or ignorance, to believe too readily—especially impossible or absurd things."

Wherein do doubt and credulity essentially differ? In doubting do we not disregard offered evidence? do we not show a disposition to believe? do we not substitute one belief—often our precious credulity—for that which someone else possesses?

### Necessity of Proof

Mystics neither doubt, nor are they credulous. They demand proof and seek it. They believe nothing, but either know or do not know.

The third command is: "Thou shalt seek with an open mind."

How simple this seems. But we venture to say that most readers do not open their morning paper without a certain determination to find therein that which they must find to verify their predetermined ideas, or strengthen their doubts and credulity.

An open mind? The shifting of membership in the average church is due to the determination of the seekers for biblical truth to have only such revelations made to them as coincide with their predetermined ideas or meet the changing beliefs of their vacillating minds.

Truth must first establish its ability to resemble the character of things within the seekers' mind, or the inquirers will not enter the chamber and learn!

The fourth command is: "Thou shalt ask with humility and sincerity."

To the humble all things are possible. This is not an abstraction with mystics; for they know it to be so.

Humbleness is not meekness in the sense that meekness precludes the existence of character and personal magnetism; it rather directs these into the most efficient channels and gives freer expression to the personality within while the outer cloak is silently dropped.

One must learn that the soul is but a part of the infinite, temporarily resident within a mortal body; and that perfect comprehension and attunement are dependent upon the realization of the soul's humility and divine association, free from material powers of any kind.

### **Enthusiasm for the Quest**

Sincerity seems an obvious qualification; yet, like an open mind, it seldom exists to that degree necessary to fulfill the dictum of this command. Lord Lytton, an eminent Rosicrucian, said, "Enthusiasm is the genius of sincerity." Unless one's sincerity manifests itself in enthusiasm—and a willingness to make sacrifices for the quest—the search for wisdom, which reveals itself only to the humble and sincere, is without fruition.

The fifth command of the decalogue is: "Approach with reverence that which is Holy!"

In the sense that what is sanctified is Holy, we can agree with the Mystic's statement: "I sanctify that which is made free from moral, physical, and spiritual error; that which is elevated in character, pure, inviolable, and proves to be an efficient means for soul happiness and spiritual blessing, is truly sanctified."

Mystics are ever conscious of the fact that in God and through God are all things.

In the working of every law throughout all natural phenomena, they see the mind of God and recognize divinity. To them, all is sacred by its very nature and because it exists at all.

To approach the threshold of mystic knowledge with reverence is like unto approaching the presence of God with holiness of heart and mind.

The sixth command is: "Not by right but by privilege shalt thou enjoy knowledge!"

It is so easy to believe that knowledge should be the common property of all humans by right. It is true that God hath given us eyes to see, ears to hear, and a brain with which to understand and remember. But these gifts are privileges, and all that is retained in the consciousness, as a result of the functioning of the sensory faculties, is a privilege and not a right. So says the Mystic.

The acceptance of a gift carries with it no greater obligation of appreciation and reciprocity than the use of a privilege obligates us to realize the unselfishness of our benefactor. Therefore, with logic and reasoning, the Mystic finds agreement with the next command of the decalogue, the seventh: "With an unselfish heart shalt thou drink of the wine and partake of the bread at the feast of the Mystic Sages!"

### **The Wine and the Bread...**

The wine which fills the body with the spirit of life, and the bread which strengthens the tissues of the mortal being: of these the Mystic partakes with an unselfish heart.

Is it unselfish to seek knowledge that one might boast of the power thus attained, or to use such knowledge solely for self-advancement, or to withhold from others whatever service might be rendered through the advantages such knowledge gives one? This constitutes that selfishness which must be purged from the heart and mind before the illumination from the divine may manifest itself in comprehension of the greater truths.

The eighth command is: "Thou shalt love thy fellow being for the love that God hath given!"

It may seem purely philosophical to say that all love is of God. If we qualify the term love, interpret it as being the principle of sympathetic or pleasurable attraction in sentient and thinking beings that is pure, noble, and kind, then we may safely agree that love is of God and is God in manifestation to us on earth.

### **The Inspiration of Love**

Because God hath inspired love in us, we should love one another. Mystics realize how seemingly impossible it is to love their neighbor as themselves. But as every act and thought of true mystics prove, they find it possible to love others with that inspiration to be kind and tolerant, fair and considerate, tender and helpful, which all people expect God to manifest toward them, because of the love that abides in God.

There is no need for the establishment of a universal alliance other than to express the love of God which is, potentially, in the heart of all humans. As the dawning of mystic consciousness comes to the neophyte, there comes with it the realization that all humanity is divinely united by an infinite bond.

### **Mission in Life**

The ninth command is: "Thou shalt prepare thyself for the mission of thine existence."

Born to fulfill a mission in life! It is not necessary to believe that each soul personality born into a physical body on earth is so placed because of a predetermined mission it must fulfill. We come into this life ignorant and without power or abilities, except those which God has given us.

With these gifts we acquire, through privileges, other abilities and knowledge; and these gifts obligate us to use them for the purpose that God has in mind when they are given—and this becomes our mission in life: to do that which will benefit others and bring the light of knowledge and the peace of understanding to those who have them not.

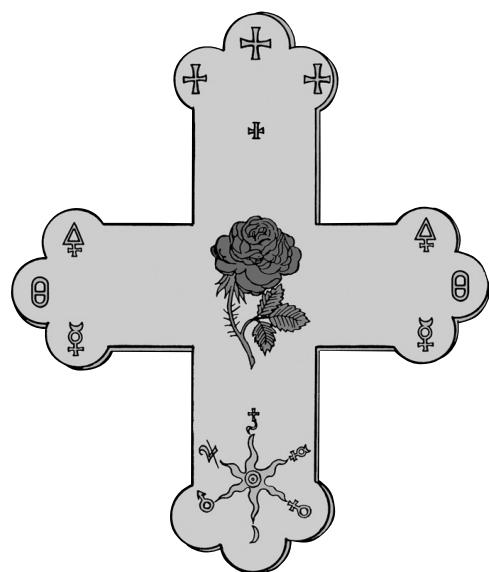
We are to prepare ourselves for this mission: to learn to see well, for the better our sight and the more accurate our interpretation, the better will be our comprehension. We are to increase our storehouse of memory so that we may avail ourselves of the faculty of recalling that which will serve us or others when most desired. We are to make ourselves acquainted with the laws of nature that we may avail ourselves of the potent possibilities which are ever about us awaiting our application. We are to prepare ourselves so that when the opportunity or command comes for the fulfillment of the mission we will be ready in knowledge and experience to do that which our preparation inspires us to do as our mission.

The tenth command of the decalogue is: "Thou shalt abide by the Trinity: Consecration, Cooperation, and Organization!"

This last command reveals the purpose of this article. It is to offer you an opportunity to abide by the commands of the decalogue and, with that preparation which can come only to the few, fulfill your mission in life; and with consecration to ideals, cooperation with others similarly inspired, assist in an organized way to spread the Great Light in the darkened valleys of our country.

Consider this an invitation to obey the third and fourth commandments herein. And having digested this message, you shall, in accordance with the seventh commandment, pass it on to those who should share the opportunity that has come to you. In this way this message will come to many and not remain in the heart of

only one. You shall pass it on to others. In silence, and without name or personality, it will reach some who are seeking; and thereby the mission of a simple printed paper is fulfilled.



## The Mysterious Crate

**O**F ALL my psychic experiences, the one which follows is particularly interesting to anyone with a deep interest in psychic research.

In 1925 I went to a large city in Florida, intending to live there for a few years with a view to establishing the foundations of the Rosicrucian Order in that part of the country. One evening I received a telephone call from one of my close neighbors, who asked me if I could come to his house as a matter of urgency and shed light on an unusual phenomenon which had been causing concern to himself and his wife for most of the evening. This occurred after midnight, and I had not yet retired.

It was the beginning of Spring and the sky was cloudy but light, and there was a certain warmth in the air. All of the houses in this Florida town were spacious; the ceilings were particularly high to ensure good air circulation during the summer months. Each house of this type was equipped with large windows, with shutters well secured and strong enough to withstand the frequent tropical storms that struck the region.

In addition, the town was situated on the edge of an auto racetrack, frequently visited by tourists from the North, thus always invaded by a quantity of cars and a crowd of pedestrians in search of a free driver. There had been so many attempts at theft and break-ins that the owners of the houses usually checked that each window and door on the ground floor was carefully locked before they retired for the evening.

My neighbor's house was a kind of wooden chalet of which the upper story consisted of only two rooms, with big windows, of which each window could be opened and equipped with solid shutters transforming themselves into verandas. The passage and stairway by which one ascended to the upper floor were situated at the rear of the house. Exactly between the dining room and the study, a front stairway led to a kind of small landing six and one-half feet from the ground, from which a second stairway, at right angles from the first, led to a second level. Here there was a small passageway, on each side of which, were the bedrooms just mentioned.

My neighbors moved in two or three months ago and have had the entire inside and outside re-painted. They only furnished one of the upstairs bedrooms a few days ago. During the first two months of their stay it was still cool enough to sleep in the rooms on the ground floor. From the first night of their installation in the upper room however, they were frequently awakened by strange noises coming from the passageway leading to their room, and also the adjacent room, which was unfurnished and served as a storage area.

For a few nights they thought that the noises were caused by strong winds which often blew after midnight or during the night, or from the wire from the aerial which supplied the receiver station in the dressing room. It seemed however that the young couple who occupied the house usually did not go to bed before midnight, with the exception of one night when they were asleep before 11 o'clock.

When I arrived at their house that night, I found them both in their dressing gowns sitting in their dressing room and literally terrified. They then told me the following story:

## The Mysterious Noises

That evening, the couple had retired to the upstairs bedroom and had closed the door as usual. A short while later they had switched off the lights and were lying in their bed which was situated at one end of the room, when they heard steps in the passageway as well as a noise resembling the rustling of paper. The young man was awake, without knowing that his wife was also listening to the noise. He found himself facing sideways to the door at the other side of the room. A weak light coming from the street lamp illuminated the room sufficiently for him to make out the door and the furniture.

Listening for a moment to the noise of the footsteps, the young man was suddenly afraid to hear the door handle revolve. This handle was particularly difficult to turn and required much effort. After the handle had turned, the door gradually opened. You can imagine what he was feeling, but he succeeded in maintaining self control and waited calmly. The door opened. He wanted to see if someone attempted to enter the room, but all noise ceased for a moment and he saw nothing.

Suddenly the footsteps in the passage leading to the room fell silent, indicating that the source of the abnormal manifestation had crossed the passage. The young man heard the movement of something heavy being dragged on the floor and the sound of rustling paper as though large, strong sheets of wrapping paper were being shaken. Finally he heard the noise of a hammer striking nails into wood. Alarmed, he turned to his wife to wake her but realized that she too had heard it all but had thought that he was asleep.

They exchanged impressions, got up, switched on the light and rushed to the corridor with a gun that the young man always kept in his room. They found the door of their room open, but the door at the other end of the corridor was closed. Carefully they examined each recess, including a small door leading to part of the attic which was adjacent to the two rooms. They concluded that no one and nothing could account for the noises they had heard. Having searched downstairs, and verified that all the windows and doors were securely closed, they returned to their room.

But before they could go to sleep, the same noises began again. Always the same noise of rustling paper and the blows of the hammer into a piece of wood as if someone was nailing down a crate. The young couple could not explain why they attributed the noises to the hammering of a crate. It is natural that we try to associate the sounds we hear with mundane activities, or to things that are familiar to us. Consulting the notes I took to report this experience, I see that I had recorded with care all that was related to me and that I had observed myself, because I do not like to rely on my memory for anything concerning such experiences. Years of research and investigation have accustomed me to taking copious notes and then filing them under various categories. And I now find a note which brings us back to this particular point.

I asked the young couple to recount several times over what had made them think that the noises had some connection with the sealing up of a large packing crate, and they responded that it resembled a noise that they themselves had made when they were packing certain of their crates and unpacking them during their relocation. I was aware however that the psychic consciousness of the individual gives a sign concerning the nature of noises, and one can rely much more on this than on a simple association of ideas. However, we

agreed that the noises they had heard had something to do with the handling of wood, paper, nails, and a hammer.

After having listened to the noises a second time, they decided to stay up for the rest of the night, and half dressed, they went downstairs into the dressing room which was directly below the room in which they had tried to sleep. All the lights in the house were on; however, they could hear footsteps on the upper floor, and from time to time, they heard one or two doors open and close, and then, once more, the sound of rustling paper and the blows of a hammer. They heard the same steps descend the staircase as if to enter the lower passageway and enter the room where they were sitting. Having listened to this for more than an hour, they finally called and asked me to come to the house.

