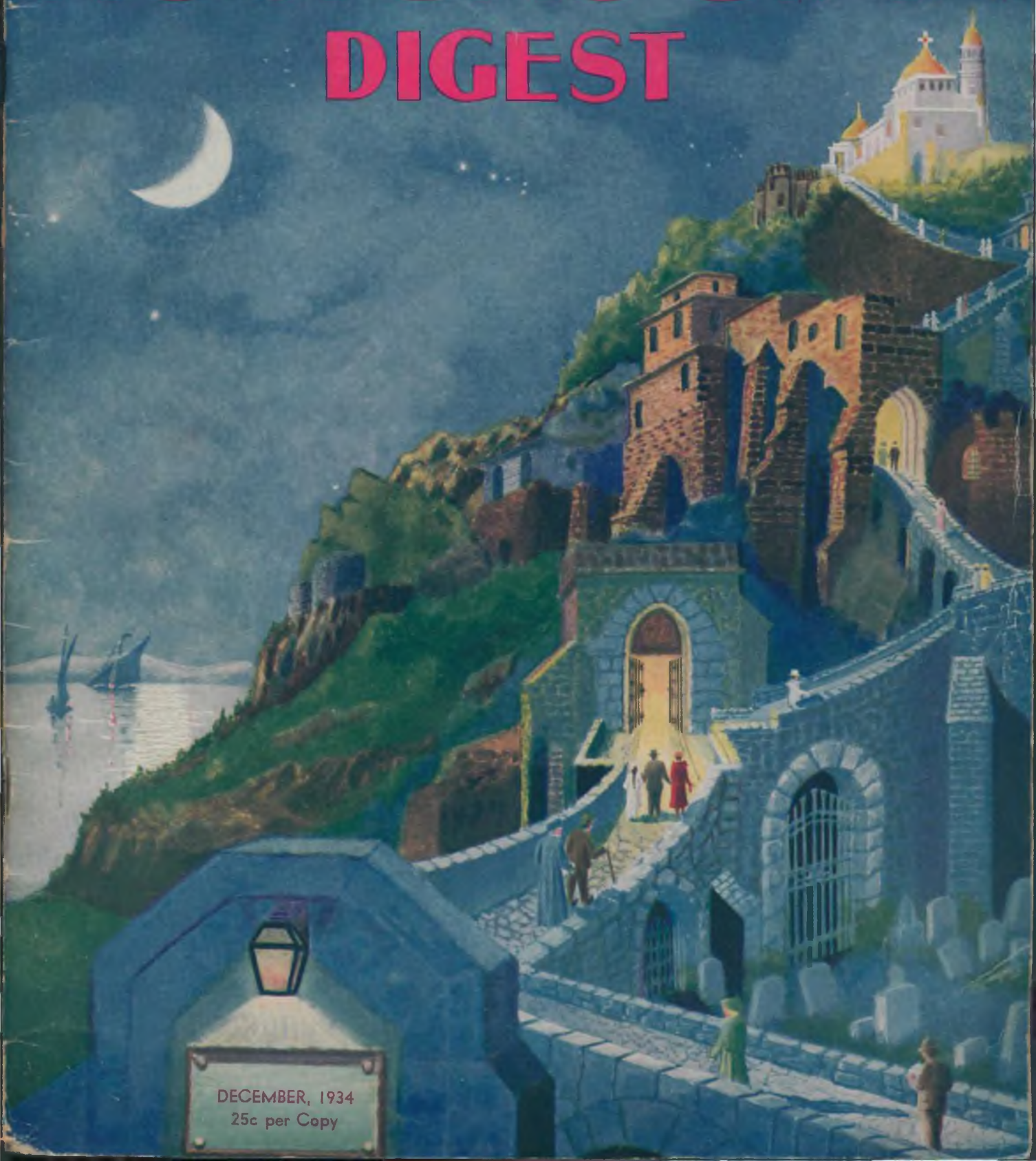


THE ROSIKRUCIAN DIGEST



DECEMBER, 1934
25c per Copy

YOUR FIRST COPY

We hope this number of the "Rosicrucian Digest," which is your first, will make a favorable impression and like all first impressions, a lasting one. We know that the "Rosicrucian Digest" will mean more to you than merely a subscription. It will establish a contact between yourself and this world-wide fraternity. You will come to know of the profound teachings of this Organization, and may glean some of its knowledge from the inspiring articles which will be published herein monthly.

If you are pleased with the "Rosicrucian Digest," let your friends know. If you would like us to send a sample copy of this magazine to any of your friends or acquaintances, just send us their names and addresses, and we will be glad to see that a copy is sent without obligation. Your name will not be mentioned.

If you have any suggestions to make that you feel would improve the magazine, we are always glad to receive such constructive criticism.

**THE ROSICRUCIAN DIGEST
(AMORC)**

SAN JOSE

CALIFORNIA



For the Student At Home...

THIS MONTH'S SUGGESTION

THE MYSTIC LAMPS OF EGYPT

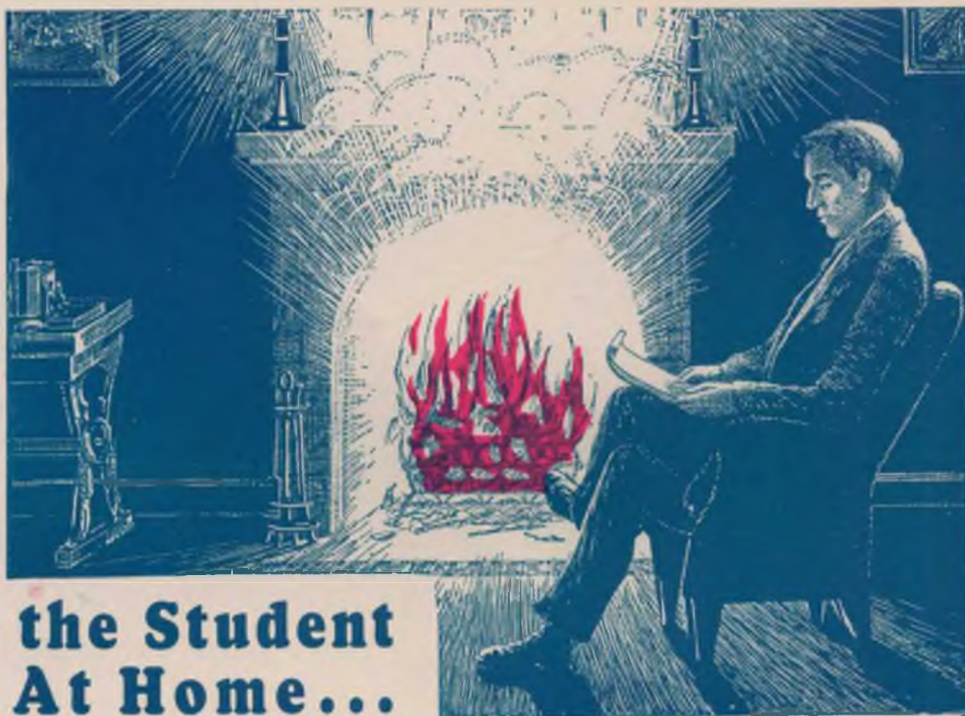


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These lamps are solid brass with hammered and tooled symbolic designs. They are typical of lamps used in the Orient for centuries. Order by number. (No. 25 is the larger and is priced at \$4.25.)

There is an old legend about the mystic temple lamps of Egypt. It is: That because the lamps were hung in a sacred place where the prayers of men were offered and the powers of the gods invoked, there was imparted to them, a strange influence, which affected the lives of all who came within the rays of light they shed. A wish made while being touched by a ray of light from a mystic temple lamp was thought to come true. Thousands journeyed to the temples that had these ornate, strange lamps. We relegate such beliefs today to bygone superstitions, but we must admire the splendid workmanship of these temple and sanctum lamps of Egypt. We have obtained an assortment direct from Cairo, Egypt. They are made of solid brass, elaborately designed, containing symbolic and Arabic figures. They are similar to the lamps made in Egypt for centuries. They will lend a superb mystic charm to your sanctum, library, den, or study room. These genuine Egyptian articles, crudely artistic in their workmanship, are available to you in three different styles, each style similar to the illustration shown on this page. The overall size of the lamps vary in size from 8 to 13 inches. The numbers and prices of the designs are: No. 18, \$4.00; No. 20, \$4.00; No. 25, \$4.25. These prices include the packing and shipping to you. They also make excellent Christmas gifts. Order now while they are in stock.

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SAN JOSE, CALIFORNIA, U. S. A.**



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When God Spoke

As spiritually unmoved as the elements which composed its habitat was this animated being. Ceaseless and hopeless was the war it waged, of puny, fear-inhibited mind against the relentless, implacable forces of nature. A blind fury it was, hurling itself upon the bosom of solemn mountains or being beaten back by the merciless surge of the sea. Torn and trampled, yet ever vengeful, it roared imprecations at its apathetic mundane masters.

A time came when hate waned, pride humbled, and as tremulous sensations shook its body, it was drawn upright, and with eyes and arms heavenward it gave answer to the anguished cry of its soul. God had spoken, but of all beings it was for this creature — for man — to reply. So it is on Christmas day that we of the Western World pay homage to that later and greatest of God's communicants, Jesus the Christ.




Christmas Greetings

from the

Supreme and Grand Lodge Officers and Staff

AMORC





WHAT LIES
BEHIND YOUR CONSCIOUS MIND

BEHIND the range of human sight and sound, and beyond your senses of taste and smell, lies a world greater than the eyes of man have ever looked upon. Deep within the mysterious caverns of your inner mind lies an unlimited source of creative mental power. From this world just beyond the border of your thinking mind, comes your surges of inspiration and your flashes of intuition. From there radiates the force which, when properly directed, will mark one man for his clear insight and **MASTERY OF LIFE**, while another ignorant or neglectful of its use will go down in life hopelessly clinging fast to chance and circumstance.

There is no greater influence for accomplishment and attainment in life than this subtle force so little understood by many. Let the Rosicrucians, a world-wide organization of men and women who for centuries have made an intensive study of this power of mind, put you in touch with a simple, reliable method for its use. If you are sincere and willing to study, mail the coupon below and receive the free Sealed Book of advice.