### A Psychic Manifestation

Having searched the whole house without finding anything which gave me a sign, I sat down with them in the sitting room and waited. Very soon we heard the footsteps, the creaking of the floor, the noise of the door handle, the squeak of the hinges, the rustling of paper and the blows of the hammer. I could not determine whether the blows were on the floor or on a crate. While we listened to the noises, they immediately stopped each time we attempted to mount the staircase. At a given moment, I stood at the foot of the stairs, all lights on, and I distinctly heard the steps descending the staircase come to within three or four feet of me.

Having decided to perform one of my usual materialist tests, I took a sheet of silk paper and I placed it on one of the stairs halfway up the staircase. We waited for the footsteps to start coming down the stairs again. The noise of the footsteps having recommenced their approach, we positioned ourselves in anticipation of the invisible footsteps reaching the piece of paper. Suddenly we saw the thin sheet of paper pressed down on the stairs as if a foot had stepped on it. You see, there is no doubt that a thin sheet of paper placed on the carpet of a stair will rest on it very lightly without sticking to it. However, the paper suddenly underwent a depression in its center and it seemed evident that some light weight was pressing on it. Then the noise of the steps stopped.

Wishing to pursue my investigations a little further, I went up the stairs to the upper floor and sat on a step halfway between the two doors of the rooms and I extinguished the light. The young people stayed down below in the dressing room. Finally, I listened to the steps coming up the stairs and I could see at the foot of the staircase a sort of mist and the bluish white aura of a form. It approached nearer and nearer and finally passed to my right and made its way to the partly opened door of the unoccupied room and passed through. The door closed again with a clearly identifiable noise. Waiting a moment, I heard again the rustling of paper and finally the loud noise of hammering. Pushing open the door, I found myself face to face with a large unclear white profile resembling an oval shape of white vapor in the middle of the room, floating in the air in a horizontal position. It left the room by the upper part of the window, and passed through the metal shutters as though there were nothing there to stop its passage.

In my previous experiences I have never caused an apparition to take flight. And in almost all researches of this kind that I have carried out, the apparitions, if they are of a verifiable psychic nature, become passive and stay long enough in my presence for me to discover the nature or the purpose of their mission.

I closed the door of the room and sat down on the edge of a trunk and waited in the feeble light produced by the street lamp to see what new manifestations took place. Suddenly my attention was attracted by the small door which led to the attic. This door was about twenty inches broad by perhaps thirty inches high and was carved in the paneling of the room in an invisible way with simply a small piece of brass to keep it closed. Its only purpose was to allow access for electricians and carpenters in case of repairs, and as the attic was very low-ceilinged and unfinished, the small door was always closed.

I had noticed earlier a small door whose bolt functioned well and which was fully closed. Imagine my surprise to see the bolt slide sideways and the door half open about eight inches. Peering into the darkness of the attic through the opening, I made out in its center a sort of luminous ball. The outline was very hazy but its center was a brilliant white. As I concentrated on it, I made out that it was moving towards me, and as it advanced, it extended to a diameter of about two feet. Then I saw it condense, shrink itself to pass through the door, and rapidly expand to become a huge oval shape of a vague white luminosity. This seemed to be the same oval form that I had seen floating in the room and which had vanished through the window.

It approached me, passed behind me, and made its way towards another, particularly dark, corner of the room. There, it established itself and gradually took the form of an old man. I could perfectly distinguish the grey hair and beard, the brilliant eyes, and even the tremulous lips. Slowly, he raised one of his hands and I realized that he was holding an axe of very old model, brandishing it towards the opposite dark corner. I was astonished to perceive a large crate crudely made of pieces of wood. The top was partially closed and at the side were several pieces of wood which to all evidence were destined to complete the closing. I prepared myself to ask some questions when one of the blinds drawn in front of one of the windows suddenly slammed shut due to the wind or for some other reason, and then rolled up to the top. As the blind rolled itself up with a loud noise, the figure in the corner began to tremble, then melted anew into a sort of vapor of a deep red color and seemed to condense, until disappearing completely in that very spot. The crate I had vaguely made out in the corner also disappeared. I examined the window and could not discover any reason for this incident, which had interrupted what certainly could have been an interesting conversation. The young people below had heard the noise of the blind and my hurried footsteps in the room, and they were very concerned.

They approached the foot of the staircase and called to me to establish that nothing serious had occurred. In order to calm them, I was obliged to go down and explain to them that it arose only from an unexplained movement of the blind. Nevertheless, they were completely terrified and said they would not be going to bed as long as such noises continued in the house. The young woman even threatened to begin preparations the following day to move. It was necessary for me to assure them that I was going to take this situation in hand. The three of us sat down to concentrate while I made contact with the cosmic forces to ask that this sort of psychic manifestation be stopped, because what I had seen explained to me sufficiently the facts in order to eliminate all return of such a visitation.

### **Explanation**

I will not attempt to go into the causes of such a manifestation, nor to research the details of which they are, as it is without importance to the point of view mystically and psychically. For example, even today it would be indifferent to me to know the identity of the old man or the situation he had occupied in life. It is

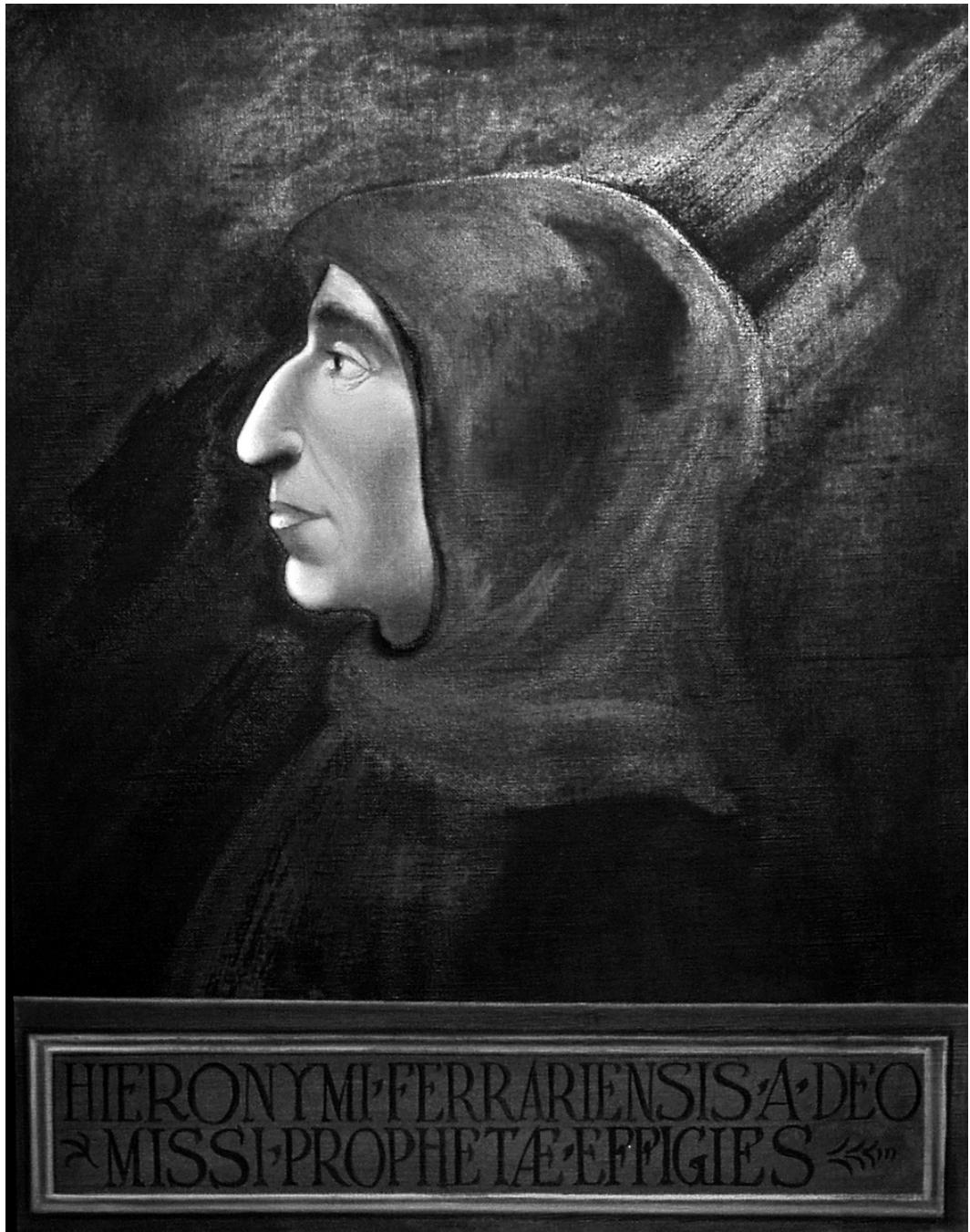
all quite evident however, since I saw that the old man had lived in the house at a certain time as a permanent resident or guest, and just before his death, he was occupied in packing one or some objects in a large crate that he had made quite roughly with assorted pieces of wood with the intention of sending this package or leaving it to someone.

However, death occurred before he was able to finish his work. And the evidence is that the contents of the crate passed into strange hands, and the psychic body of the old man was without a doubt troubled and ill at ease and wanted to finish the packing of the objects which had been placed in the crate.

An intense desire of this sort at the moment of death often causes the person to return to Earth and to remain attached over several days, weeks, or months. This often happens after death. A part of the person is detached from the terrestrial plane whereas another part, the psychic part, retains a strong attachment to whatever small problem the person was considering as extremely important just before death. While the person's consciousness is concentrated on the problem, with all its details, the psychic body is projected to this place and is fulfilled there, in a sort of mental visualization acting out the things that the person had loved to do before his or her death. The thought forms project themselves to the place to which they are attached, and become visible there.

If you can convince such disincarnated souls that you will do what is necessary to address the subject of the message that they wish to communicate or the thing that they wish to do, their anxiety immediately ceases, and their fixed idea dissipates, and they are liberated from their contact with the terrestrial plane. In almost all cases the return of a disincarnate soul in one of his or her old residences is in order to transmit a message to someone, to indicate that something has been hidden, lost, or not found, or to try to cause the completion of some act which weighed heavily on the conscience of the deceased at the moment of death.

The act of shedding light upon, or indeed any brutal behavior taking place around these sorts of projections and manifestations, has very often resulted in frightening the apparition, who does not return until calm has returned. The quickest method of putting an end to these sorts of manifestations is to sit down peacefully, showing complete sympathy, and asking the vision who is before you what his or her wishes are, to watch his or her reactions, and thereby bring the manifestation to an end.



*Hieronymus*, painting by Harvey Spencer Lewis.

# *Let us get acquainted*

We are your neighbors here in San Jose,  
We are known all over the World--but--

## Do YOU know the Rosicrucians?

Hundreds of prominent men and women visit us yearly from all parts of the World, and reside here in San Jose for days. Hundreds of local residents visit our Oriental Museum and Egyptian Building monthly. We have made San Jose known to millions throughout the World—but there may be a few in this district who do not know us. What would YOU say to a stranger who asked you about us? Would your Civic Pride let you admit that you knew less about us than a man living in Europe?



Dr. H. Spencer Lewis, F.R.C.  
National Head of the Rosicrucians  
A Resident of San Jose  
and World Traveler and Lecturer

### Here are some very interesting facts YOU should know

#### What the Rosicrucians are—and are not.

The Rosicrucians and the Rosicrucian Brotherhood, constitute a fraternal organization of very old and honored history. The organization is NOT a Church nor a religious or sectarian organization.

In fact, the Rosicrucian Brotherhood is no more of a secret organization than the Freemasons, the Odd Fellows, the Elks, and many other similar bodies. It is older than some of these, more universally organized in one body, and has different purposes, but its membership is open to women as well as men, and to persons of all races, all tongues, and all religions throughout the whole civilized world.

It is a brotherhood devoted exclusively to the dissemination of knowledge that will enable men and women to live more abundantly, more successfully, more happily, and more peacefully.

Its archives have been the repository of the most marvelous knowledge of all ages, and this knowledge, secretly preserved, is freely given to its members, for home study.

The emblem of the Brotherhood is the cross with a red rose in its center. This is not a religious emblem. The cross is older than Christianity, and the rose is an ancient symbol of self-unfoldment.

#### Famous in Early American History.

The Rosicrucians first came to America at Philadelphia, before that city had a name. In 1604, Benjamin Franklin and Thomas Jefferson became officers of the organization after it had participated in the establishment of many of America's famous institutions. The Brotherhood has a glorious record in connection with the foundation of this Republic, as will be found in the Congressional Library.

The Brotherhood first came to the Pacific Coast, near Carmel, early in the seventeenth century. Its first plots of ground finally came into possession of our Headquarters here in San Jose. A later foundation was in this valley.

That is why we have made San Jose the site of the headquarters for the whole of North America.

The organization had its traditional foundation in the Orient long before the Christian era, and during the life of Christ was well organized, and since, then has been operative in every civilized land. Thousands of historical books refer to its great work in behalf of civilization, and the world's most eminent characters have been its members.

Masonry and other organizations have deeded in their work named in honor of the original Rosicrucians.