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ROSIKRUCIAN DIGEST

COVERS THE WORLD

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

Vol. XII DECEMBER, 1934 No. 11

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ROSIKRUCIAN PARK

SAN JOSE, CALIFORNIA

The THOUGHT OF THE MONTH UNIVERSAL AGREEMENT

By THE IMPERATOR



TO THOSE who doubt the possibility of the various nations and peoples, races, and tribes of this old world ever coming together in mental agreement sufficiently to harmonize in connection with any one universal agreement, let me call your attention to the fact that on December 25 next, Christmas Day, a very large portion of the world will be in mental or spiritual agreement regarding one beautiful and peaceful conception. It is probably the nearest approach that we have in the world today of universal agreement and of universal understanding, and fortunate for the world it is that this one universal agreement pertains to that which is peaceful, joyous, and unassociated with the material and sordid things of life.

Not only is Christmas Day a sacred and holy day among Christians, but even among the so-called pagans or heathens, December 25 has been a festival day for many centuries. In ancient times, long before the Christian era, prisoners were released from their cells on the eve of December 25 and throughout the day persons exchanged good wishes and gifts and set aside periods for concentrated thought upon good will and universal love. Some of the most gorgeous and extravagant festivals of ancient times were held by kings and queens, emperors and rulers, pharaohs and chieftains, on December 25.

To the peoples of Oriental lands, who are not followers of the Christian religion, the day has its significance and importance and is surrounded with a spiritual or mystical sense of peace and universal love. These Oriental pagans, and even the heathen clans in the Western World, may or may not know of the manner in which December 25 is being celebrated by the people of other parts of the world, but nevertheless they lift up their thoughts in love, peace, and happiness and do their utmost to manifest to all mankind a spirit of understanding and tolerance, faith, and hope.

If one could lift himself above the geographic, national, political, economic, religious, and social distinctions of the various tribes and nations of people on this earth and be as the moon or the stars in their distant situation, and could look down upon this globe and sense the vibrations that rise from it on December 25, one would find that from pole to pole and from continent to continent around the world there is an almost universal sense that December 25 is a day set apart for man to show his love for man and his joy and good will toward all.

Certainly, that is a magnificent demonstration of the inherent power of man's thought and the possibility of man's eventual agreement in regard to many other things that make for a universal understanding and spirit of co-operation.

No matter where you may live, nor how lonely you may be, nor how busy or active and occupied on Christmas Day, and no matter what religious thoughts may be awakened within you or how you spend your time and money

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in attempting to give happiness and joy to others, think of the fact that throughout the world millions of human beings who dress differently than you, live differently than you do, think and act differently than you all the other days of the year, are on this one day trying to express in some way and trying to sense inwardly in some manner the universal peace that is the great dream of humanity and has been the great hope of humanity for many centuries.

Do your utmost on that day to bring joy and happiness into the life of someone. And do not forget some child, or some poor family, and share something

of your blessings with them. At least a kindly smile, a cheering word, a little love pat on the head, a handclasp, a brief nod, a telephone call or telegram, can be sent to a few or many and thereby help to keep the spirit of Christmas alive. But at the same time give a few minutes' thought to the fact that in various parts of the world there are those who are trying to do the same thing according to their Light and their understanding and that you are part of this universal sentiment, this universal cry of the soul for peace on earth and good will toward men.

1935 AND SURPRISE

This is the title of a startling new booklet just issued by the Emperor upon his return from the International conclave and Federation of Ancient Orders in Brussels, Belgium. You who have read the booklets, "1932 and You," "You and 1933" and "1934 and War" know how accurately each of the predictions contained therein were fulfilled. The predictions of these booklets are not based on necromancy or any method of divination, but are based upon dependable, natural cycles which were revealed to the Emperor in Europe in manuscripts preserved in the Order's archives. *This booklet in its predictions is more startling and promises more important changes than the others.* We ask every member, every reader of this magazine, to obtain not only one copy for his own reading and information, but to obtain a number of copies and to put them into circulation. The booklets will be provided absolutely free and with postage paid. We urgently request that you write in for a supply which you feel you can actually use, and put them into the hands of those where they will do the most good. Write in at once for them. The earlier in the year they are put into circulation, the better for those receiving them, and of course, for AMORC. The booklet is also different in its physical appearance than the others and we believe more attractive than ever. Address your request to the Rosicrucian Inquiry Bureau, AMORC, Rosicrucian Park, San Jose, California.

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Why not give a distinctive Christmas card this year—something that is allegorical, symbolic, and yet attractive and artistic. We have prepared some very beautiful Christmas cards in two colors and embossed gold, having a symbolic figure and with a simple symbol of the Order, and worded appropriately. These Christmas cards, with envelopes to match, may be had at the reasonable price of six for 80c or only \$1.30 for one dozen. We pay postage on the shipment to you. Orders for less than six cannot be accepted. Send an order today. It will be filled at once and you will be pleased with the cards.





Chemical Catalysis and Scientific Occultism

THE ACTION OF ESOTERIC AND EXOTERIC FORCES

By SAR SIGNUM, F. R. C.

(Order of Hermes, T . . . M . . . , Belgium)



THE term catalysis is a chemical action brought about in a compound by an agent that itself remains stable. (Webster)

Catalysis is, then, the phenomena which permits the reaction between two bodies not reacting between them-

selves without the presence of another body called a catalyzer, but which does not intervene by itself in the reaction as its weight remains invariable.

Catalysis presents this characteristic that sometimes the presence of certain bodies in infinitesimal quantity jointly with the catalyzer, prevents a manifestation of the catalytic phenomena. They are the so-called catalyptical poisons. Official science does not explain these actions in a satisfactory nor acceptable manner. The fact of the presence of these poisons cannot be definitely detected and it escapes the investigation methods known to scientists.

We must admit that there is a hidden force in the catalytic matter whose action by its presence starts the reaction

between the other materials inert without the catalyzer; that is to say, a force which produces an action of which we can only observe the results.

For the good comprehension of our exposition of this subject we must furnish a few explanations to those words: matter and force.

Matter: From the point of view of classic science, matter is a gathering of atoms, and when we desire to know what an atom is we are confronted by many hypotheses or theories; like those of Bohr, of Aston, of Soddy, of Moseley, etc; so that our conclusion is that the atom constitutes as yet an unknown world. At the third High Convention of Physics held in Brussels in 1921, Sir Ernest Rutherford affirmed that it would be of the greatest importance for the physician to know at least something on certain subjects concerning the atom, and especially on the electron. And yet, Democrite d'Abdere, great thinker of Thrace, formulated twenty-five centuries ago the theory of the atom. Our studies of atomistic science have enabled us to verify the fact that in conformity with the ancient philosophy the atoms are constituted by two antagonistic entities (elements) essentially whirling, producing vibrations which possess a power of emitting waves in the part of the ether

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which surrounds them. It would be too long to approach here the development of those atomistic studies which will be the object of a special exposition.

Force: According to Dr. Gust. Le Bon, they cannot be defined but they constitute manifestation of energy. According to other authors, they can be known by their motion by a certain potential. It would be energy which has no form, no weight, no shape, no color—at times appearing to be immaterial, at times possessing matter as a substratum, often possessing the property to go through obstacles. The weight, the gravitation, the waves—electric, Cosmic, the gamma rays of the radium, the ultra radiations, the waves emanating from all the bodies in nature, living or dead—are forces; or, if we prefer, radiant energy of vibratory energy. Gust. Le Bon adds that at the absolute zero 273°C . under 0, all the bodies radiate or project vibrations.

Matter, therefore, seems to be a manifestation of energy, and as such it vibrates. After all, matter and force are the two different aspects of the same primordial element.

Is it not true that we say matter is accumulated force? It represents a state of equilibrium between the interior elements of which it is formed and the exterior elements which react upon them. It would be necessary to discuss at length on these interior and exterior elements which we must reserve for another opportunity.

Let us get the help of esoteric sciences conjugated of scientific modern means; in a word, let us go into the domain of scientific occultism.

Let us note at first that the antique school taught that from all bodies emanates a subtle matter which keeps the same nature of the whole from which it is separated; that the unique and first agent is at the origin of matter and energy, and that this is powerfully active; that it is found everywhere in the Universe, in the living body, in the plants, in the mineral, and which is merged and is Infinite Energy.

We would have preferred in this work not to have had recourse to Hermetic terminology; we cannot however help from gathering from that old and sublime text of the Egyptian Mysteries

the *Table of Emeraude of Hermes Trismegiste*, so majestically commented upon by our T.:C.:F.: and *Puissant Archonte*, J. Mallinger. We shall quote:

"That which is high is like that which is low."

"It is here that its force is complete if it is converted in earth."

"It climbs from earth to Heaven; it again descends in earth."

"Here is the force made strong by all the forces because it conquers all subtle things and penetrates all solid things."

Utilizing, then, those modern scientific means we have applied ourselves particularly to the study of the diverse manifestation of that force, "omnipresent in all dimensions".

The apparatus used during the course of our investigations was built to captivate waves. They are captors more or less complicated, adapted to the usefulness of our research work, and constitute instruments inspired by classic science. They function in conformity with the laws of physics as it is taught nowadays.

Our experiences have allowed us to detect and to note in conformity with the occult laws that the omnipresent force is composed of two, union of forces of antagonistic nature.

They may be minerals, vegetables or animals; all the bodies of nature vibrate. They give birth to fields of force of different intensity according to characteristic plans.

Our experiments on those simple bodies have proved to us the existence of those two groups of forces forming two distinct planes of opposite direction, one coming from space and being directed toward the earth, and the other one coming from the earth and being directed toward space. The first plan has a centripetal philosophy, the second a centrifugal tendency.

Those two groups of forces are then of opposite directions and they are antagonistic to each other.

In every body of nature resides, then, in a state of opposition, the double aspect centripetal and centrifugal of the forces which compose them.

It is curious to notice that upon a negative of experimentation in the lab-



oratory, an oblong body or an elongated body placed vertically, that the two antagonistic forces are canalized in corkscrew fashion, and project four planes of forces, immutably oriented toward the North, the East, the South and the West, therefore following the four cardinal points.