#### What the Rosicrucians freely offer to others.

The Rosicrucian Brotherhood offers to men and women an opportunity to become better acquainted with the higher faculties that remain dormant in each one of us until awakened and trained to perform the most miraculous achievements.

The organization offers a vast storehouse of spiritual and fascinating knowledge relating to our human possibilities, our ability to mentally create our environment as we wish it, to transmute the obstacles in life to stepping stones toward success, perfect health, and happiness. It reveals in simple and indisputable manner the truth of the power of inner-self to accomplish in life what the outer-self cannot accomplish.

For centuries the organization has been known to possess the most astounding facts of life. Such men as Lord Buhwer Lytton, Sir Francis Bacon, Leonardo da Vinci and thousands of like minded have said that a halo of glory surrounds the achievements of the organization in behalf of its members.

Practically every teacher and lecturer on the subjects of New Thought, Mental Science, Psychics Science, Cosmic Power, Abundant Living, and Modern Applied Psychology, has derived his knowledge from the Rosicrucian principles, for this organization is the originator and master school of such teachings.

#### Free Oriental Museum and Egyptian Temple.

Two reasons bring thousands of men and women to the Rosicrucian headquarters on Naglee Avenue each month. One reason may surprise you.

First, there is the Oriental Museum in this city, which contains relics and rare artifacts from Egypt and other Oriental lands of a highly instructive nature. Even groups of art students and members of the San Jose Women's Club and others in this valley come here to admire the exhibits.

Secondly, they come to visit the finest Egyptian Temple anywhere in the West, and to see the magnificence of gold work, paintings, porphyry, and tapestries, while listening to word music flooding out of the recesses in the architecture.

Museum and Temple are open to the public with no admission fees, daily except Sunday, 9 a. m. to 5 p. m., and on Monday and Wednesday evenings. Come and enjoy the lecture by our Hostess while you are escorted through all the buildings.

#### Our printing plant is largest in the Valley.

As a purely commercial printing plant, doing all the printing of our organization and for other firms publishing work like the best craftsmen produce, we have the largest plant of its kind between San Francisco and Los Angeles, located on West Julian Street near the paper warehouses. An editorial and business office is maintained in the First National Bank building.

Here tons of printing are released each month. Our organization has the largest outgoing and incoming mail of any firm or institution in the Valley. From 150,000 to 180,000 pieces of mail and newspaper comes monthly for all parts of the world, advertising San Jose, as well as carrying our helps and practical assistance to every large city of the world.

Our administration offices on Naglee Avenue and our printing plant, the Rosicrucian Press, on Julian Street, give employment to a large number of persons, and our officers and directors occupy many homes in this city. We also have a large number of members who also occupy very important positions in all lines of activity. We are an integral part of the community life of this city, as well as representing many thousand throughout the whole of North America.

#### FREE SOUVENIR BOOK

If you cannot call during the day, or on Monday or Wednesday evening, see our Museum and Temple and receive interesting pieces of instructive literature, free, why not mail the coupon below? An instructive, fascinating book will be gladly sent to you, without any obligation, by mail.

Remember this is the International Rosicrucian Brotherhood. All of the branches in the world are known as the AMERICAN ROSICRUCIANS. Their headquarters in San Jose are the International Headquarters for North America—not simply a local branch. Come and see the work being done here that is going to all parts of the world, and you will be fascinated and surprised at what we are doing. Know what is going on in your city. Your Civic Pride should tempt you to call. There are no obligations and you will be cordially entertained.

If you cannot call to see us



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#### **Gift Book Coupon**

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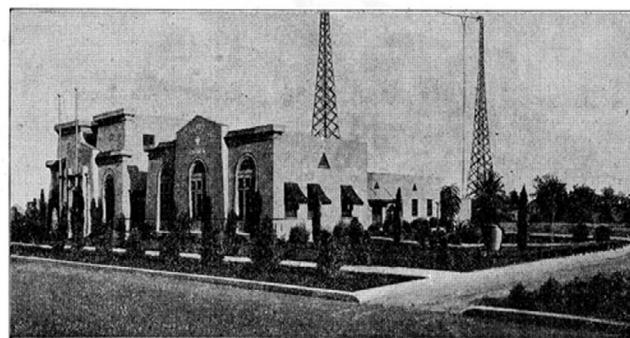
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A View of the Oriental Museum, Egyptian Temple and other Administration Buildings of the Rosicrucian Headquarters on Naglee Ave., near Park Ave.

## God—A Companion in Daily Affairs

HAVE you ever thought how many men and women secretly and quietly worship God and take God into consideration in their daily affairs?

Many are accustomed to think of God as an essential part of some religion, a fundamental in some creed or dogma. But for every person who seeks God in a definite religion or in some church service, there are hundreds who seek God when alone, unassociated with any creed or any form of churchianity.

An understanding of God, a keener appreciation of God's place in our lives and our place in the consciousness of God, is growing, increasing, daily. We may look with alarm at the changes in orthodoxy and the variations in church creeds. We may feel uneasy about the increase of denominations and the changes from one to another. We may even criticize the broadness of viewpoint that science is injecting into the interpretation of sacred literature. But, one who intimately contacts the private life and personal ideals of the average man and woman finds that there is an increasing respect for the sacred things of life and a more profound and comprehensible love of God.

Men and women in every walk of life *have taken God down from the high and impossible throne* in the skies and put God into their hearts. They have rejected the childhood ideas of a physical or ethereal being, existing in some distant space surrounded by a Kingdom of Angels, and put a wonderful, indescribable being into their own souls. They have gotten so close to God, so acquainted with God, that the Deity is no longer the unknowable, merciless, severe, distant, austere sovereign, but a real friendly, cheerful, knowable, likable companion.

This implies no lack of *real reverence*. It means no lessening of respect or true worship. It means, only, the development of God to that place in our lives as God would have it, as the Master Jesus taught his disciples.

The time was when business leaders felt that it would be indicative of weakness or of childlike emotion to speak of God as being a part of their daily affairs or as being a daily consideration. Not so many years ago things divine were left for Sunday discussion and discourse, and God as a subject of thought and reverence was left for *time* and *occasion*. But it is not so today; and the trend of human thinking indicates that men and women are getting closer to God and more truly acquainted with God and God's laws than ever in the past. I say this despite the cries of those who say that the church as an institution needs greater support, and in the face of increasing religious restlessness.

A few weeks ago Mrs. Lewis and I were invited to visit the home of a Frater and spend the evening in what we thought would be purely social pastimes. During the evening other friends dropped in. The conversation was on all popular subjects for an hour or more until the large library was well filled with friends and some who were unknown to each other. Only three in the room knew of my connection with any metaphysical or mystical organization, and the topics of conversation very slowly approached the line of higher thought.

Among those present were lawyers, insurance agents, students, physicians, scientists, business leaders, their spouses, sons, and daughters. Suddenly someone spoke of the evolution trial being conducted in Tennessee, and that led to a discussion about human creation.

Naturally we discussed our various viewpoints of the laws of Nature and of God's powers. Then, without warning and without expecting such a turn of events, one of the young lawyers suggested that each one of us present take turns in stating our personal opinion of God and what God meant to us.

It was after ten o'clock. A quietness filled the room at once, and as if we were at a trial or a hearing before some sacred council each one of the many present, frankly, reverently, carefully, and beautifully told what God meant to him or her.

I do not know when I have ever attended so illuminating a session. There were Jews and Gentiles present, and those of various religious denominations. The hours passed. God became more and more revealed. God was in our midst: God was speaking to us through the souls, hearts, minds, and brains of young and old, through every creed, every manifestation.

Some told, frankly, of how they made God a partner in their daily affairs. Others told of how God was a partner in business affairs. One man freely admitted that, though he was not a devout attendant at any church, he knew that when he asked God to help him and made a promise to God to assist and cooperate, that his prayer was always answered; and that when he forgot his agreement later, or modified it, God reminded him in various ways. God was his partner in many ways, a guide and adviser.

Others told how God was inwardly discernible to them; how God's presence was made known to them. Others spoke of God as being the most dependable rock in their lives upon which to build and depend for daily support.

Midnight came as the hours passed. Gathered together in another large room for a midnight banquet, intended to be a surprise and an occasion for gaiety and mirth, the subject continued, the lights were lowered and stories were told of the experiences in life each had passed through which had made God closer and dearer to them.

Think of such an evening in these days when it is believed by some that you cannot drive men and women to give passing thought to anything sacred!

God has brought it about that humans shall evolve to a better understanding of the Divine. We may conceive of God as a Divine Essence, a Divine Mind, a Universal Spirit, a Great Architect, the Cosmic Consciousness, or in any term we please, but more and more God is becoming real to us.

We can have no more dependable friend and companion in our hours of joy or sorrow than God. To each of us God is, or soon shall be, an essential of daily thought and living. We may ignore the fact, we may be unconscious or unmindful of it, but the fact is eternal.

It is only by purposefully, realizingly, making God our companion that we bring ourselves outwardly in attunement with all the constructive, creative forces of the world as we are inwardly attuned.

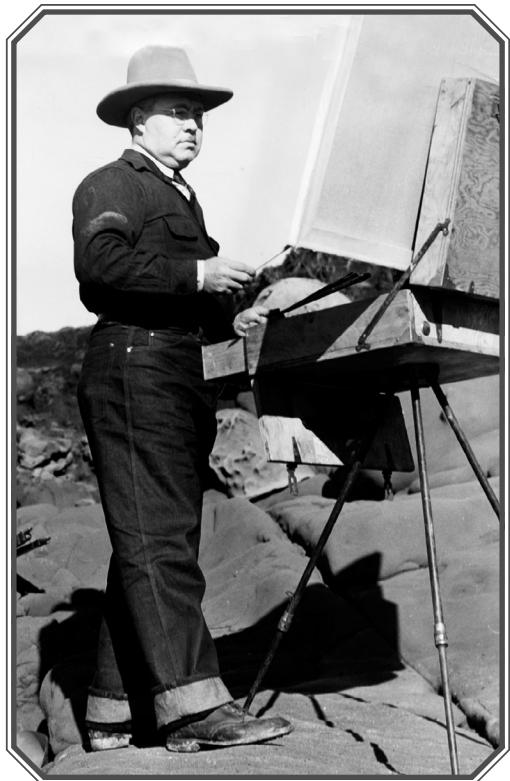
To talk with God, intimately, confidentially, frankly, in the privacy of our homes or offices, in the open country, in the middle of day as well as the close of day, is a privilege and an ever-sustaining blessing. To take God into consideration in all our plans, all our desires, all our ambitions, is to give thought to the most potent factor in our whole existence, a factor that cannot be denied and overlooked without serious effects before the close of life. To smile with God, weep with God, play and work, rest and meditate with God, is to have the most sympathetic and appreciative companion in the world.

The man or woman who makes God a companion in this way is sure to live right, succeed, and avoid the pitfalls and sins of life. With God as our close companion, we cannot do that which would be displeasing, for would we hurt the heart and soul of a companion who is dear to us? We will not stoop to the unfair, the unjust, the unkind, for we could not look into the face of our Companion and smile with God thereafter.

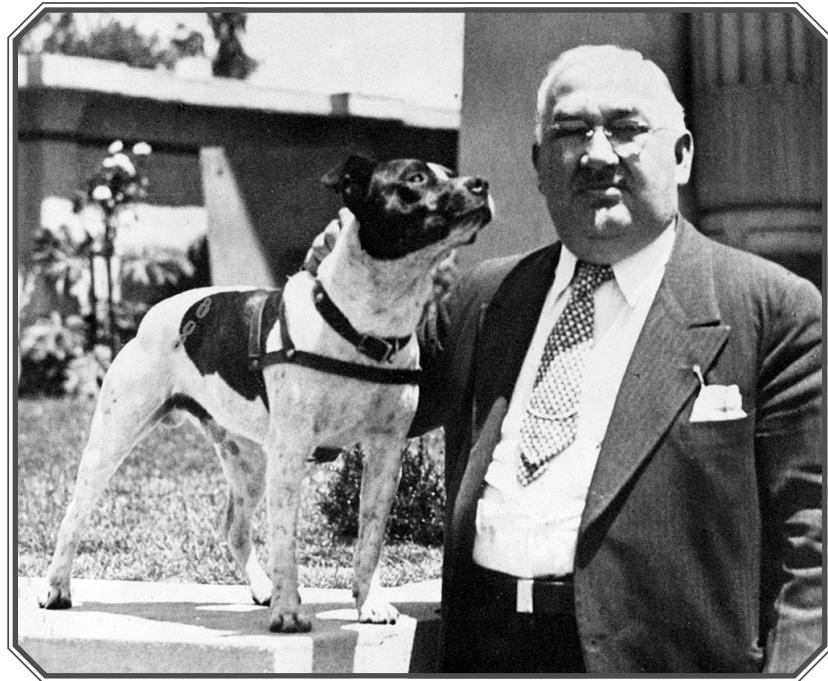
We will not fail, we cannot meet defeat if God is our companion, whose word we accept, whose advice we follow, whose cooperation we merit, for God speaks with absolute knowledge, acts with supreme wisdom, directs with complete control and bestows blessings and powers on those who *share their trust with the Divine*.

“Thou shalt have no other Gods before me!” refers not only to idols or creeds or dogmas; it refers equally as well to earthly egos. We have been prone to believe that our minds, our reasoning, our clever deduction and our learning are things to pit against the odds in life. We yield judgment to no one except under pressure or unconquerable conditions. We share our trust with no being, not even God, in the fullest expression, and for this one reason alone we do not make God the real companion that God may be. This is true today in a lesser degree than it used to be; it is becoming less each day. My plea is to those who have not given it the thought they should give.

Make God your companion today. In meditation reveal God to yourself, reveal yourself to God as a companion. Place your trust in God, make God a partner in your affairs and yield to the Divine an equal place, at least, in all your doings, all your pleasures, all your sorrows, all your hopes, and aspirations. It will change your course in life; it will bring inspiration, guidance, friendship, success, and Peace Profound.



... out in nature at the easel . . .



. . . and with Buddy.

## On Vibrations

**T**HE MYSTERY behind all forms of manifestation is the difference in their rates of vibration. The only way in which water could be changed into wine or wine be changed into water is by changing the rates of vibrations of the electrons that composed the atoms and molecules. The only difference between wine and water is in the rates of vibrations that give a distinctive nature to the atoms. The difference between the atoms of glass and the diamond are the vibrations of these two elements.

When water is sweetened with sugar the vibrations of the atoms of the water are changed. When water is soured or modified in any form, there is merely a modification of the rates of vibrations. The difference between stone and the soft soil of the ground is the difference in their vibratory rates. And the only difference between water and ice is a difference in vibrations that changes the softness of the water into the hard substance called *ice*.

Water may be changed into other hard substances differing entirely from ice and being of a nature that would support the weight of a human body by changing its rates of vibrations. The difference between an eye that is affected with some condition that makes it blind to light and an eye that receives and functions properly is a difference in the rate of vibrations of the physical elements composing the lens and other parts of the eye.

The difference between disease and health is a difference in the rates of vibrations of nerve and blood energy and a difference in the rates of vibrations that compose cells. By changing the vibrations of anything, we change its appearance as well as its nature and we thereby change its service and functions. I have seen things created by a control of the vibrations in space that have not yet formed themselves into matter....

When Jesus appeared before his disciples in a closed and locked room, he merely changed the vibrations of the walls and doorways and changed the vibrations of his own physical body so that the various forms of matter might pass through each other without any interference. The X-ray and other rays of light and power can penetrate matter without any trouble because of their vibratory nature.

One of the modern miracles that reveals the ability of vibrations to penetrate matter was the demonstration made not long ago [1933] by taking a sensitive radio set into one of the newest of the concrete and steel vaults built many, many feet below the surface of New York City streets. In this huge vault with walls of great thickness and composed of steel and concrete that could not be penetrated by any other physical means, the vibrations of the radio waves passed through the walls without trouble and the radio set gave forth its responsive interpretation. A test was made under water and in various other deep places with the same results.

### Changed Vibrations

Few of us realize that we are dealing with the change of vibrations in many of our affairs every hour of our lives. The chef who is cooking is changing the vibrations of flour and water when he or she mixes them together to make a dough. In adding shortening or baking powder the chef is starting another form of vibrations which are to modify the vibrations of the batter. When this mixture is put into the oven the

vibrations are again changed—the raw, uncooked batter is changed into a cooked state. The bread, the biscuit, the cake represent changed vibrations.

When coffee is allowed to come together with the steam or water at the boiling point, the vibrations of both the water and coffee are changed and a new product is brought about by the new vibrations. The same is true of tea. Meat and vegetables are cooked or prepared by changing their rate of vibrations.

The moment we eat food and bring it in contact with the acid in the stomach preparatory to digestion, and in contact with the saliva in the mouth, we change the vibrations of the food, water, coffee, and tea. When we drink a glass of milk, certain acids and alkalis enter into it and start changing the vibrations of milk into something else, so that when it reaches the stomach and the intestines, it is not milk but a new product that can be digested and from it the proper nourishment taken by the human body.

A piece of paper upon which a letter is written and the piece of paper upon which the pages of our *Forum* magazine is printed represent matter after its vibrations have been changed. In such paper are pieces of wood, mineral elements, some water, pulp or other matter, some hyposulphite of soda [a salt of thiosulphuric acid, now called thiosulphide] and other chemicals so mixed and blended that the vibrations of each have become changed and united into a new set of vibrations that manifest themselves as paper. By changing the vibrations of paper we could have a piece of wood again or some minerals or something else.

I remember, as a young man interested in photography as a part of my art work, I often found myself without chemicals out in the country or on the farm and without any facilities for getting what I needed.

One of the things that I would often find missing was hyposulphite. On such occasions I would get together many of the old and yellow pages of old newspapers that were in the garret and soak them in a small tub of water and then squeeze out the water. I would set the tub of water out in the sun to evaporate, or boil it in order to evaporate it.

Gradually a sediment formed at the bottom of the tub or pan which would crystallize and I would have a mild form of hyposulphite, for hyposulphite is used in making paper. The crystals are hidden in the paper because their vibrations are slightly changed in the process of making paper, but by reversing the process and putting water into the paper again the rates of vibration of the invisible crystals are changed back to their proper form and once more the soda is available....

### **The Mind's Influence**

There are millions of persons throughout the world who will positively deny that the human mind can affect anything external to the human body, or that it can influence things at a distance, even the distance of a few inches. There are scientists and scientific writers and editors, physicians, attorneys, philosophers, and students of all kinds who will deny that the mind's influence can move a drop of water or the head of a pin. They will demand a demonstration and claim that no one has ever proved that such a thing is possible.

When one of the great scientific laboratories of our industrial electrical world produced a huge bolt of artificial lightning some years ago, every scientific and nonscientific newspaper and magazine in the world commented on it. It was considered the greatest scientific achievement of the age. However, all that was done

in that case was the application of natural law. Nothing new was invented and nothing new was made use of in order to produce that electric bolt.

Astonishing as was that person's achievement, however, in controlling and directing nature's forces, it could not compare with the simple act of one of our AMORC members sitting down and concentrating on a glass of water and causing a drop of oil or a match floating on the water to obey his or her will.

Some scientists have said that if it could be proved that there was any thought power radiating from the human mind that could move a pin or a drop of water a millionth of an inch, then the whole history of natural law would have to be rewritten and the human mind considered from an entirely different viewpoint. But our members make these demonstrations.

The individual who makes the experiment becomes convinced of a principle, and he or she has become acquainted with a law and a fact.

Whenever I have spoken to scientists about floating a match on a glass of water and concentrating upon it, they have invariably said that they could not bring themselves to test such a foolish and absurd principle. Because of their positive belief that it would not work, they would not even think of testing it. Some have frankly stated that I might just as well ask them to go to the edge of the roof of a house and step off into space with the belief that the body would float. They know it will not! At least they are sure that the body will not float and, of course, it would not. But Jesus was sure his body would walk upon the water when he stepped upon it and because of his faith and knowledge he knew what to do.

The power that the human mind radiates is far greater than is shown in any test with a match on water or a floating drop of oil. The great problem is to apply so little of the mind power that the whole glass does not explode. If we but knew how to direct properly or control the energy that is being radiated every moment of our lives by the thoughts we think and by the concentrated gaze of our eyes, we would be astonished with the possibilities. We would feel that we were walking about with the greatest explosive bomb that science has ever been able to create, burning in our hands and ready to explode momentarily.

It is fortunate for all humanity that not everyone becomes familiar with this knowledge, and it is more fortunate that the Cosmic does not see fit to let every foolish mind become acquainted with its laws and principles. But all vibrations in space are easily controlled by the vibrations of the mind. Everything that exists was once conceived through thought and became manifest in the physical world as the thought vibrations created all things. The study of vibrations is the most remarkable and most bewildering—as well as the most fascinating—study that humans can enter into.



Rosicrucian Planetarium, dedicated 1936.



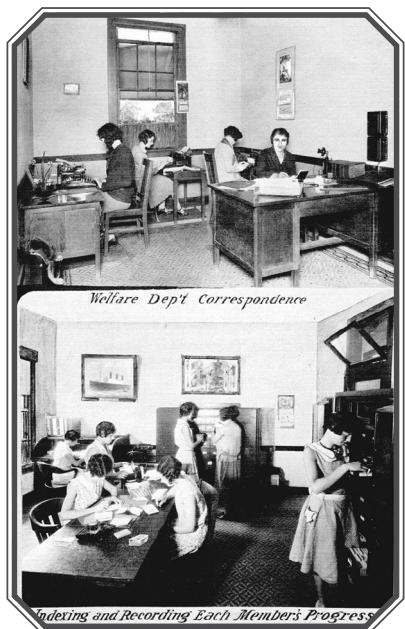
The Oriental Museum, ca. 1932.



Francis Bacon Auditorium, dedicated 1931.



Rose-Croix University, mid 1940s.



AMORC's offices, ca. 1929.



The National Lecture Board caravan, 1940s.

## Physical Weakness—No Aid to Spirituality

**I**T SEEMS LOGICAL to believe that normal health and soundness of body are vital to any form of development that makes us more nearly approach the ideal that God had in mind in creating us.

It is undoubtedly true that God created humans in the Deity's spiritual likeness. But it is also true that God had in mind, and created, the greatest of all miracles when creating the physical body to surround and clothe the spiritual being within. "Wonderfully and fearfully" are we made in the physical sense, and the laws of God, as expressed by nature, have provided for every essential for maintaining normality in every physical body that is not abused.

The manner in which blood rushes to a wound, accompanied by other chemical agencies which coagulate at the wound and close it to prevent the entrance of foreign matter and the unnecessary loss of blood, while other elements start a process of creating new tissue to heal the wound, is but one of the many complicated and marvelous systems used by nature under the direction of the Divine Mind to preserve the normal condition of the body and keep it at a high standard of usefulness.

To believe that the physical body should be weakened in its existing standard or broken down in its relatively important place in the scheme of things is to belittle these wonderful processes of reconstruction and to deny the omnipotent wisdom of the Creator.

But we find in much of the occult and mystical literature of today the inference and often the direct statement that, until the seeker for light and illumination breaks down the vitality and physical prowess of the body, spiritual development and advancement are impossible!

This is expressed in one form by those who insist that the seeker and the student should eat only a vegetarian diet and ignore meat in any form, because meat adds too much strength to the physical body, while vegetables will just sufficiently nourish the body to a degree necessary for the maintenance of life. We find the same idea expressed by others who state that long periods of fasting and even of physical suffering for the want of food will give our spiritual part a greater opportunity to function.

It is true that the more the spiritual side of our nature develops—or in other words the more developed we become, becoming mystics in the true meaning of this word—the more sensitive we become to impressions from both the Cosmic and mundane worlds. Such supersensitiveness becomes a vital factor in our daily lives and has a considerable bearing upon our poise and peace of mind.

Of course, the effect will manifest itself in a greater sensitiveness of the physical mind and physical body to objective impressions, and we find the truly developed mystic crying in agony at the suffering of humanity and the evils of the world one moment, and the next moment reveling in the greatest of joy and happiness over the good and beautiful things of life. This is because the truly developed mystic lives as no one else lives! The mystic's life is full! Every moment of consciousness is charged with the vibrations of the fullness of life—sad at times and extremely joyous at other times; quiet and receptive one moment, enthusiastic and active the next. This, truly, is living!

To say that such spiritual development with the attendant changes in the consciousness of the physical body is disharmony or that spiritual illumination and development bring disharmony to the physical body is to wrongly state a fact or falsely misstate a law. Only when the physical body and the objective mind, as related organizations, are functioning in harmony can a person be truly sensitive to the impressions of the physical world.

God gave us eyes with which to see and ears with which to hear, a sensitive nervous system with which to feel, and highly developed organs with which to smell and taste. They were given to us and are maintained within our bodies for the purpose of acquainting us with those vibratory emanations which the physical world casts upon our environment. The shutting off of one of these avenues of physical reception constitutes a breaking down of the standard of normality which God ordained for humans.

### **Abundant Life**

The more healthy and normal the physical body and its attributes, the more completely are people receptive to all the vibrations of life; and, is it illogical to believe that the inner person, the psychic self, will function more completely and more naturally if the outer person is normal and sound?

Our experience with the true Rosicrucian work has been that the physical body of our advanced and advancing students has become more and more normal and vital, as the various centers of spiritual attunement have been awakened and the psychic self more fully developed. In this regard our work has been a grand testimonial to the fact that spiritual growth leads to more abundant life, physically and mentally, and that one is not independent of the other.