Those two forces, or groups of forces of centripetal and centrifugal essence, have nothing in common with electricity or magnetism. The electricians know that in electricity the two poles of the same sign repulse each other, and when they are contrary signs they attract each other.

The two manifestations, centripetal and centrifugal, are regulated by the great occult law of similarity. The forces of the same essence attract themselves, and do not repulse each other. Our scientific experimentation proves that indubitably.

It is those two forces which polarize the bodies of nature, and here the occult law attributes to a part, even infinitesimal, the same proprieties that the whole possesses, from which they are derived. This applies to all the mineral, vegetable, or animal bodies of the animal kingdom. Our numerous trials have proven that in each body, no matter what it may be, there are two forces existing immutably, but one of them is found in a dominant state.

Thus, the centripetal force resides normally at the superior part of certain simple bodies. It is above the centrifugal force which is found at the inferior part, and that position can be reversed in certain matters. Experimentation with accurate measurements has proven that the centripetal force is dominant in certain bodies and in others it is dominated.

Our remarks have allowed us to conclude that the bodies in observation are surrounded by a whirlwind of forces, whose direction is helicoidal, which seems to prove that meeting of those two antagonistic forces creates the formation of that whirlwind in the center of the matter itself.

However, all the bodies do not possess the same quantity of those two contrary forces. They can possess a potential whose intensity is more or less powerful. Our experiments have demonstrated to

us that the body, the strongest (called *dominator*) goes toward the potential, the less powerful, and which is called *dominated*. It can be in consequence, according to the principles of Carnot, a transportation of forces. We have been able to transmit one of those forces by means of a cable conductor to a higher potential in centripetal forces to a body of the same nature, but of lesser potentiality.

The line of forces going through the bodies of the lesser potentiality are not attracted or repulsed by the negative or positive electric charges. It is, then, a question here of vibratory entities, giving birth to a formation of vibrant waves equally in unison with the bodies from which they are derived.

Here are briefly a few characteristics in order not to make this exposition or thesis too cumbersome: The centripetal and centrifugal forces differ from the radioactivity in that they do not exhaust the bodies from which they emanate. There is, then, not any disassociation or disintegration of matter with laws of those elements as we find it in the rays Alpha and Beta.

Electricity is stopped by a great number of bodies which are bad conductors. The centripetal and centrifugal forces go through all the bodies of less potentiality of the one from which they are emitted.

The earth gathers in the centripetal and centrifugal forces a magazine, and then when we desire to amplify the potential of a body that we desire to study, it suffices to place on the table of experimentation a lump of earth under the body to be examined, to allow the field of forces to expand in a very sensible manner toward our detectors.

We will later on demonstrate the grouping of those centripetal forces, and the grouping of the centrifugal forces presenting the great vibratory similarity with the plans of forces issuing from the mono-chromatic surfaces of blue and red.

Those two forces, or groups of antagonistic forces, constitute the manifestation of an activity which goes beyond our globe. Nobody can escape its laws; they give birth to inexhaustible forces.

Four hundred eight

The hexagram of forces of Solomon constituted by two triangles, placed one with the point above and the other with the point below, represent one of those numerous esoteric significations that we have translated into scientific language.

Coming back to the tables of *Emeraude*, let us place on them in parallel our scientific conclusions: that what is above is the same as that which is below.

The similarity is striking between the etheric forces centripetal and centrifugal, symbolized by the Seal of Solomon, from which they demonstrated one of the esoteric aspects. "It is here that this force is complete if it is converted in earth."

The earth is in fact the reservoir, the accumulator of antagonistic forces. The experiences which amplify the vibratory movements prove this abundantly.

"It rises up from the earth to Heaven, and again it descends to earth."

The motion of those of the earth to Heaven has a centrifugal appearance, and the inverse motion of those forces from Heaven to earth has an appearance centripetal allowing us to comprehend the circuit earth sun and return, symbolized by the figure 8, the vital cyclic sign so characteristic of the eleventh key of the Tarot.

Here is found the strong force of all the forces, because it conquers all subtle things and penetrates all solid things. The omnipresence of those antagonistic forces in all the dimensions prove that they are derived from the universal activity.

Let us bring back all that is preceding to the catalytic phenomena observed in the chemical reactions: The action or the effect of presence alone is characteristic.

It is the dominant potential in centripetal and centrifugal forces of the catalyzer body which acts upon the matter used for experiments; that dominant potential starts and releases the reaction.

That potential is inexhaustible. There is no leakage in the weight of the catalyzer.

We know that there exist the paralyzers of catalysis. That is to say, that the potentiality of other bodies which are found in infinitesimally small quantities are sufficient to paralyze the intensity of potential of the catalyzer. In that case the reaction does not take place. Classical science calls those bodies "poisons of the catalysis".

We are very far from what could be said in this short exposition which gives only a feeble aspect of the esoteric doctrine, seeing with our modern means. We have been obliged forcibly to be brief, but we have projected enough light to render it intelligible to those who do not know and who aspire to the comprehension, without overstepping the occult laws of premature divulgence.

It would be necessary to complete this to speak of the influence of night and day, as well as the rhythmic movements of those intra-atomic forces which the modern scientists begin to discover in the liquids under the name of "brownian movements" and which have been known through all ages in the secret doctrine, but are at last to become the new study of science.

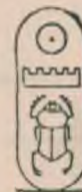
Our conclusions, inspired by the Esoteric Light, verified by processes of investigation, indisputably are admitted by the official science, because the means of discovery are recognized by science itself.

Occult science is immutable. It can bring an important contribution to the scientific modern thought. It is the complement of the classic science which has so often destroyed what it worshipped.

(Editor's note: This is the first of a series of timely and instructive articles to be contributed by the eminent scientists and mystics associated with the various Esoteric bodies forming the Federation which met in Congress in Belgium last August.)



● TAKE ADVANTAGE OF THE SPECIAL CHRISTMAS PRICES ●





The "Cathedral of the Soul" is a Cosmic meeting place for all minds of the most advanced and highly developed spiritual members and workers of the Rosicrucian Fraternity. It is a focal point of Cosmic radiations and thought waves from which radiate vibrations of health, peace, happiness, and inner awakening. Various periods of the day are set aside when many thousands of minds are attuned with the Cathedral of the Soul, and others attuning with the Cathedral at this time will receive the benefit of the vibrations. Those who are not members of the organization may share in the unusual benefit as well as those who are members. The book called "Liber 777" describes the periods for various contacts with the Cathedral. Copies will be sent to persons who are not members by addressing their request for this book to Friar S. P. C., care of AMORC Temple, San Jose, California, enclosing three cents in postage stamps. (*Please state whether member or not—this is important.*)



SO MANY of our members and readers have asked us to arrange a schedule of special contacts for special attunement with the Cathedral under the direction of the Imperator that we have decided upon the following program.

For members in the first, second and third Neophyte Degrees, regardless of where they may live, a special Cathedral contact ceremony will be conducted by the Imperator on Wednesday evening, December 5, at five o'clock Pacific Standard Time.

This will be equivalent to eight o'clock Eastern Standard Time, seven o'clock Central Standard Time, and six o'clock Mountain Standard Time, and, of course, some hours later in Europe or other parts of the world.

For members in the three Postulant or Temple Degrees, a special Cathedral period will be conducted by the Imperator on Wednesday, December 12, at the same hour as above.

For the members in the fourth and remaining Postulant or Temple Degrees, including those in the Illuminati, the Imperator will conduct a special Cathedral ceremony on Wednesday evening, December 19, at the same hour as above.

Each of these periods will last for ten minutes and all members should attune

Four hundred ten

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themselves through concentration and meditation for the ten minute period.

All the regular periods for Cathedral contacts will be maintained as usual, and during the holiday season from Thanksgiving Day to New Year's Day there will be occasional special features in connection with these regular Cathedral periods, as outlined in the booklet *Liber 777*.

Those of our friends who are not familiar with the Cathedral of the Soul and its magnificent work should secure a copy of *Liber 777*, as instructed in the foreword to this department, and participate in the special privileges that are afforded to all whether they are members of the organization or not.

All should remember that at the midnight hour on Christmas Eve, regardless of your location and regardless of the standard time in your locality, you should spend a few minutes in concentration and meditation in your sanctum, attuning yourself with the Cathedral vibrations and spirit of good will that is amplified at this particular season of the year. So no matter where you live, select the hour of midnight, according to your clock and your local time, for your attunement with the Cathedral and with all the other members who will be in attunement at that time in your locality.



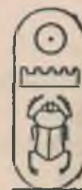
THE EGYPTIAN TEACHINGS

Some months ago the members of AMORC of North America who had become by their advancement through the Degrees, affiliated members of a certain Lodge in Egypt, were notified that by special arrangement certain manuscripts and rare teachings preserved in Egypt or given in Egypt in a special manner would be released to us here in North America for our special use. We are pleased to announce that the Emperor secured many of these manuscripts from the representative of the Egyptian Order while at the International Convention in Brussels, and that these very esoteric principles and secret teachings will be added to the various Degrees of study and also will constitute a supplementary course of work that will be extended to members of the higher Degrees and those who through a special manner become affiliated with this Lodge in Egypt. In fact, some of these special teachings will be confined to those members who in the due course of their advancement in the AMORC, become affiliated with this Egyptian Lodge. It is indeed something for every Neophyte to look forward to with pleasure.

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PHILADELPHIA LODGE

The Rosicrucian Lodge in Philadelphia, known as the Delta Lodge, invites all members visiting Philadelphia and those who desire to occasionally visit a Lodge session, to visit its meeting place at the South East corner of Fortieth and Brown Streets, second floor, Philadelphia, Pennsylvania; Frater John Springfield, Master.





Why the Sudden Craze for Purported Tibetan Teachings?

DOES THE STUDENT OF METAPHYSICS NEED THE LESSONS OF THESE SELF-PROCLAIMED MISSIONARIES OR TEACHERS FROM TIBET?