Please note that throughout the paragraphs of this article reference is made to normality of health and soundness of body. This does not mean overeating or undereating. It does not mean building up a strong muscular body such as the muscular automatons that we see on the stage performing feats of physical prowess, nor does it mean reducing the physical body to an ethereal sylphlike form to which nothing need be added but wings to make it leave the earth and float in the clouds. Nor do we refer to any of the many fanatical and extreme methods of eating, drinking, exercising, sleeping, and thinking.

### **Balanced Living**

When we carry our search for truth to such an extreme that we sacrifice the essentials of normal living and become fanatics in study and practice, then we weaken the normal standard of the physical body; and when we carry our desire for physical perfection to such an extreme that we sacrifice the development of our intellect and our spiritual unfoldment, then we weaken our spiritual relationship with the Cosmic and become more animalistic than those who have cultivated their spiritual nature but neglected their physical body.

Saneness in all things is the fundamental law of life with Rosicrucians. If, individually, Rosicrucian students find that the eating of meat enriches their blood too greatly and that a vegetarian diet for occasional periods is more consistent with the chemical processes of their body, then they are indeed wrong to ignore this fact and, as a matter of principle, refuse to become a periodic vegetarian.

Or, if individual students find that, because of the nature of their physical activities during the day and the resulting effect upon the digestion of their food, they should occasionally fast for a few days, then they would be foolish to ignore this fact because of its resemblance to principles set forth by certain systems of living.

But because one finds these things true in one's own case is not sufficient warrant for the sudden determination to become a reformer and preach and advocate that everyone else should do these things. Science has not yet found any one diet that is adaptable to and beneficial for every human being, nor has the human mind ever been able to conceive of one formula of thinking or one line of mental action that is comprehensible and applicable to and for all humanity. We must pursue our individual paths and our individual modes to meet our individual requirements in eating, resting, thinking, and doing. This calls for tolerance on the part of those who analyze their own requirements.

AMORC emphasizes in every grade of its course of study and with every example possible of illustration and application the law of saneness. Even in regard to therapeutics, the teachings of AMORC are distinctive for their human broadness and liberal tolerance. While AMORC does teach many methods for the prevention of most diseases and the maintenance of normal health and also gives each member a true system for the restoration of harmony and health in the body by removing the cause of disharmony in most cases, it does not lean so heavily toward the other dependable and worthy means used by various systems of therapeutics.

Christian Science, as a religion and as a philosophical system, has done a wonderful work in this world by educating the awakening masses to the danger of needless medical drugging and has also pointed out very clearly the benefit of thinking properly in regard to health and disease; but Rosicrucians hold that not all principles which are true in a general way are true specifically in every way. Because the overuse and occasional misuse of medicine is found injurious is no reason to condemn the entire practice of medicine as a therapeutic system. And because the human mind is capable of controlling and directing some of the functionings of the human body at any time, or all of them at some times, is no reason to believe that by the use of the mind and its powers everything in and about the physical body can always be controlled by the mind.

The Rosicrucians thoroughly believe and understand the principle that "if thou hast a thorn in thine side, pluck it out!" and if there is a splinter in the finger or a gallstone in the gall sac, each of these should be removed by proper physical processes, as any foreign matter would be removed from any part of an organism of any kind. Mind alone will not do it, and the greatest Master of all Masters used both physical and mental processes in performing miracles.

We are, indeed, happy that we find in our work such beautiful consistency, such saneness and such tolerance. To be a true Rosicrucian is to be healthy, normal, spiritual, divine, strong in physical abilities, rational in mental processes, magnetic in personality, cultured in the ethical laws and principles, religious in the universal mind, tolerant in our thoughts, considerate in our desires, willing and unselfish in our ability to do, and, withal, laughing, crying, smiling and weeping, seeing and knowing, and always sympathetic with understanding. The blessings of the world are our privileges, and we attract to ourselves that which we would share the most, namely, the material as well as the spiritual riches of the Universe.

## Love and Thanksgiving

**A**LTHOUGH LOVE may be humanly expressed and humanly centered, it is unquestionably a divine emotion. At least, it is the most divine, the most supremely infinite, of all the emotions surging through the human consciousness.

Love in its fullness and perfection is the ultimate gift of God to the essential dignity of human beings. It was the final, distinguishing benediction upon God's last and greatest creation. Love is that which made animistic humans into an image of the Creator and made them unique in the universe. Love constitutes the eternal, immortal relationship of humans with God.

Love proceeds from cosmic intuition, from infinite inspiration, and is seldom ever the offspring of finite reasoning.

Love is creative. It grows through expression. It cannot expend nor consume itself. Love begets love; it seeks its own power everywhere and enhances itself in its devotion.

Love is reactive. It perfects the being of the lover as the lover raises the ideal of love. A love for and of the beautiful brings the beautiful into greater realization. A love of the nobility of life brings nobility into experience. A love of spiritual values—in human and universal contacts—brings the value of the spiritual to our understanding.

Love is the limitless power by which we can rule the destiny of our lives, and it is the same power by which God rules the universe.

As we increase in love, do we increase the attunement with God? For love is the essence of God in each person.

We have much to be thankful for, every day and every hour of our lives. Life itself is a rich blessing only because of the rich heritage of love.

Ill-health and disease of the body are cleansed away by the surging power of infinite love when it is permitted to fill the human consciousness and mind. Disease grows when love is suppressed. Sin, sorrow, and disaster follow in the wake of unexpressed love.

What is true of the physical body is true of the political body. As with each human, so with each nation. Love is always positive, never neutral. The absence of love permits hatred, envy, jealousy, and selfishness to manifest.

Disaster comes to nations of people in proportion as love is suppressed. Love cannot be confined and be true. Self-satisfaction and contentment are self-conceits. They express a false love and engender selfishness. Lack of appreciation is a denial of love's expression. Failure to give thanks is a retraction of love's power.

The expression of thankfulness widens the horizon of receptivity. Such is the law of reciprocity, the law of compensation. Thankfulness is an impulse of love. A prayer of thankfulness is an expanding consciousness. It brings the individual soul closer to God and quickens the love in the hearts of others.

The surest way to bring peace and happiness into the consciousness of a nation is to foster thankfulness for the blessings at hand. The quickest way to bring prosperity and contentment into the affairs of a people is to send forth an abundance of love toward all of God's beings.

Let our thankfulness be expressed every day, not merely on one appointed day each year. Let our love for all beings of all nations express itself boundlessly...feeling secure in the universal love of the Deity who created the seas and the many lands beyond.

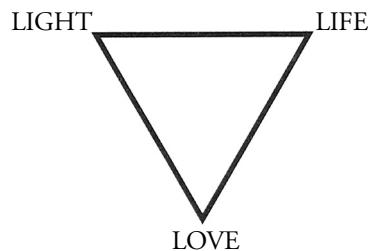
The world is ill: its physical and political body is out of harmony. Pain, sorrow, and misfortune are manifest in the world...but love can conquer the inharmony—true love, universal, unbiased, unpolluted by radical distinctions.

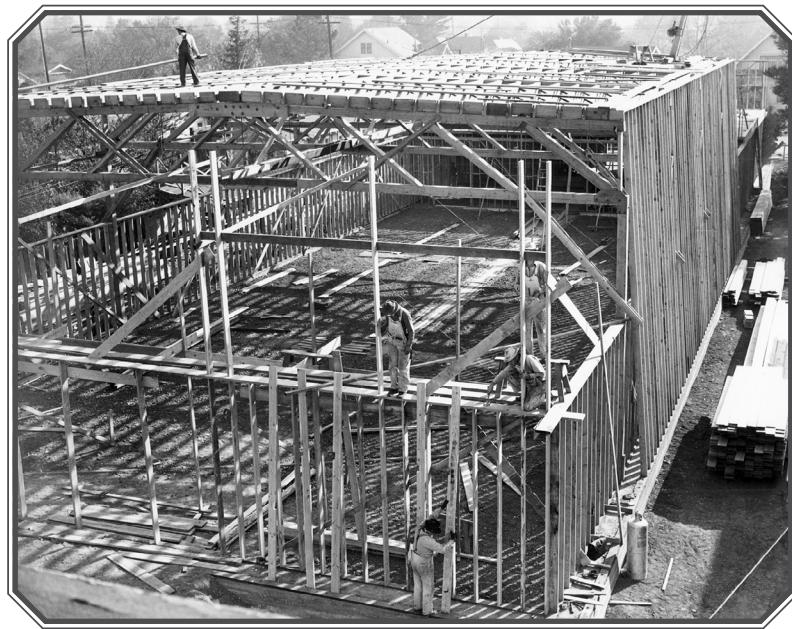
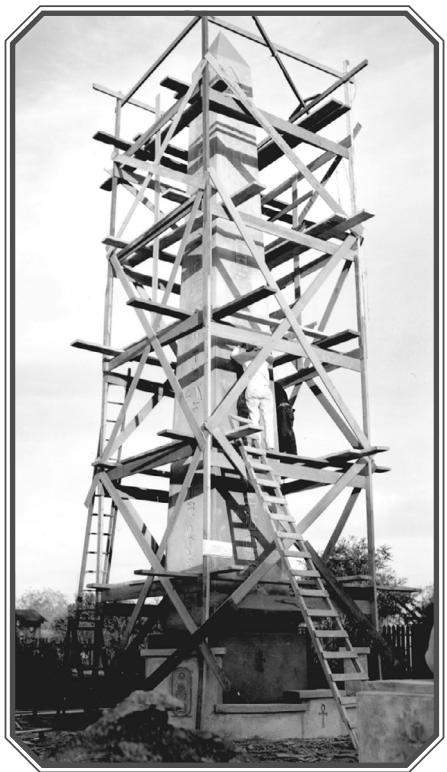
Give thanks for Life, for Light, and for Love. Let love brighten your life and the lives of others. Surround yourself with a widening aura of love and dispel the shadows of gloom and depression.

A universal law will bring to all beings the true desires of their hearts.

The law is within you!

Love is the Law!





In his article entitled "Reaching the Roof," H. Spencer Lewis expressed in these words: "I allowed my mentally created structure to tower into the skies to enormous heights . . .," an idea that is symbolized by the erection of the Obelisk at Rosicrucian Park in 1937 (above left). Above, to the right, AMORC's officers Cecil A. Poole and Ralph M. Lewis near the official entrance to Rosicrucian Park while under construction (mid 1930s). The new Temple under construction, late 1948.

## **Reaching the Roof**

**N**OT LONG ago a contractor started to build a home in the suburbs of this city, and I was interested in watching the care with which he constructed the foundation. It appeared to me that a very fine and attractive home was to be built on the concrete walls which he planned and constructed so carefully.

Shortly thereafter I met the contractor at a luncheon and asked him how his new house was progressing, and was astonished to hear him say that he was just completing the roof. "Why," said I, "you have reached the roof very quickly."

"Yes," replied the contractor, "you know when some persons build, they plan a roof that is very close to the ground and does not take much time or much effort to build up from the foundation to the roof."

I could not help pondering over his rather philosophical statement because it contained a whole book full of thought. Undoubtedly, one of the reasons why so many persons in the world today have not achieved a higher or greater place in life is that they have too easily reached the roof. In all of their plans, in all of their considerations, desires, and ambitions, they visualized a roof that was very close to the foundation, and after their structure was completed and the roof in place, their building was lowly, humble, insignificant, and probably insufficient to represent their true possibilities in life.

Truly one can dream too vaguely, too ambitiously, or too magnificently, and place the roof of one's contemplated structure far beyond feasible heights, but it is very seldom that the ones who do this fail to reach an impressive height in their desire to reach the roof. They may fail to fulfill their plans, but in their attempts to do so they often rise far beyond those who are ultra-conservative and too careful.

Of the two classes of individuals, those who are extremely conservative or pessimistic, doubtful, skeptical, reserved, and hesitating are the losers in life's great game. Such persons start out with self-imposed limitations, and it is seldom that they reach beyond those limitations. Those who are overambitious and who seem to hitch their wagons to a star and who think the sky is the limit and that nothing is beyond their capabilities are more apt to achieve success and at least accomplish something magnificent than those who are self-restrained.

### **Meeting Obligations**

I have heard economists and some of the most eminent financiers in America say that the only way that young married couples or young persons individually ever accumulate vast material holdings or become possessed of real material wealth is by getting into debt and by assuming large contracts and obligations, and then being forced to meet them. They say that more homes have been acquired by young couples who have plunged themselves into the obligation of paying for a beautiful home than by those who attempted to save for it and buy such a home when sufficient funds were at hand. However true this may be, I do know that the man or woman who mentally conceives and plans a great structure or career in life and determines to make good on these plans is the one who generally succeeds in doing so.

The greater the ambition, the greater the enthusiasm and the desire to make good. The higher and more lofty the goal, the more determination is exerted to reach it. Commonplace obstacles that deter and disparage the individual who is attempting to reach only a mediocre place mean nothing to the one who has a great plan or an enormous idea to work out.