By FRATER S. J. MARX



HERE seems to be an epidemic of literature emanating from schools of esoteric philosophy claiming their headquarters in the mystic land of Tibet. From the perusal of this propaganda one is lead to believe that nowhere else is there any au-

thentic knowledge to be secured. Just today I received a very crude sort of pamphlet stating that NOW there is open to the sincere student a chance for entrance into a brotherhood under the jurisdiction of Brother Bartholomus, who is the head of the University of Lassen in the Himalayas; that Brother Bartholomus is in charge of three universities all associated under the general head at Lassen; and to those who have advanced in the studies of this cult, they can see Brother Bartholomus with a beautiful blue halo around him, and also around the Sachem of the monastary, although the Sachem is so nearly transparent that you will have to look very sharply to see him at all. Brother Bartholomus claims when he is seated

in his Sachem, he can see through the minds of three persons at once!! Brother Bartholomus never leaves the monastary, but students under his charge are leaving to go out into the world as quickly as prepared!!! Three brothers have already been assigned to different phases of the work, and this number will be increased until there are twelve brothers and twelve sisters working in the visible and one brother in the invisible. Another brother who has been chief of the North Eastern Division of North America, is now head of the chemical laboratory in the Temple of ISIS at the monastary!! The cult teaches that there are THREE GREAT WARRING DOCTRINES in the WORLD, each with its proponents not only in the physical world but in the spiritual world. The one doctrine is that of Jesus; the second is the doctrine of a personal, as distinguished from a universal spirit being of GOD. The third doctrine is one of universal non-conscious all-pervading essence from which beings are evolved. The cult will teach you the ROYAL ROAD right in your own home, which is straight and narrow, but it leads to the goal of LIFE. Of course, the cult is under the personal direction of the GREAT WHITE LODGE OF TIBET!!!

*The
Rosicrucian
Digest
December
1934*

Four hundred twelve

Recently there was *circularized* through the mails a form letter purporting to come from a great teacher of an institute located in Los Angeles. The institute was very careful to avoid giving any definite street address, because like many of these institutes they usually consist of an office in an office building and inquiry through the Chamber of Commerce or Board of Trade or Better Business Bureau of the city in which the institute is located would reveal the fact that it is unknown.

However, to quote a paragraph from this circular letter:

"And then at last I found it, in far away Tibet—that land of mystery. It came to me through my own master, a man 152 years of age, a man of superb physique, not a line in his face, not a tooth lost, and he became my master. I give thanks every day of my life for what he taught me. If I were to tell you the things he taught me, you would not believe me, but that is another story. At all events then when I had come down so low that everyone who knew me thought I would have to die, when I was nothing but a mental and physical derelict, I saw the light. I learned what I am offering to teach you. Such an opportunity comes rarely, my friend."

One wonders if this is really the Twentieth Century A. D. when such a piece of advertising is issued to supposedly sane and sensible American Citizens!! Yet these circulars are very mild in their claims to many that are issued to students of mysticism!!! Truly our American citizens must be judged as a nation of neurotics, and easily persuaded to spend their hard earned money on "schools" of this nature, if there is a demand for this sort of nonsense.

One would also imagine that TIBET is a mysterious, mystical country wherein all knowledge that is essential to the progress of mankind is stored, to be doled out to anyone having the necessary tuition fee. True, for many years Tibet has been a mysterious, unknown country, and Lhasa, its capital, has been the Forbidden City of the Buddhas, into which entrance by many adventurous explorers has been sought in vain. Both nature and the inhabitants have cooperated to make entry into the coun-

try well nigh impossible. A huge table land, whose average altitude is fifteen thousand feet above sea-level, it is surrounded and intersected by even greater mountains, many of them twenty thousand feet high, shrouded in perpetual ice and snow. Tibet has an area of over one million square miles; but though it lies between the two fertile countries of India and China, so bleak and so cold is it that nearly the whole land is a desert devoid of trees and plants, producing only patches of sparse grass which serve to support the deer, the wild ass, the yak and herds of cattle and sheep. Barley, a hardy plant, is the one cereal grown, and even this flourishes only in the milder parts, but hidden within Tibet's ample bosom are vast and almost untouched stores of mineral wealth.

Scattered over this huge territory are groups of natives fiercely jealous of every intruder. Many of them are nomads moving here and there with their flocks. Others form communities dwelling in settled villages. Nearer the larger towns, perched on high hills or precipitous cliffs, are to be found gigantic stone castles of quaint old-world design which frown upon the countryside. Even more numerous than the castles are the monasteries, for Tibet is the country of monks. One man out of every four is a priest, and such persons dwell together in vast buildings placed far away from other habitations. But such institutions instead of being havens of PEACE are the centers of TURMOIL. Many of their inhabitants become what are known as fighting monks and spend their time in brawling. Wild, reckless men they are. Sometimes one monastery will wage war against another, and sometimes these ecclesiastical swash-bucklers will pour into the towns and seize and hack to pieces some unpopular governor. The monasteries, having hundreds and in some cases thousands of inhabitants, overawe the districts in which they are placed. It is the monks who are the fiercest in hatred of outsiders; it is they who present the greatest danger to the would-be explorer of the inhabited portion of Tibet, for in their foreign-hating zeal they are apt to ignore any safe conduct that may be granted by the civil authorities to a stranger.



In the very heart of this gloomy land is the sacred city of Lhasa. Here lives the Dalai-Lama, who is both emperor and the high priest of his people, who regard him as an incarnate god. In his magnificent palace, the Potala, he dwells on public occasions, surrounded with all the pomp that befits a living deity, and receives in audience pilgrims who come from every part of Tibet to bring rich offerings and to adore.

In Lhasa it is possible to buy many books but only in the monasteries are kept the precious manuscripts of the writings of ancient saints and scholars, Indian and Tibetan. These metaphysical and philosophical books are never kept in stock in the book-stores, the wooden blocks for such books are kept in the larger monasteries; and when one wants a copy of a book, and has the proper credentials to receive the book, one must bring one's own paper to the monastery and for a small cost the monastery officials will have the paper stamped with the proper blocks, which are used instead of type as in other countries.

The average Tibetan monk is not only ignorant but a boor, yet there are occasionally to be found among the hundreds of thousands of monks a few who have won the coveted GESHE or doctor of divinity degree. This degree is the goal of every monk in Tibet, but there are few who have acquired it, and in nearly all cases it requires twenty years of study and vast textual knowledge to pass the necessary examinations, and in spite of the thousands of monks, there are not a HUNDRED REAL GESHES in the whole of Tibet.

The GESHE rank is the highest of five stages in the career of a Tibetan monk. When as a boy he enters the monastery he is merely a novice or an acolyte. After he has learned to read and write and has memorized a few pages of ritualistic texts he will gain the rank of GENYE. This is equivalent to the title of UPASAKHA, which in other Buddhist countries is given to pious laymen who never enter the monkhood but are known by their devotion and charity to the order. But in Tibet the laity may not even have this dignity, which has become a preparatory stage in the priesthood. Further

study and examination brings the rank of GETSU, which in other countries is equivalent to the novitiate, but in Tibet it is a further stage in the hierarchy. Particularly in the provincial monasteries many monks never rise higher than this stage, and a monk of this rank is allowed to take part in the most religious ceremonies. Another set of examinations and suitable presents to the monastery officials leads to the rank of GELONG, the full fledged monk or priest, capable of performing all ceremonies, and eligible for practically all offices, elective and nominative in the monastery. This is as high as the vast majority of the monks go.

Finally come the few who devote themselves to a life of study and who, having passed a strict examination and having also successfully maintained a thesis in the public disputations, are given the title of GESHE. Most of the GESHES are really learned men, but their scholarship is usually more of the letter than of the spirit. They are loaded down with a verbal knowledge of scriptural texts without the slightest idea of what they mean. But they are the only ones who have any real knowledge in Tibet of the doctrines of their religion. The average Lama or monk has absolutely no knowledge concerning Buddhism, and this is more surprising considering the examinations they are supposed to have undergone. Very few of them could give any clear exposition of what Buddhism really teaches. They could only repeat a large number of incantations, for we must remember that the basic religion is not Buddhism but the BON RELIGION, which teaches of the worship of devils, demons and spirits. Most of the monks, as stated, fail in all their examinations and become what is known as fighting monks, DOK-DOKPA or temple guardians. They smear their faces with black grease and spend most of their time in brawling. It is their number and influence which has given to the monasteries their current reputation for rowdiness.

Over all these monks rules the Dalai-lama, and the second monk in rank in Tibet is the Trashi-lama. Politically, the power of the Dalai-lama far overshadows that of the Trashi-lama who has his palace in Shigatse whereas that of

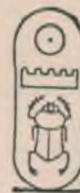
the Dalai-lama is in Lhasa, but religiously the potentates are supposed to rank as equals.

When one becomes familiar with the inhabitants of this country of TIBET of its filthiness, ignorance, devil-worship habits, it becomes obvious to the cultured student that the way to knowledge cannot be substantiated from this land of ice, snow, cold and crassness. Why so many of these mush-room schools of mysticism must dwell on the LIGHT that is to come only from TIBET, of course, is obvious, due to the glamour that has been cast over the difficulty of investigators securing the true state of affairs. To me it would be more logical if they stated their headquarters were in China, for until 1912 China ruled Tibet with an iron hand, and most of the knowledge that is in possession of the lamas was secured through the influence of Chinese teachers. Of course, since 1912 the Chinese have been expelled from Tibet and are not allowed to enter the country. But while the Chinese are forbidden entrance into Tibet yet the people of far-away Kashmir and Ladak and the nearer people on the slopes of the Himalayas, the Sikkimese and Bhutanese and a number of Nepalese are allowed free entry, and of course the inhabitants of Mongolia are treated as though they were a part of Tibet. All other Indians, Japanese, Siamese, Burmese, Ceylonese, etc., as well as Europeans, are rigidly excluded. Thus while TIBET is not open to the scholar, scientist, and explorer of the Caucasian races, yet much information that is of value has been obtained from those people who are freely admitted, and the knowledge of the people of TIBET, their habits and religion are open to those who want true knowledge. What a p p a r e n t l y these so called mystical schools overlook in their propaganda is the fact that for many years anyone can obtain a permit from the British officials to travel as far as the city of Gyantse, which is located 150 miles in the interior of Tibet, and from Gyantse if permission could be obtained it would be only a few days ride to Lhasa!!! Thus all the mysterious parts of the Himalayas are open to anyone with sufficient funds to travel to this part of the world, and if there were any such hocus-pocus mon-

asteries and mysterious retreats that are made so much of by these clandestine bodies attempting to secure students only through the lure of the mysterious, surely the thousands of tourists and explorers would long ago have charted their locations.