### **Stick With It!**

Resorting again to the illustration of building a home, we can see that the person who plans to build only a four-room bungalow, twelve to fourteen feet in height, and build it quickly with a limited amount of money and time, will become greatly discouraged in his or her efforts to complete such a building if on the day planned for laying the foundation the rain pours upon the ground and continues to do so for a number of days until the ground is wet and soggy. And after the rain is over, if there are a few days of snow and freezing temperatures, then the builder will surely abandon plans of going to work to start the home. If the builder then meets with a few disappointments in securing the right material or a sufficient amount of capital, he or she will probably be discouraged completely, and permanently abandon the whole enterprise.

Such a person in planning a small and limited structure expects to complete it within a very short time and have it over with. Any obstacles that delay the matter for weeks or months are equivalent to obstacles which prevent the person from achieving his or her end altogether.

On the other hand, the builder who plans a structure that will take a long time to complete and will have to be carried on through all kinds of weather and diverse conditions and circumstances, has the foresight to see obstacles that delay the project for a few weeks or months as inconsequential in comparison to the time necessary to realize the goal, and is therefore unaffected by these obstacles to any serious degree.

### **Building the Rosicrucian Order**

I remember well the plans for our own organization when it became apparent that I would have to work out most of the details for the development of the Rosicrucian activities in America for the new cycle under my direction. I might have given much thought to the possible delays, the inevitable disappointments, and the personal problems that would confront me. Considering these, I might easily have arranged to construct an organization that would have had a good foundation but a roof not too high above that foundation. But instead of doing this, I allowed my mentally created structure to tower into the skies to enormous heights and I raised the roof of the structure so high that from where I stood in the picture I could neither see where it was nor what it looked like. In fact, I never felt sure that there was a roof upon this mental structure or that a roof was even necessary, for it seemed to me that the only thing to consider was to make the foundation so strong and the walls so supported that story after story could be added to the building in its rising heights without limit and without fear of collapse or weakness.

The plans seemed to be beyond reason, and many were the serious warnings given to me that I was undertaking too great a work, too great a structure to be accomplished in a lifetime, or by any moderate sized group of individuals. Every possible or potential obstacle was carefully pointed out to me. As months and years passed, most of these obstacles made their appearance in due form and due time. Every one of the predicted interferences and hundreds unsuspected by even the wisest of builders likewise presented themselves.

But since the work was an enormous one, the task a magnificent one, and the structure so bewildering in all of its dimensions, the obstacles, difficulties, problems, and delays were taken merely as a matter of course and really spared us all in our efforts.

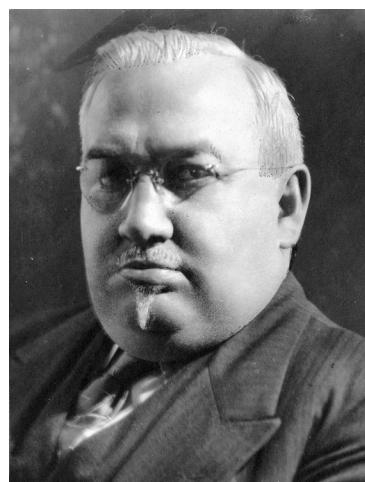
What the structure is today is a result of the great plans. Whether these plans will all be realized in my lifetime or not is immaterial. The very greatness of the work has carried us on in its ponderous and overwhelming vastness. We are also hopelessly entangled in the scheme of things and we have no more fear of the ultimate being attained than we have of our long and carefully laid foundation crumbling away.

True, we have not reached the roof and it is not our ambition to reach the roof rapidly. The roof is still so far beyond us that we can only think of the work we have to do on each rising level of each new section of height accomplished in our work.

How different is all of this from the conservative, limited plan of those who hesitate and fear to build and plan magnificently! It is only through the broadness of vision, through the unlimited heights of our ambitions, and the very greatness of our ideals that we really lift ourselves up and beyond the commonplace. The Rosicrucian organization in America is planned to be in its present cycle just what it has been in each of its previous cycles in this and other lands; namely, an unusual, distinctive, magnificent structure of unlimited and unrestricted heights of attainment. It must not only battle its way in attempting to rise above the pull and influence of earthly matters as it reaches up into the heights of glory, but it must push its way through the clouds that gather in the heights above the earth and often darken and obscure the heavens beyond. It means work and sacrifice and a steadfastness of faith, as well as a determination to bear the burden of the cross until the heights are reached, and then raise that cross upon the very pinnacle.

To those thousands of members and readers who have expressed their joy and pride in being associated with the work of this kind, let me urge that in their own lives they plan with the greater vision in mind and with the illimitable heights as the true domain of their creating, and in this way find the joy of reaching out and beyond the average and the commonplace into the unique and the exceptional.

Do not be in such a hurry to reach the roof of the structure that you will plan it too close to the earth.



Harvey Spencer Lewis



Harvey Spencer Lewis

## **Back to God and Health**

**T**HIS TITLE implies that we have wandered or strayed from the natural and moral path that leads to health. In many ways this is true. For years this country and its people were swayed by the dogmas and creeds propounded by those who would lead us into the channels and the customs that would take us away from our natural birthright of attunement with God and with all of the natural forces that give us life and health. But we who know the trend of human affairs rejoice that people have found freedom of thought and the determination to find God and health within their own consciousness and within their own simple existence.

We must pay homage to the various movements sponsored by foresighted men and women, broad-visioned churches and organizations, which have fostered a study of the natural laws pertaining to life and health and which have slowly and permanently broken down the faith and trust that men, women, and children had placed in injurious drugs and questionable proprietary remedies. I do not mean by this to cast any reflection upon the various standard and reputable and efficient systems of medical practice endorsed and recommended by the most eminent schools and scientists of this country.

The Rosicrucian Order has been devoted to the teaching and promulgation of those natural laws which enable men and women to maintain their natural birthrights, develop their inherited powers and faculties, and attain success and happiness through mastership over those things that are commonly called the obstacles of life. The Order does not represent a movement devoted to the ailing and does not recommend any one system of therapeutics as superior to any other. With studied carefulness it promotes the idea that illness of any kind is a result of violation of some natural law and that the patient is not the one to diagnose his or her situation and attempt to cure matters, but that the patient should consult an eminent authority or a specialist or a qualified practitioner and secure medical or therapeutic help as may be required.

### **The Nature of Life**

The Order teaches certain fundamental principles in regard to the nature of life, its maintenance and its enjoyment, as have been known to the organization for many centuries and which have been partly responsible for the reputation that the Rosicrucians possess certain secret knowledge regarding the natural laws not commonly appreciated by the multitudes. We all have the right to perfect life and may achieve it through certain simple rules.

The Rosicrucian ontology, or science of being, begins with the fundamental proposition which we find so ably expressed in the Christian Bible: that in the beginning God created humans out of the dust of the earth and breathed into their nostrils the breath of life and each human became a living soul. No matter how we may analyze this statement—and we find it expressed in practically the same words by all of the ancient schools and sects and in all the sacred writings of the Orient—we come to a few definite facts that science of today proves and individuals everywhere are discovering to be absolutely true.

First of all, we are dual creatures. Each of us has a physical body and a spiritual body called the soul. In the process of creating and evolving this most wonderful of all God's creations, there came a time when these two bodies were united by the process of breathing or by the intake of the breath of life. Our own experiences have shown us that just as we become conscious of our existence as an animated being by the uniting of these two bodies, so the other great change called *death* or *transition* is a separation of the two and in the interval between birth and death these two bodies must coordinate, cooperate, and function in unison and harmony in order that there may be health as well as life.

### **The Spiritual Body**

Few men or women will believe that health or disease or physical pain and suffering are a result of some condition of the spiritual body. The most casual observation of the operation of natural laws and the divine laws of the universe makes it plain that disease and ill-health, suffering and pain are things of the flesh and of the physical body and not of the spiritual body. For this reason we are justified in confining our study of health and disease to a study of the physical body and its relation to the natural forces and its weakness and power.

Reverting again to the fundamental proposition of the Rosicrucian ontology we find that the physical body was formed of the dust of the earth. But we change those words to the modern scientific terms and say that the physical body is composed of the material elements of the earth; or we may go even further and say that the physical body is being formed hourly from the living, vitalizing, physical elements of the earth upon which we live. It is true that there would be no life without the soul or the divine essence, and that this divine essence exists not only in the organized body called a *human being*, but also in all of the elements of which the human body is composed. There is the divine essence in the water, in the minerals of the earth, in all vegetation, in everything that exists.

We know today that there is no such thing as dead matter, that all matter is living. It is alive with the essence of divinity, with that vital force known by many names, undiscoverable except in its manifestations, and most assuredly emanating from the greatest of all constructive sources of creation. But living matter, unorganized in the image of God, does not constitute the living human body. It is only when the elements of the earth pass through that wonderful transmutation process established by God that they become organized and associated in a way that they have the highest form of physical expression on earth—the human body, so wonderfully and fearfully made.

Complex as is this physical body in its organization, in all its parts, in its beauty of synchronous action, coordination, sympathetic cooperation, and power to move itself, it is nevertheless composed of and being recomposed of the simple things of the earth according to a divine law.

Humans were not created in the image of God with any intention that the Deity should take upon itself the right to change the fundamental laws of nature or to modify them or negate them. Humans have found that when they go too far in the privilege of exercising their minds and their abilities to choose, and ignore some of the necessities of life, some of the demands of nature, the decrees of God, that they weaken their

physical constitutions by the violation of natural laws and break their attunement with nature and go farther away from God each time.

### **Contrary to the Laws of Nature**

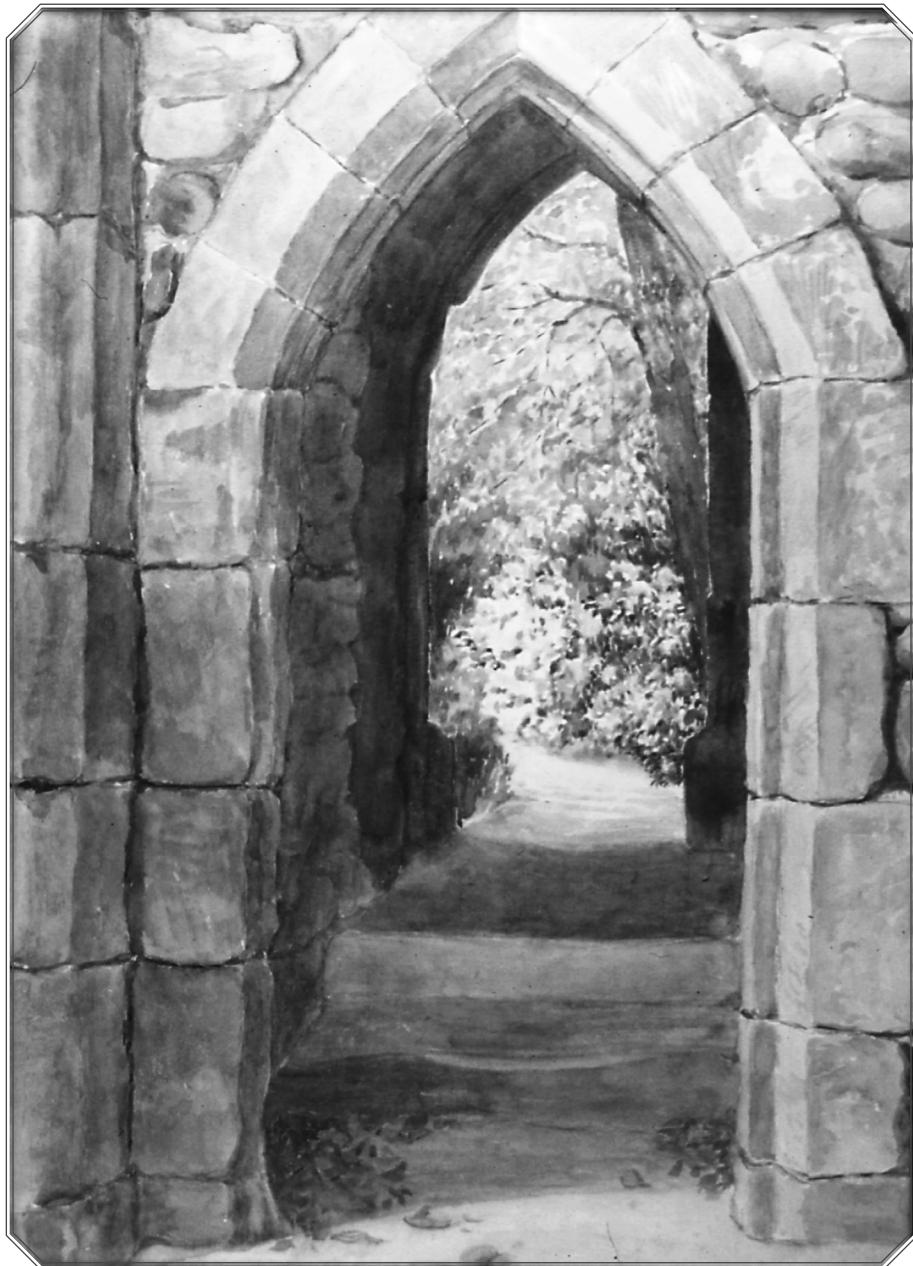
Without question, we have evolved customs and habits of living not originally decreed in the scheme of things and in many ways decried by nature and abhorred by the divine principles. We remove ourselves from the open country, from contact with the natural forces of the earth, from sunlight, earth's magnetism, fresh vegetation, pure water, and the proper cosmic vibrations, and confine ourselves for hours in small enclosures, in foul air, in darkness, and in the breeding places of disease, germs, and ill-health.

We ignore the right of the body to have free expression, unimpaired freedom of movement and proper ease, by tightening about our bodies various limiting and binding articles of clothing. We place undue pressure upon the our blood vessels and nerves, wearing tight shoes, throwing the body out of balance in walking or standing, and doing many things to the body's mechanical operation that are contrary to the laws of nature. We ignore our body's demand for rest and sleep; we negate the demands of the functioning organs and arbitrarily adapt periods and times for them which are not consistent with the perfect scheme outlined by nature; and in thousands of ways we take it upon ourselves to force our physical growth and development into habits and customs not harmonious with the decrees of nature.

Nature has provided us with thousands of elements that should enter into the recomposition of our body from day to day, and yet we arbitrarily select but a few of these as our choice and abstain from the rest. In all our thinking and doing we are hourly violating some law of nature for which we must pay the penalty in the form of pain and suffering, disease, and ill-health.

It is only in a normal healthy body that the human soul can function and exist harmoniously. If humans would find God, happiness, success, and prosperity, we must maintain our physical body and its normal standing so that everything may manifest the divine, vital essence that gives us life, that gives us health and gives us the power to do. As we break down our physical organization we lessen the ability of the soul, the essence and mind within us to function in all their majesty and power.

There is no question about the fundamental principle involved—get back to nature! Get back to nature's way of living! Get back to earth! Get into the sunshine, enjoy the vegetation that nature has provided and all the things that give the elements necessary to the body, take in all the fresh air that contains the vital force of life, expand your consciousness, give greater freedom to your divinity to express itself. Thus you will become healthy, wonderful in your inherited privileges and blessings. You will become what God and nature intended you to be: the living image of the great cosmic powers with all the creative forces sustaining the ability to accomplish and attain.



*Stone Arch Entrance to a Garden*, painting by Harvey Spencer Lewis.

## On God and the Cosmic

THE ROSICRUCIANS officially speak of God as *God of our Hearts*. This is because the Rosicrucian knows that each one of us will undoubtedly have a slightly different and therefore more satisfactory interpretation of God. The only way in which we can sense and understand God is through the inner comprehension of our psychic and emotional selves. The God of my heart is undoubtedly different from the God of your heart and from the God of the heart of each individual. The God that is revealed to me in my inner self is the only God that I can know. This is the God of my heart as well as the God of the universe. If you or I attempt to adopt the God of someone else's understanding, then that interpretation of God is going to be more difficult for us to understand than the God that lives and throbs and moves in our own consciousness.

Therefore, I am not going to attempt to interpret God except to say that the Deity is the Supreme Creator, the God of all gods, the Great Architect, the Divine Creator of all creatures, the Creator of the uncreated, and the Founder of the universe; omnipotent, omnipresent, and the sole, ever-living God.

The Cosmic, on the other hand, is a divine consciousness or a supreme consciousness composed of laws, rules, and regulations. It is not a ruler but the written or established decrees of the Ruler of the universe. It is not *the Creator* but the process whereby the Creator's laws and principles are carried out. It is not God but the consciousness of God extended throughout the universe as a mind power operating and carrying out the wishes of God.

In the beginning, when God created all that exists, the Deity established certain rules, laws, and principles, which are the working processes and methods for the systematic and impersonal operation of this universe. These *principles*, *rules*, and *processes* constitute the Cosmic, and while they are related to God they are not God but rather a separate factor or a separate power so far as identity is concerned. To make this plainer let us presume that some great mind of high power and education entered an undeveloped and un-established country of the world, which was still in its primitive and virgin nature. Let us say that this great mind established itself as ruler or leader over this land and proceeded to create a real civilization in it and to cause things to grow and to live and to carry on in this country with system and order. And let us suppose that from the very moment of this leader's possession of this country he or she laid down certain laws and principles that should be eternally immutable and fixed and to which every living thing and every creature would be subject without any evasion whatsoever.

Let us say that the leader wrote all of these immutable laws and all of these statutes and commandments, processes, regulations, and principles in a great book which the leader called the "Cosmic." The leader might have called it the "Book of Laws," the "Book of Constitution," or the "Divine Plan of the Universal Consciousness." And let us suppose that the leader gave this great book the creative power, the vitality, the essence, the energy, the intelligence, and the mind of his or her own being so that it could carry out the laws thus written in its pages, enforce them, put them into operation and see that they were maintained automatically, systematically, and universally.

Or suppose that this great leader had appointed a supreme executive council to represent the leader, composed of one hundred intelligent minds with the power to enforce rules and laws and to carry out the leader's fundamental decrees and principles of this new world. Suppose, too, that the leader called this council or cabinet the "Cosmic." And suppose that the leader left to this Cosmic the carrying out of everything that he or she had originally established as an immutable law. You would hardly call the "Cosmic" God, and you would hardly think of the "Cosmic" as being God or an actual part of God. Yet, the relationship between this "Cosmic" and God would be intimate, indeed.

Suppose, on the other hand, that the leader had reserved the right and the privilege to intercede or to intervene or to show mercy when he or she deemed it necessary. And suppose the leader had not granted to the Cosmic, or the cabinet, or the universal mind consisting of the great book of laws, any privilege of intervention or any privilege of changing or modifying a single law. Here we would have two ruling, governing powers functioning in this country. One would be the leader, supreme above all; the other would be the leader's established laws and processes working without modification or partiality and automatically carrying out God's original and fundamental ideals. There could be no rivalry between these two great powers, for the Creator of all things could instantly disfranchise the Cosmic of all its authority and power.

As this new country or this entire universe advanced and its inhabitants began to do things, they would either live in accordance with the rules of the Cosmic or disobey them. If they disobeyed them the Cosmic would automatically inflict its rebuke or impress its advice in the form of some suffering or some means of calling attention to the errors made. This would be done independently of the personal attention or consideration of God. On the other hand, if individuals cared to pray or attune themselves with God and seek intervention, seek forgiveness or relief, they would have the privilege of doing so. An individual might have the rulings of the Cosmic temporarily set aside in his or her case through the superior wisdom and mercy of God.

In all of the things that we experience from the beginning of life to its close we are in touch with either the mandates, rules, directions, or inclinations of the Cosmic, or of God. Undoubtedly, God intervenes in the life of a great many and directs their courses, and steps in and lifts a ruling of the Cosmic, or a decision made by the cosmic mind. God allows the individual by Divine Grace to experience something that the Cosmic would not have granted to him or her. This has been assured to us by God, and prayer and communion with the Deity are the channels through which we can make our appeals and seek such divine intervention. But in all ordinary affairs the established immutable laws of the Cosmic prevail and affect our lives.

As we do good we build up good for ourselves in the cosmic records. The Cosmic is then ready at the proper time to reward us and to bestow its blessings upon us as an automatic form of compensation for what we have done. If we do evil it is recorded in the cosmic records, and some time in some manner the cosmic rules demand automatic compensation or adjustment. Therefore, we see that when an unusual blessing comes into our lives, it must reach us either through God or the Cosmic. It has come through God in the form of divine intervention as an answer to our prayers, or it has come through the Cosmic as an automatic compensation for what we have earned.

This is why we speak of God and the Cosmic in connection with the affairs of the lives of men and women and all living creatures.

## The Mastery of Fate

**B**EWITCHING fate, the terror of one's life in hours of forlorn hope, the solace of the heart in days of grief and pain, and the easement of the vanquished spirit when the victor wears the palm.

Yet fate is not the hand that writes upon the wall and casts the die that molds our lives. It writes, 'tis true, but only prophesies the destiny which we have made and which we *will* to be.

Each setting sun sees days of fate fulfilled; each rising sun sees days of fate decreed. Each hour, each day, brings in its wake a past of destiny, while in the future days there lies the fate we make today.

From cradle to the grave, one span of life, one segment of the whole, our fate is made, our destiny revealed. And at its close, whatever has been spreads out before our dimming eyes as history writ on page of life; and in each act, each conscious thought, each willful deed or undone thing, we see our *will*, our inner self, revealed as Master at the Wheel.

We credit here and debit there, we condone, excuse and then forgive; but back of each unwonted act, each failure or mistake, we see our *self*, our conscious mind, and know that *self* alone must take the blame.

We stop today to look behind and fly back through the years, and o'er each path, each chosen road, we walk again in mind. We stop and smile at pleasantries, weadden at the griefs; we rise afired at triumphs won and sigh at every wrong. We feel our strength when we chose *right* and wish that a chance would come to choose again when we are wrong. Our lessons learned, we know now *why* and *when* and *where* we failed; and in it all we see no fate except *our* writing on the wall.

We did not know, 'tis sadly true, we could not know *what* to do. We lived in darkness of the laws, and even of ourselves. We called what we had written, "chance" and what we earned was "luck." What we decreed yesterday we labeled "fate" today. And now we see that all of it, or most of it we'll say, was what we made of it and what we fated life to be.

### Yesterday

Still, in the absence of a law and in ignorance of the facts we lived our lives as best we could. Submitting *where* and *when* we feared what else to do—prodged on with pride's persuasive prong when humbleness with lowly heart was urging from within. We stood aghast at others' might, and prayed that God would help when all around within, without, were nature's forces keen to serve. We knew it not, we cried in vain, it seemed as though all nature mocked our aim; and yet fate's hand extended then from *arm of ours* with mind and strength we gave.

The Inner Person no victor knows; no truce, no grace or stay. It conquers all; it never fails and will not be dethroned. It asks for naught but offers all and seeks but God for power. It waits and hopes for us to break the chains and open wide the door through which it passes from within to master all before. It reaches out in Cosmic Space and uses forces fine; it creates life in every cell and makes the mind a mine. It scatters doubt and fear as light dispels the dark; it lifts us from the rut of life unto the mountains' height. It senses when and

where the evil is, and finds its strength in love. It gives forth radiance more sincere than our most cultured thought. It solves the problems as they come and points out every step. It makes us what our God conceived, the Image of the Deity.

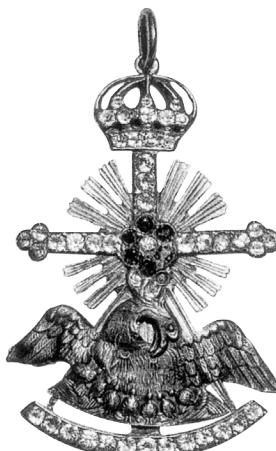
How then shall Inner Person be freed and inner self unchained? What God has given must Holy be, how comes it fettered, prisoned, there? What greater problem faces us than this most personal one? Yet we seek everywhere and hope to find *without* the answer which should come to us from silent voice *within*.

There are some simple laws which rule the universe; no miracle or mystery but finds its *cause* in them. Great truths are veiled, not clothed to hide them from the mind; but we have made that veil a shroud and worship at the shrine. Truth, like diamonds in a mass of nursing soil, must ever be extracts from the facts which form its womb and life. For facts alone do not make TRUTH, they give it only strength; from countless facts a *truth* may come—the Logos of the Light.

The truth is not for all to see or sense or understand, until with heart and soul attuned we free the Inner Being. We cannot ask the Great Divide to bridge a path for us; we cannot hope to pierce the veil or apprehend God's mind save through *our* effort first we learn to take the simple steps. And yet it seems as though some were born to walk the path, and to their minds there ever shines the Inspiration Light.

Does fate select the master mind? And does it favor some? Can all of us find the gift of God, the secret of God's Ways? If some are destined to be great, then God is fair to none; for victory to the longest spear hangs contest's glory to the staff.

*Alike* we are unto our God, in goodness were we born. With mortal mind and vain concept we glorify the outer person. "No God! No sin! No sacred self!" the atheist proclaims; and yet *all those* who seek not *truth* deny the God within. From time beyond all earthly ken the wisest have proclaimed that in the study of Divine laws God's greatest gift has come to them. The Wisdom of the Sages is the wisdom of God's mind, the power of the mighty is the power thus divined. It is for you and everyone, regardless of your creed, and for the asking each may have the knowledge all of us need. To know the laws, to live in mind with them; to use each one in every act, in every thought or plan, is just to make yourself attuned with forces greater than the wealth of worlds or crowns of all the kings.



## The Mind—A Human Radio

**S**O MUCH is said in occult and mystical literature about the power of thought and the radiations of mental energy that the student is often misled in understanding just how these radiations manifest themselves and how there really can be any radiations at all.