Now that this part of the world, with the exception of a few places on the actual plateau of Tibet, is no longer a forbidden land, I wonder where these schools will locate their mystery temples? And even these few forbidden places are, as suggested above, open to many peoples not natives of Tibet who have free run of the entire country.

Not only is capital made of the secret monasteries of TIBET by these clandestine bodies, but the ridiculousness of their doctrines as outlined in the beginning of this article is obvious to the sensible student. What has the TEMPLE OF ISIS to do with a country that is strictly of the BON RELIGION spiced with a sort of Buddhism, and all the surrounding countries with Mohammedanism and various religions of the Orient. Can it be by chance that this new cult is founded on Rider Haggard's book "AYESHA," which is a sequel of his famous book "SHE," and in which Haggard laid the scene of his heroine in the unknown lands of ASIA and where she was the priestess of the ancient ISIS worship of EGYPT? Surely there can be no connection between real philosophy and metaphysics with the worship of ISIS! And then we notice the word SACHEM! This is an American Indian word meaning the chief of a tribe. Into the matter of the "three warring doctrines" we will not even attempt to go, as the nonsensical postulation offered here is so ridiculous that anyone reading it will see at once that there is a hodge-podge of philosophies that admits of no sensible or logical analysis. As is usual with schools of this ilk, the only address is a Post Office Box in some out-of-the way place, and surely our Order has warned our own readers sufficiently to beware of anything emanating from a P. O. Box. We evidently are in an age that will be referred to in years to come as the "Age of Chiselers"; and our descendants will read with amazement of the millions of dollars spent annually



for studies that apparently sane and sensible men and women wasted, when they had at their very doors Arcane Schools of known merit and worth, and which could be easily and readily investigated by the Better Business Bureaus of any city.

Learn, my fellow students, to analyze the various circulars you receive in a sane and logical manner and you will not write long letters to Headquarters about these "chiselling operations." When better and quicker methods of teaching Ontology, Philosophy and Metaphysics are secured, the AMORC will be the first one to present them to the students. Beware of those schools which teach you in a week or a month to become MASTERS and as a lure write of the "Mysterious Headquarters usually in Tibet, or some other equally unfamiliar part of the earth where the teachings must come from." You would not expect to learn any philosophy in less time than it takes at a well-known university, and you would expect first to secure your academic degree by four years' attendance at college, followed by several years for your Master of Arts or Science course, and then followed by more years attendance at the college for your doctor's degree. If this is so in the material colleges and schools how can you possibly expect some ignoramus from a post office box to teach you even more infinite studies over night? Does his high sounding title influence the immediate influx of sublime knowledge? Or do you expect to secure this knowledge by a miracle?

The institute referred to in Los Angeles whose leader claims to have obtained his knowledge from Tibet, lacks even originality. In advertisements he had appropriated the plan of AMORC of offering A SEALED BOOK. The book is inferior in every

way and is a copied method of sealing the book, and the phraseology of AMORC. In conjunction with the phrase "Sealed Book" the headlines of the advertisement use the words Wisdom of the Sages. This is the copyrighted title of the AMORC Sealed Book and obviously is intended, if possible, to confuse.

This puts me in mind of the story our Emperor told some years ago about a course of lessons on how to live forever, in the same body, by following a certain system of living. The author claimed he was 70 and looked like 30, but when you met him he was probably 40 and looked like 60, and when you tried to subscribe the \$5.00 for his book, you had your check returned saying the book could not be published because the author had dropped "dead" from heart disease while lecturing and it was discovered he was only 38 years old!!

It does seem strange that the seekers for truth and real knowledge cannot understand that the most logical and reasonable step to take is to seek for such truth and knowledge at the portals of some recognized and established institution. The claim put forward by the pretenders who are concerned only in extracting money from the gullible is always the same. Each and every one states that he has NEW knowledge, or a DIFFERENT knowledge, or SOMETHING that has not been revealed to anyone else and which is not included in any course of instruction. In almost any other field of human education such pretensions would only arouse a smile. Yet, as stated above, there are those persons who will believe that they can find, at the hands of some hitherto unknown teacher, the great teachings of life so condensed and so presented as to become MASTERS over night.





SANCTUM MUSINGS

HYPNOTISM



IT IS unfortunate that the phenomenon of hypnotism, affording a definite sphere for the study of the psychic functioning of mind, has for years been surrounded with an atmosphere of charlatanism. The phenomenon lends itself, not by its nature,

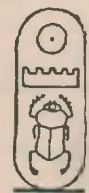
but by its dramatic effects, to sensationalism.

Since time immemorial it has been the immanent desire of men to conquer—to dominate. This love for mastery has commendable characteristics when translated into a supremacy over the elements of nature, or civilization over savagery. But the desire for domination was not alone confined to supremacy over conditions and circumstances, or to the beasts of the realm, but included man himself. Whenever, as history so clearly reveals, man met with opposition from his fellowman, the attempt at domination was extended to the human, or, even as we find in slavery, to groups of humans—tribes and even nations. Domination by physical force in most instances requires, because of its nature, certain risks for the one attempting it, as well as danger for the one dominated.

Therefore, physical conquest of a human was generally entered into by those who had some degree of courage, because of their realization of the risk to be incurred.

A display of courage, of which conquest is the end in mind, is not common among men. The conqueror is in the minority. The average human displays courage only when it is incited, when he is obliged to assume a risk of life, limb, or reputation to protect what he has already acquired. In this sense his courage is but the provocation of the instinct of preservation. There exists, however, in the beings of even this great remaining majority of men, the love to dominate—minus the bravado. It is a secret love. It is regrettable to say that in many individuals this love awaits the opportunity to exert itself without detection.

So we find the shaman, the medicine man of the early primitive tribes and of the aborigines of today, offering amulets and fetishes to their followers, which were declared to cast a spell over another human without the knowledge of the victim. This practice offered that security that a coward needed to give vent to his desire to dominate, to control another without incurring possible retaliation. Some of the amulets had to be actually brought in contact with the person of the victim before their charm



could be expected to become effective. These, as can readily be imagined, were exceedingly unpopular as the intended victim having a superstitious mind and acquainted with the prevailing customs, would ever be on the alert for any such overt action on the part of a fellow tribesman. The commonest method, undoubtedly the one proving the most popular because of its safety factor, was the compounding of a powder from pulverized portions of the anatomy of beasts having a ferocity indicative of the courage lacking in the invoker of the spell. This powder was subject to the customary ritual and incantations which were to permeate it with an efficacy sufficient to make the victim powerless and under the complete domination of his enemy. Its essential characteristic was that it could be sprinkled in the region where the victim was accustomed to being and its influence would be as great as if he were present, or even as great as if brought into contact with his person. Even this apparently safe measure involved certain hazards, for if one were discovered distributing the magic substance he would be apt to engender the suspicions of the intended victim who consequently would retaliate swiftly.

Through an evolutionary process, a refinement, if we may use that term, a method was brought about which was declared to make the victim subservient without even the necessity of placing the dreaded fetish in the habitat of the victim. The practices of witchcraft made this appear quite possible. The powers of the demons could be invoked by the witch, or one so accursed, upon the victim, no matter how distant. In reality, it was not thought that the demons served the one desiring the curse to be brought, but rather that they were under the direction of the witch, or the one thought to have the supernatural means of communication. Thus, it was supposed that one could exert an influence over another only through the medium of one having such relations with the demons or the underworld.

This practice constituted, perhaps, the earliest form of black magic. The force to be exerted was considered completely intangible. No physical means

were considered to be used at all—merely a subtle influence that was brought to bear. Though this practice assured greater safety to one desiring to vent his hatred upon another than did previous customs, yet the expense for procuring such services was excessive to one of average means. The cunning members of our early society learned to capitalize on the appellations, witch, enchantress, and sorceress, bestowed upon them. With the mass presuming that they possessed weird diabolical powers, they offered to utilize the powers for anyone's benefit at a price that many times was equal to a greater portion of the client's worldly goods. Though the price of service was high, it was usually paid, as the client would not require the services of a sorceress except in very urgent matters. The more thrifty, shall we say, who wished to avenge an actual or imaginary wrong, or those who found it necessary to attempt the control of another, were not content to pay large sums to an enchantress for her conjurations. It was observed by them that her powers were dependent upon the use of certain incantations, strange rituals, and grotesque ceremonies. These, then, appeared to be the requisites for commanding the spectral forces. It was reasoned that the most economical procedure was to pay an enticing sum to learn to conjure the same powers. The sorceress was also aware of certain advantages to such a proposal, and during the middle ages schools of witchcraft were more common than any other institutions of learning.

It must be noted that at this point each who had learned the secrets of black magic or witchcraft was considered a direct operator of the power, a medium no longer being required. With the development of witchery, more of the ceremonies or practices became directly associated with the thoughts or attitude of the mind of the enchanter. The instructions were quite specific as to the thoughts to be held in mind during the procedure. Affirmations were to be repeated which, it was said, would arouse certain latent powers of the mind which would spell-bind the victim

Four hundred eighteen

or direct the forces of Hades in their work of destruction. This constituted the latest conception of black magic and it is the conception which is prevalent among the advocates of this degenerate superstition today. It expounds that the mind can transmit and exert an influence which may place another mind under absolute dominance of the transmitter, even though the will of the victim tries to oppose it.

It may appear that we have digressed from the subject of hypnotism, but it was essential to review this background, which explains the popularity for those fraudulent systems of hypnotism today which teach absolute control of the minds of others.