To thoroughly understand the power of thought without resorting exclusively to psychological principles, we should turn first to physiology and understand that all nerve energy is *electrical*.

This fact immediately opens the doorway to a vast field of research and incidentally to a vaster field of speculation. Too many writers on occult and mystical literature, who are not properly trained in the real principles, delve too deeply and too freely into the field of speculation regarding the nature of nerve energy, and too casually or too superficially into the field of research. In other words, such writers or students are profoundly impressed with the scientific statement that nerve energy is electrical, and with this fact as a premise or starting point begin to speculate wildly and illogically, and therefore come to all sorts of erroneous conclusions. The real conclusions, which should be the result of their proper reasoning, are far more interesting and surprising than the speculative ones.

### Mesmer's Experiments

It was Mesmer who discovered a method of proving the ancient mystical principle that all nerve energy is electrical. Up to his time this principle had been taught in the Rosicrucian teachings, and Mesmer was a deep student of the Rosicrucian work in his country. But while Rosicrucians had ways and means of proving that a nerve impulse was an electrical impulse, Mesmer wanted to prove that they caused or set up in the field around them certain vibrations of an electrical or magnetic nature. If Mesmer were living today, he would not have to resort to the involved methods he used to establish the fact that every electrical impulse sets up an electrical or magnetic field of radiations.

There are thousands of experiments recorded in the annals of the science of electricity showing that in recent years this fact has been well established. Many wonderful electrical devices now in use depend entirely upon the principle that an electrical field surrounds a point of electrical impulse; and if this were not so, we would have no telephone, radio, or many other things in common use.

However, in Mesmer's time the science of electricity was not greatly advanced except in the laboratories of the mystic, the alchemist, and the freelance investigator who was not bound by traditions or principles of science; therefore, many things now common knowledge in electricity were not known.

Mesmer believed that if the nerve impulse in the human body was electrical in nature, then more than just the physiological manifestation would result from such an impulse, and there would be put into operation some secondary impulse or radiation of the original impulse which would move outside of the human body. In other words, he came to the conclusion that if the nerve energy in the human body was directed and concentrated to points in the fingers, then in addition to merely producing a physiological effect within the finger, a secondary effect in the nature of radiations of that energy would result, and this secondary effect

would tend to radiate or move outward from the point or place of the original impulse. This led him to believe that there would be radiations from the ends of the fingers in the form of very subtle waves of power or energy which could be detected by sensitive persons or perhaps sensitive instruments.

It is not my intention to review the experiments of Mesmer, although these will be found intensely interesting to every student of mysticism, especially inasmuch as Mesmer was greatly misunderstood by the average person in his time, and absolutely condemned as a fraud or a person self-deceived by the scientists and those who were not ready to accept his discoveries. It was unfortunate, indeed, that Mesmer's early experiments took on the form of such test of these radiations as were soothing and quieting to the nervous systems of other persons, and caused them to go to sleep or to go into a quiet, peaceful, relaxed condition.

### **Healing Power**

We know today that such conditions as this not only quiet the nerves and cause sleepiness, but tend to cure nervous troubles and establish a condition of harmonium in the body where disease and pain are lessened. That is the reason why so-called magnetic healers have been able to produce such wonderful effects by the use of their hands, and this explains why many of the great Masters in the past, and especially the Essenes, were able to do such wonderful healing by the laying on of hands.

However, the ignorant populace became fearful of this sleeping condition, and compared it to some strange coma or trance condition that might come to the patient.

They wrongfully believed that if the "magnetic fluid" which emanated from the end of the fingers of Mesmer or other persons could produce a light sleep or a peaceful condition, that a little more of such fluid or a continuation of such treatments might cause them to go into a very deep or endless sleep. Such a conclusion was absolutely false and groundless, as we know today, but in Mesmer's day fear and superstitious beliefs, based on ignorance of facts, were always easily developed in the minds of persons and adopted as truths without investigation.

Therefore, Mesmer was accused of having devised a method of inducing trance or deep sleep. This condition was called *Mesmerism*, and later was likened unto hypnotism, whereas in fact there was no relationship to hypnotic sleep in anything that Mesmer really did. Because his experiments were dubbed and considered wrongly in this manner, the scientific and medical worlds ridiculed him, and his work ended with disgrace to himself and to the ideas he tried to establish.

### **The Body's Electrical Energy**

Now the whole truth of the matter is that not only is the nerve energy in the human body electrical, but it is like unto electrical energy of the kind we know in connection with all other electrical manifestations. In other words, it is composed of a negative and positive polarity and is a result of the relationship of a negative and positive stress attempting to coordinate themselves in a proper flow through a given channel. Therefore, the manifestation of this nerve energy is an alternating manifestation, consisting of phases of rest and action, or inactivity and activity, causing an undulating impulse of such rapid beat or at such a rapid rate as to seem to be a continuous and uninterrupted flow.

I have said that science acknowledges this electrical nature of the nerve energy, and yet I must say that such acknowledgment is of only recent date, and was thoroughly presented only a few years ago in some very complete text books on physiology, written by such eminent authorities as to remove all question of the correctness of the statements. Until this fact of the electrical nature of nerve energy was established, no one knew scientifically what it was; and scientists and physicians especially did not know and did not seem to care, since they were concerned mostly with the flow of the nerve energy and its manifestations.

The relationship of this nerve energy to thinking is interesting. We know that the brain is the control board of the human nervous system, and it is, therefore, the control board of the electrical system of the human body. All impulses that move along the nerves of the human body do so electrically, as though moving along electric wires. When we put our fingers upon some things, the contact with a different substance causes them to receive an electrical or reflex contact with matter having a different polarity or potentiality than that of the human nervous system. The result is that that contact or impulse is transmitted electrically along the nervous system to the human brain, and there it is transmuted or translated into an impression, and we have a consciousness of what we have touched.

It is like the dial system on telephones; by moving the dial and allowing it to swing backward to position, we cause a wheel to rotate that gives off a certain number of electrical impulses as it returns to its rest position. These impulses, from one to nine in number, are carried along an electrical wire to the control board of the dial system, which is like the control board of the human brain, where they register themselves by making the same number of impulses as they had at the dial. The impulses are transmuted into action, which sets other electrical devices into action, and thus the circuit is completed. In the human nervous system a similar operation takes place. A certain number of vibrations traveling along the nervous system to the brain and registering themselves there create impressions or thought forms which are realized by the consciousness.

### **Vibrations and Thought Forms**

Now we see by this that thoughts are thought forms, and thought forms are electrical impulses. A note on a violin string is composed of a certain number of vibrations and the difference between one note and another is a difference in vibrations. The difference between one color and another is a difference in the rate of vibrations. And the difference between the sensation of a substance that is hard and a substance that is soft is a difference in the rate of vibrations started at our fingertips and transmuted to our brain control board. Therefore, at the human brain centers the nerves of our body are constantly impressing and registering impulses of various rates of vibrations, which in turn produce thought forms.

As I dictate this article, my eyes wander about my room, and I am receiving numerous impressions by sight, all of them being transmitted by vibrations to the brain centers, where they are translated into thought forms of pictures. I hear my own voice speaking, and my stenographer hears my words. The words which I speak are transmitted, by vibrations of an electrical nature, through space to the nerves attached to the drums of her ears, and there through the impulses received on the eardrum send forth vibrations again along the nervous system to the centers of her brain, where such vibrations register themselves and create thought forms which become sounds.

The same is true of tasting and smelling. During our waking consciousness as we move about, seeing, hearing, smelling, tasting, and feeling, we are probably having thousands of impressions transmitted to our brain every second, and these are rapidly translated into thought forms and realized as such by the translating process of our consciousness.

I am passing over the other phenomena of the nervous system that deal with the transmission of impulses from the brain centers to various parts of the body, as for instance, when one is writing, the brain sends out vibrations along the nerves to the hand and the fingers, which cause pulsations of muscle energy, causing the muscles to retract and expand and thereby move the hand and fingers in the process of writing. The same is true in the process of walking, breathing, eating, and doing any of the other hundreds of things which result from the operation of nerve energy upon the muscles of the human body.

Going back again, however, to the thought forms produced in the human mind by the radiations of the electrical impulses there, we should understand one additional manifestation of these thought forms or impulses which general science does not take into consideration, because it is outside of its fields of experimentation and research. The mystic contends and demonstrates, through various applications of natural law, that every time an electrical or vibratory impulse at the brain centers causes a thought form to be created, the impact upon the consciousness of that thought form and the directing to it of the higher vibrations of consciousness, cause that thought form to radiate vibrations of itself outwardly into space.

### **Thought Forms through Space**

These vibrations radiate like the vibrations from the antenna of a transmitting broadcasting station. They will go into space and impinge themselves upon the receptive nerve centers of other human beings who may or may not be conscious of the reception. But just as a receiving station or a receiving set must attune itself by proper balance and by the proper harmony of its capacity and induction, so that the slightest change of polarity coming upon it will be quite manifest, so must the human consciousness and nervous system become attuned to the incoming vibrations of thoughts.

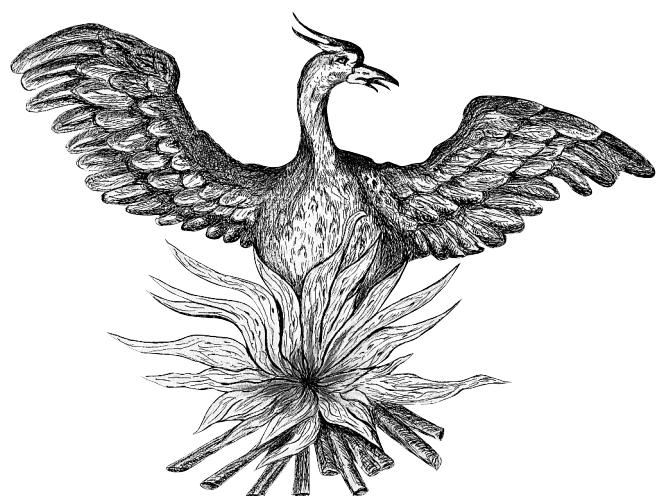
That is why there are so many experiments in the work of the Rosicrucian teachings intended to aid us in balancing, toning, and tuning our nervous system and especially the psychic part of the nervous system which has to deal with the higher rates of vibrations like those sent off by thought forms.

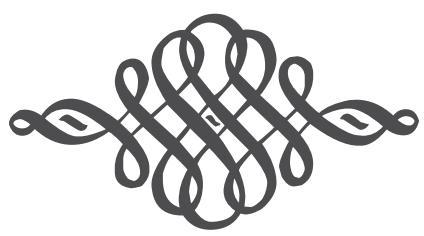
This brings me to the concluding and important point regarding thought form. During the process of translating the low vibrations of the nerve energy of the nervous system in the human body to thought forms which will be recognized by the human consciousness, the vibrations of these nerve impulses must be increased or stepped up to the higher rates so that they will be within the scale of vibrations of human consciousness. The human consciousness is a part of the soul energy, and the vibratory rate of this energy is so much higher than the vibrations of the nerve energy that the two sets of vibrations are in entirely different periods of the scale of vibrations. The soul consciousness vibrates in the highest octaves of the scale, while the electrical nerve impulses of the nerve system are in one of the lower octaves of the scale.

The human nervous system is designed to recognize and sense all the impulses of the lower octaves, but it is the nerves of the sympathetic nervous system that are sensitive to the vibrations of the higher octaves. That

is why thought waves make very little impression upon our nervous system, if at all. But it is also the reason why we must develop the sympathetic or psychic nervous system to a keen perception of the vibrations which it has not learned to notice, or which it misunderstands if it receives them at all.

Therefore, psychic development in one sense means the development of the sympathetic nervous system to such high attunement that it becomes more and more sensitive to all higher rates of vibrations from within and from without the human body. As soon as this development is underway, we become more and more sensitive to external impressions of all kinds, and we become like a very fine radio receiving set that is susceptible to close and sharp tuning, covering a wide scale of frequency. If we stop to realize that the human mind is always, even from childhood, a potential radiating station of thoughts and thought forms, we will be more careful of what we think and what forms of thought we allow to develop in our consciousness so that we may always transmit, as we will always want to receive, only the best, the kindest, and most loving thoughts.





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## **The Rosicrucian Order, AMORC**

### ***Purpose and Work of the Order***

The Rosicrucian Order, AMORC, is a philosophical and initiatic tradition. As students progress in their studies, they are initiated into the next level or degree.

Rosicrucians are men and women around the world who study the laws of nature in order to live in harmony with them. Individuals study the Rosicrucian lessons in the privacy of their own homes on subjects such as the nature of the soul, developing intuition, classical Greek philosophy, energy centers in the body, and self-healing techniques.

The Rosicrucian tradition encourages each student to discover the wisdom, compassion, strength, and peace that already reside within each of us.

*[www.rosicrucian.org](http://www.rosicrucian.org)*