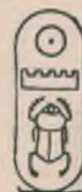
In the eighteenth century, one F. A. Mesmer startled the world with a system which was later called Mesmerism. He declared the human body had an effluvium which could be directed and which exerted a definite influence on the nerve organisms of others. It was declared that the subject or recipient of this effluvium would enter into a state of sleep or semi-stupor, during which time his mind could be directed by the operator. In fact, the word, "hypnotism," is derived from the Greek word "hypnos," meaning "sleep." Mesmer gave the name "animal magnetism" to this organic energy and offered to demonstrate its electrical and magnetic characteristics to scientists. He avowed that he could demonstrate his ability to deprive a subject of the powers of objective consciousness for certain periods. Science branded him a fraud and a charlatan, and never gave him the opportunity he sought to prove his discovery and his hypothesis. During his life and after his death, many learned people, not of the medical profession, witnessed his demonstrations and vowed not only his sanity and sincerity, but the accuracy of his statements. Mesmerism, as this method came to be commonly known, spread throughout Europe during the late eighteenth and early nineteenth centuries. It was not until 1823, with the experiments of Alexandre Bertrand in Paris, that science did countenance a sincere investigation of its probability "without the fear of injury to professional reputation."

Four hundred nineteen

In London in 1843, James Braid, in conducting similar experiments, introduced a method he named Braidism, which paralleled in practice and results the work of Mesmer and of Alexandre Bertrand. Toward the middle of the nineteenth century, hypnotism came forth under the name it continues to bear and was subject to the same degree of unlimited experimentation as other recognized mental phenomena. It was first discovered that where the state of hypnotic sleep, or hypnosis, was induced that it lent itself to medical science in an admirable way.

A controversy arose among the schools of science as to whether the sleep was a natural one, or whether it was a state of semi-consciousness. Charcot, a leader in the controversy, declared he believed the sleep due to a nervous deficiency in the subject. He further declared that the abnormal nervous system made it possible for an operator well acquainted with the psychological laws involved to inhibit the objective consciousness of the subject by suggestion, with a dominant idea which supplanted the ideas or concepts which would normally arise in the mind of the subject and which would ordinarily control the subject's actions.

Before attempting a psychological analysis of hypnotism, let us review some of the principal observations derived from the conducting of innumerable, clinical experiments. It has been noted that the subject becomes passive and is found to be entirely unresponsive to all conditions except those which are suggested by the operator. Notwithstanding the passivity of the subject and his unresponsivity to others, he is exceedingly plastic to the operator. The improbable and irrational actions of the subject while in a hypnotic state are the most mystifying. The subject, at the direction of the operator, will perform feats or actions which normally he would never consider. The operator can suggest to the subject that it is impossible for him to raise his hand from his knee, and to all appearances, the subject becomes incapable of doing so. The operator, by carefully worded suggestions, may implant in the objective consciousness of the subject the idea



that he is a dog, following this with a command to follow the operator. The subject will move about on hands and knees, simulating the walk of the four-legged animal. Clinical observation has, however, revealed that the subject endeavors to exert will in opposition to the suggestions received, but the will lacks efficacy. This is especially noticed in those instances where the subject is commanded to perform an act which is contra to well-established habit. There is the inclination to act in accordance with the subconscious routine which is suggested by the nature of the act. A mental combat is quite apparent and the operator is apt to lose control over the subject, if pressing too forcefully a suggestion of that nature.

Another unusual factor is what is termed "post-hypnosis." The subject is commanded, while in a hypnotic state, to do a thing which cannot be accomplished for several hours later, perhaps several days, and at the exact time, perhaps hours or days after the hypnotic state, the subject will do as he had been directed. The subject, upon returning to a normal state, will not recall the suggestion given during the state of hypnosis and apparently will not be aware of the command to take effect in action hours later, yet, at the suggested time will do as had been directed and as though it were habitual. To the layman this is all admittedly quite mystifying and even appears to border upon the supernatural. In reality, an analysis of the psychological elements involved simplifies the explanation of the phenomena.

For decades, of course, psychology had little added to the original theory of Aristotle, and it was really impossible to prove any new hypothesis concerning hypnosis. Progressive laboratory work has revealed the fundamental causes of hypnosis, yet psychologists are still not in agreement upon a complete theory of its explanation. It is first necessary to state that the "animal magnetism" of the theory of Mesmer is not the contributing cause of hypnotic sleep. It is, therefore, not necessary for the operator to touch the subject, nor is it any magnetic radiation from the operator's hands or eyes which induces the unnatural sleep. The dramatic gestures seen

frequently in the fraudulent demonstrations are impressive, but entirely unnecessary. Permit us to go on record, however, in emphatically declaring that Mesmer is to be honored in pioneering the theory, later proven fact, that the body possesses an electro-magnetic energy which it does discharge and which does produce certain effects upon other beings. It, however, is not the direct or dependent factor in inducing hypnotic sleep. To better understand hypnotism, it is best to review, as it were, the better-known processes of our mind, such as perception, consciousness, memory, and the nature of will.

Sensual knowledge is the knowledge or experiences of the senses. Our appreciation of the world in which we live is the result of our detection by the aid of our sense organs, of the impulses of Cosmic energies. What we see, in reality, has no such form as we assign to it, but the sensations which are engendered in our consciousness give us that mental picture or form which we ascribe to the visual impulses. Objects which we universally agree upon as having the same existence to all of us are due to the fact that the impulses of the energies are registered uniformly in our consciousness, producing nearly similar sensations in each of us and causing us to realize them alike. We have spoken of things registering in our consciousness. Actually they don't register in our consciousness but in certain definite areas of our cerebrum. These areas are mazes of nerve plexuses, an interlacement of nerve centers infused with a pulsating energy. The pulsations are rhythmic. We are not aware of their rhythm because it is common to our being. The impulses of energies foreign to our body actuate the nerves related to the receiving sense organs—the eye, for example—and they convey the impulses to one of the plexuses in the brain and there the impulses impinge upon the rhythmic pulsating energy natural to those plexuses in that area and a third energy or impulse is produced, the result of the combination of the two. The third is sensation or stimulation. This sensation or stimulation is cerebration, consciousness. You cannot be objectively conscious or aware of external things without the experience of sensation, and

when you experience external sensation you are consequently objectively conscious.

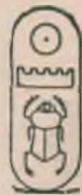
The retention of the sensations depends upon their intensity and their persistence. By retention of sensation, we mean your memory of the experience, whatever its nature. You may experience something but for fifteen seconds and never again in your life, yet the excitation of the stimulation may have been so great that it will be remembered equally well with experiences had over and over again. We may, to clarify this point, use the analogy of a photographic plate. The plate we may compare to the areas of the cerebrum. If the plate is exposed to intense radiation of light, a fraction of a second's exposure is sufficient for a very definite impression. If the light is not intense, long or persistent exposure is necessary for a definite photographic impression. The memory is an area of the cerebrum that registers intense impressions, or those which are persistent. We may also compare the memory to a player-piano roll. Each experience which is registered in memory leaves an impression, just as music notes are perforated in the automatic music roll. Each experience is composed of several elements, such as color, size, odor, etc., just as each musical composition is composed of many notes. Subsequent experiences which you have and which have in them the same elements as antecedent experiences, will actuate in the memory corresponding elements and reproduce the former sensation or experience. As for example: Whenever the music roll perforations are actuated by air, the same notes that perforated the roll originally will be produced.

Each sensation or sensual experience we have always has one of two qualities, or rather, produces in us one of two effects. Either the sensation is pleasurable to us or it is painful. The pleasures as well as the pains, are, of course, of degrees of intensity. We select those sensations we prefer; that is, we exercise volition or will. Acts which are willed are the result of a desire to produce experiences or sensations we wish. You must realize that no man exercises will unless he hopes that the result will bring him preferable sensations. This

may puzzle you and you may declare, "What of he who takes his own life? Is that pleasurable? Yet it is a wilful act." We answer by saying, "It is more pleasurable to him to die than to live, or he would not choose to die."

From the foregoing, you can easily understand that will is first the result of reason. Man must first compare and analyze his experiences before determining which acts he shall perform that will generate the pleasing sensations, or that he believes will do so. Will always provokes action because WILL IS AN ARTIFICIAL DESIRE WHICH MAN CREATES. We are, of course, familiar with the natural desires, and we understand how they provoke bodily and mental action. When man wills, he has created the desire for an experience which will bring him that sort of pleasure he seeks. Man never wills that which he does not desire; man never wills that which will not bring him pleasure, or be more pleasing to him than any other action. The desire is not satisfied until the sensations of the experience he seeks are realized. So long as conation exists, or the will to attain the end persists, the body and mind are compelled to such action as may be necessary for its satisfaction, just as hunger or thirst compel bodily or mental action.

During the state of sleep, the sense organs do not become dormant as many believe, but the plexuses of these organs become less sensitive and the impulses received do not engender sensations or, in other words, objective consciousness. The inherent impulses, caused by what we term the instincts and emotions, continue and produce the state commonly referred to as subconsciousness. The reasoning faculties are dormant, the functioning of segregation and combining sensations and impressions is inactive. The sensations of instinct may sympathetically discharge from memory associated ideas, but there will result no consistently ordered train of thought. With reason inactive, will, its result, is consequently inactive. If, during sleep, a dominant idea can be induced into the cerebrum which will command the entire state of objective consciousness of the sleeping subject and yet not arouse the reasoning processes, conation will result



and the subject will act upon the implanted idea. Where conation is intense, reasoning remains passive and subordinate to it, the will, and until the desire is satisfied. The method of inducing the idea into the objective consciousness is by suggestion.

Experimentation has demonstrated the possibility of speaking to a sleeping subject in a commanding tone, requiring the performance of an act, and having the subject act upon the induced will or idea without arousing objective consciousness. If the suggestion is given too loudly, the sound will produce, by stimulation, objective consciousness, and arouse the reasoning processes, thus causing the natural will of the subject to function, and the suggestion given would only be acted upon at the pleasure of the subject, as in the normal state.

From the foregoing, we can begin to realize that the state of hypnosis is one of a substitution of wills. The operator substitutes his will for that of the subject's and the subject accordingly responds to the dominant idea as if it were the result of his own mental processes. The extreme difficulty arises in suppressing the will of the subject, to temporarily allay the subject's reasoning. The subject must attempt to prevent all external sensations, except the suggestion of the operator from generating a state of objective consciousness, or, in other words, occupying his attention. If external sensations are dwelt upon, his own will predominates and the operator loses control. There are various ways in which to assist the subject to attain that state. The most common is by intense visual concentration upon an object or upon the eyes of the operator. This fixity of attention upon one thing, which either must be motionless or of constant rhythmic motion, keeps temporarily super-sensitive that particular sense faculty, and all the other senses are so subordinated as to be equivalent to being dormant. The subject becomes objectively conscious of but one thing—that which he sees. He is, in fact, but for the functioning of that one sense, nearly subconscious. A sense organ is actuated by motion, and the fixed concentration upon an object which remains motionless or whose mo-

tion is constant and unchanging, produces monotony, or visual fatigue, and the organ eventually fails to register the impulses and a state of self-hypnosis is produced.

By hypnosis is meant the induced state of complete absence of objective consciousness. When this has been attained, the subject seems to be, and is, in fact, in a semi-sleeping condition. At that point the forcefully and briefly-worded commands or suggestions of the operator are the only prevailing stimulation and dominates the subject's objective consciousness, producing conation, a will or desire to act in accord with the suggestion received. The reasoning of the subject being dormant, he consequently acts according to the will of the operator, regardless of its nature. A sudden loud sound, or any thing which will produce an intense external sensation, will arouse at once the complete objective consciousness of the subject, and the operator immediately loses control.

From the foregoing, it must be concluded that complete harmony must exist between the operator and a normal subject, if hypnotic sleep is to be induced. If the subject will not desire to suppress the sense faculties and will keep active his state of objective consciousness by reasoning and thinking and permitting his own ideas and thoughts to dominate his mind, instead of the suggestions of the operator, it is **ABSOLUTELY IMPOSSIBLE** for him to be hypnotized, even by the world's greatest hypnotist. The strongest mind and will of another cannot dominate the consciousness of a normal person. To you your own will is a more intense desire, more forceful in its action, than can be induced by the most powerful suggestions of another. If you will yourself not to lose objective consciousness, not to react to the suggestions of the hypnotist, it is impossible to succumb to hypnotism. If an individual is subject to nervous disorders, if he has a nervous deficiency, is weak, mentally, and thus has a vacillating will, it is not difficult for a hypnotist to substitute his will and produce a state of hypnosis.

Fear of hypnosis is most times a contributing cause to a subject being easily hypnotically influenced. When one

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fears or imagines that another can hypnotize him, this fear inhibits his consciousness; that is, it dominates his consciousness to the exclusion of other ideas. Sympathetically, they, themselves, will or compel themselves to follow the suggestion given them and consequently bring about their own hypnotic state. Insofar as the popular belief is concerned that one can stealthily come upon another and exert an hypnotic influence without the other being aware

of it, or being able to defend himself, is ridiculous. Such a conception is the result of false propaganda on the stage and motion-picture screen, and the result of sensational, fraudulent demonstrations given publicly for entertainment purposes. It is our hope that these few words of explanation may help to refute the claims of charlatans, which have cloaked hypnotism with the superstitions of the dark ages.

● READ THE ROSICRUCIAN FORUM ●



ANCIENT SYMBOLISM

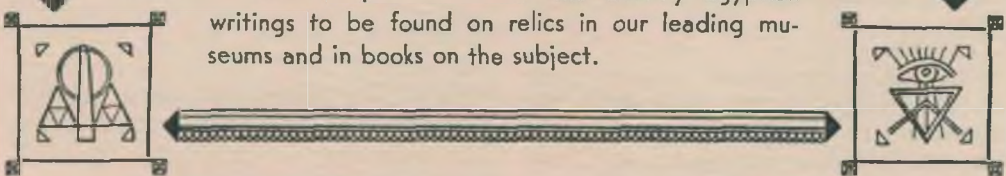
Man, when conscious of an eternal truth, has ever symbolized it so that the human consciousness could forever have realization of it. Nations, languages, and customs have changed, but these ancient designs continue to illuminate mankind with their mystic light. For those who are seeking light, each month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

	A		H
	Ā		KH
	Ā		S
	I		S
	U		SH(s)
	B		K
	P		Q
	F		K
	M		T
	N		T
	R and L		TH
	H		TCH (T')

EGYPTIAN HIEROGLYPHS

The first attempts by man to convey ideas from his mind to the mind of another were by pictures, straight lines, angles, curves—attempting to form pictures of the idea had in mind. Eventually one or more pictures were combined, forming phonetic sounds such as the picture of a bee, for example, combined with the picture of a leaf, forming the word belief. Opposite are illustrated some of the letters of the Egyptian hieroglyphic alphabet. It will assist you in understanding some of the early Egyptian

writings to be found on relics in our leading museums and in books on the subject.



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





A Message from a Master

AN INTERVIEW WITH ONE OF THE SECRET MASTERS OF
THE WORLD HIERARCHY OF ROSICRUCIANS

By ILL . . . FR . . . H. SPENCER LEWIS, IMPERATOR



WHILE on my recent visit to Europe, my presence at several secret conclaves and assemblies of the chief executives of the various mystical brotherhoods represented, brought me again in close contact with some of the secret Masters of the Invisible Hier-

archy of the Rosicrucian Order.

Many pleasant and profitable interviews were made possible, and with the rare privilege of being permitted to make written notes, I was enabled to bring back to our Western continent many unusual messages which I shall be happy to give to our members from time to time with the permission granted to me.

Having prepared for most of these special interviews with written questions, I shall present each with the question and answer in precisely the routine in which they were asked and answered with very slight, if any, variation in the exact words spoken, English being used throughout.

Q. Since our members in North America and other Western lands are not accustomed to the mystical terminology of the East, how best can I describe what is meant by the "Invisible Hierarchy"?

A. First, one should have a correct understanding of the term *Hierarchy*, as used by all mystics. It is a constituted power—Divinely constituted we believe—vested in and exercised by a group of individuals who have willingly assumed the great responsibility of directing the exoteric and esoteric functionings of a universal movement operating through human and mundane channels. Such a Hierarchy is, then, an intermediary body between the Cosmic Hosts and the mundane fraternity, between the esoteric *directions* and the exoteric manifestations. By its very nature such a body cannot be a wholly visible (exoteric) nor wholly invisible (esoteric) one; but, since the Hierarchy maintains a truly impersonal character, veils itself with seclusion, and transmits its authority and mandates to the worldly organization solely through the secret channels of its accepted and empowered officials in each jurisdiction, it remains "invisible" to the membership at large.

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In this sense only, is it *invisible*. The term does not imply any supernatural existence whatever.

Q. The reference in many documents to "Cosmic Hosts" also perplexes the adepts of the Western World. How may this term be explained without a violation of any of the Superior Rules of the Order?

A. Just a moment ago I used the term "Cosmic Hosts." It is an awkward term in these modern times, but we know of no other that is quite so appropriate. The term is found, generally, in our ancient documents, as you say, and I believe it originated in an attempt to distinguish the *Great Masters* from the *Heavenly Host of Angels* often referred to in early Christian writings, and even in pre-Christian periods. The term, in our usage, does not imply a *sacred body* in the theological sense. It includes, very definitely, only those *Master Minds* working through Cosmic channels. These are the great souls which have evolved to the highest degree of psychic unfoldment, and whose physical or bodily existence is given little consideration—often unknown because considered unimportant.

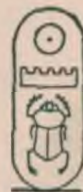
Q. In the Western World there is much mystery and misunderstanding about the so-called "Great Masters" described in the writings and teachings of the various occult schools. What may be said about them?

A. One may say little that will be understood except by those who have come in contact with them. Most certainly they are not the obliging magicians one reads about in certain books and magazines published in the past fifty years. The ancient term for them was one of utmost respect—Illuminated Ones—and the present use of the word *Great* is easily misunderstood. This qualification refers not to any personal attribute, nor to our intent to eulogize them, which would be highly distasteful, but to the fact that they constitute the *great, outer circle of the Hierarchy or Brotherhood*—the *White Brotherhood*—great only in the sense that it is as wide and broad as the Universe itself. Their field of contact is unlimited by the confines of national boundaries, the

distinction of races, or the creeds of men. Neither are they limited in their contacts by the physical senses nor the material forms of communication. Anticipating another question, we shall also say that these masters have never given their support to, nor sponsored any movement that promoted the redemption and evolution of man through a humanly invented dogmatic creed or the recognition of one "world saviour" as a part of a limited sectarian or exclusive body of propagandists.

Q. Does this "Invisible Hierarchy" ever interfere in the affairs of men and nations to prevent errors and catastrophes?

A. You will find an answer to that *problem* in the fact that nature makes no attempt to prevent man's interference in her affairs—and it must be conceded that she is powerful enough to exert a *restraining influence* at any time; and God, the intelligence and power back of nature, makes no attempt to restrain man in the free exercise of his privileges. I call this question a *problem* because man has made a complex problem out of his incompetent consideration of the matter. Man can learn only through experience, and in experience lies his path of evolution. God could prevent his children from committing errors which bring them pain and sorrow, but it would defeat the very purpose of his Kingdom on earth. Man is *here* to learn. He *must* drink from the cup of life. The Hierarchy could interfere with the trend and tendencies of nations and groups of individuals by *direct prevention*. It prefers, however, to work in harmony with the Divine plan. Therefore, its only method of guidance is to inspire the minds of men who seek Cosmic inspiration with such urges, impulses, or motives, as will lead them to rightful acts and constructive conclusions in their thinking. All men will not seek such inspiration through meditation and spiritual attunement, and all who sense the urge of inspired direction will not heed it when it appears to be contrary to their vain or evil desires. It is, however, the determination of the few, divinely inspired, to do the right thing as op-



posed to those desiring to do the wrong, that constitutes the continuous conflict among individuals and nations.

In all ages the inspired thinkers, the followers of Divine urges, have been the pioneers of the means for man's advancement, and the path-finders in the course of man's efforts to reach higher planes of unfoldment and development. Through the commands, pleas, and prayers of these leaders, disturbing and frustrating the enslaving prejudices and schemes of the evil-doers, contest, conflict, challenge, and struggle result. Always is *right* victorious, but in the contest and struggle are lessons learned and experiences gained. Out of this crucible of contention comes the transmuted elements of evolved civilization.

Q. Have you a personal message for the sincere aspirants of my part of the world which I may give them through the public pages of our little bulletin (*The Rosicrucian Digest*)?

A. We wonder if we will be understood if we say that the greatest need in your land is greater opportunity for the multitudes to express—to indulge and enjoy—the deep spirituality of their highly refined natures? We mean to imply, unmistakably, that your people are more truly spiritual in their innate beings than they realize. This is because of two opposite conditions. Your people represent a high curve of cultural and civic unfoldment and development, with inherited intensity of faith and belief in the truly sacred things of life. Their souls as individual expressions are very old, with many ages and cycles of spiritual progress back of them strengthened by the mixture of blood and traditions; but, on the other hand, their national customs and form of civilization are very new, very young, and greatly lacking in development. For this reason the very noble, spiritual desires and urges of their souls find little opportunity to express and repose in the sweet beauties of the spiritual things of life.

They need the consecrated soil into which they may transplant the flowers of their sacred gardens. They need the same free opportunities to manifest the suppressed whisperings of the inner-self that they enjoy in political matters.

They need the sympathetic understanding, the congenial environment for their spiritual desires that the mystic enjoys in his monastery, or the artist enjoys in his ramblings amid the wild beauties of nature, and the philosopher enjoys in his schools of discussion.

Your people are restrained in their free expression and sympathetic indulgences by the limitations of dogmatic creeds. They are limited in their association with others in worship and meditation by the formal ritual and services of sectarianism. They are surrounded by organized *religion*, systematized theologies and doctrines. They are suppressed by the set standards of cults and conventionalized conduct in all religious, philosophical, social, political, and human matters. The "recognized" methods of doing things must be respected to avoid criticism.

I know you will protest and say that your people are rapidly disregarding these limitations, and that is true. But it took your country five hundred years—nearly—to recognize the truth of pre-natal influences only because the deep inner belief was suppressed by the fear of criticism. The equality of men and women in all essential things was denied all universal expression in your country until the indignation of the spirit of your women could stand it no longer and burst forth like a volcano. Your outer admission of the enslaving effects of a superstitious belief in the exclusive efficacy of drugs to heal disease was delayed until one woman dared to preach and teach the truth about the power of mind. You must have your truths organized in systems which finally paralyze the grip which custom, habit, and fear have held upon your thinking and acting.

Q. Do you find that the world is becoming more spiritualized, or more interested in what we may term the spiritual and psychic values, or is the opposite the truth?

A. Throughout the world today there is a very definite increase of interest in the spiritual or Divine principles and values as affecting not only life itself, but all of our interests and our welfare generally. It is like a renaissance, and will lead to many world-wide re-

forms and revolutionary, or rather, evolutionary changes in man's thinking and doing. They are revolutionary in their nature, but will come about gradually and not through any rapid concerted action directed or controlled by any organizations or group of people. The various metaphysical, occult, and spiritual organizations or brotherhoods throughout the world will contribute to these changes and in fact have already contributed to them by laying the foundation for the broadening of man's view-point and the extension of his consciousness beyond the limited sphere of his material interests. Everywhere there is a greater interest in the reading of philosophical, mystical, religious, and spiritual publications, and especially with the better class of books. More lectures and discourses are being given in various parts of every country on these subjects than heretofore, and even the newspapers are inclined to emphasize this view-point in their editorials, and in their consideration of important policies. The world is moving toward a better and more general appreciation of these things, and it is a hopeful sign for the future peace and happiness of the world.

Q. In many of the ancient manuscripts it is stated that the spirit of the ancient mysteries would move from the east toward the west in certain cycles. Many of these cycles have passed and we find that the spirit of mysticism has moved toward the Western World, but do you see that this is going to continue until the Western World will become a center of learning in these subjects as great as was the center in the Orient in times past?

A. The movement of the spirit of mystery and mysticism has been progressing westward for many centuries. According to ancient traditions this is the second or third time that the spirit has moved around the world from east to west, and back to east again. These same traditions should lead us to believe that the great power of Divine Wisdom and Oriental philosophy and mystery which appeared in Egypt, India, and other parts of the Orient in the Fifth or Sixth Centuries preceding the Christian Era was the second or third time that

those countries had been mighty in this knowledge, and had passed from such high position into a secondary position again by the movement of the spirit of these teachings and the power resulting from them from the east to the west. At one time this great power had centered itself in its western movement in Atlantis, the continent that eventually disappeared. It may be that in a preceding cycle it had centered itself in the continent of Lemuria. According to these cycles the movement of the power will eventually bring it to great establishment in your continents of North America and South America. Eventually, of course, after several hundred years, it will pass on westward again, and we shall find in Japan and China, and then in Persia and India, and finally in the last part of the cycle once more in Egypt, new centers of re-awakened and reestablished mystical power. At the present time the people in your part of the Western World are receiving the greater radiations of this spiritual wisdom, and our part of the world is losing nothing, but gaining also, for the spirit seems to hover over the continents of Europe and North and South America in a manner to indicate that we must take up the leadership and become the stewards of this great wisdom for the rest of the world for a section of the cycle or progressive movement. I think that within the next fifty years North and South America will see marvelous changes in the lives of its people resulting from not only this influx of wisdom and Divine Power, but the spirit of freedom that has grown in these countries and established a condition that will permit the Divine knowledge to grow and attain its greatest strength of radiation and influence.

In conclusion, I would like to transmit through you to the members of the Rosicrucian Order, and all of the allied activities, the blessings and benedictions of all of us who are associated together in conserving and radiating the ancient wisdom and Divine power of spiritual revelation. We are at one with the world and love all people, but we look to the rising generations and the new students on the path for those leaders and those adepts who will carry on the great work of the Universal Hierarchy.



PAGES from the PAST



ALBERT EINSTEIN

Each month there will appear excerpts from the writings of famous thinkers and teachers of the past. This will give our readers an opportunity of knowing their lives through the presentation of the writings which typify their thoughts. Occasionally such writings will be presented through the translation or interpretation of other eminent authors or thinkers of the past. This month, however, we make an exception and bring to you the theories of a very learned modern physicist and metaphysician, Albert Einstein.

Albert Einstein is a German-Swiss, and was born of Jewish parents May 14, 1879, in Ulm, Wurttemberg. His boyhood was spent at Munich where his father owned an electro-technical works. The family moved to Italy in 1894. Albert Einstein at that time went to Cantonal School at Aarau in Switzerland. He later attended a number of lectures while supporting himself by teaching mathematics and physics at Polytechnic school at Zurich until 1900. He was given the position of examiner of patents in the patent office at Berne. He acquired the much-coveted Ph. D. at the University of Zurich and published his first paper on physical matters. In 1911, he accepted the chair of physics in Prague. In 1913 began the period of his prominence. His reputation as a writer on abstract subjects spread. He was appointed director of the Kaiser-Wilhelm Physical Institute in Berlin. Later he was made a member of the Royal Prussian Academy of Sciences. Honorary degrees, as his fame spread, were conferred upon him by the Universities of Amsterdam, Copenhagen, Geneva, Manchester, Rostock, and Princeton.

His writings were not confined to abstraction. Many famous practical papers on heat, temperature, and molecular physics were prepared by him. Below we bring to you excerpts from his famous Space-Time theory based, of course, upon his theory of relativity more generally heard of. Broadly speaking, the uniqueness of his Space-Time theory is that he makes space and time absolutely dependent upon each other, which before the pre-scientific era were not considered dependent upon each other. Even during a later period of science and advanced mathematics there was not recognized a relationship or dependency between time and space.

The excerpts from his article given below are worthy of your most careful study and consideration. If it is possible to sum them up briefly, we can say that they convey the idea that consciousness confers identity upon our sense experiences. Time measures the duration of our consciousness of these sense experiences, and space, or the three dimensions, is the measurement of the relative area of one object of our sense experience with that of another. We find, therefore, that not only are space and time closely related to each other and dependent upon each other, but also consciousness, and we can therefore refer to the subject as the Consciousness-Space-Time-Theory.

SPACE-TIME



THE Theory of Relativity has brought about a fundamental change in the scientific conception of space and time, described in a famous saying of Minkowski — "From henceforth space in itself and time in itself sink to mere shadows, and only a kind of union of the two preserves an independent existence."

All our thoughts and concepts are called up by sense-experiences and have a meaning only in reference to these sense-experiences. On the other hand, however, they are products of the spontaneous activity of our minds; they are thus in no wise logical consequences of the contents of these sense-experiences. If, therefore, we wish to grasp the essence of a complex of abstract notions we must for the one part investigate the mutual relationships between the concepts and the assertions made about them; for the other, we must investigate how they are related to the experiences.

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Rosicrucian
Digest
December
1934

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So far as the way is concerned in which concepts are connected with one another and with the experiences there is no difference of principle between the concept-systems of science and those of daily life. The concept-systems of science have grown out of those of daily life and have been modified and completed according to the objects and purposes of the science in question.

The more universal a concept is the more frequently it enters into our thinking; and the more indirect its relation to sense-experience, the more difficult it is for us to comprehend its meaning; this is particularly the case with pre-scientific concepts that we have been accustomed to use since childhood. Consider the concepts referred to in the words "where," "when," "why," "being," to the elucidation of which innumerable volumes of philosophy have been devoted. We fare no better in our speculations than a fish which should strive to become clear as to what is water.

SPACE

In the present article we are concerned with the meaning of "where," that is, of space. It appears that there is no quality contained in our individual primitive sense-experiences that may be designated as spatial. Rather, what is spatial appears to be a sort of order of the material objects of experience. The concept "material object" must therefore be available if concepts concerning space are to be possible. It is the logically primary concept. This is easily seen if we analyze the spatial concepts for example, "next to," "touch," and so forth, that is, if we strive to become aware of their equivalents in experience. The concept "object" is a means of taking into account the persistence in time or the continuity, respectively, of certain groups of experience-complexes. The existence of objects is thus of a conceptual nature, and the meaning of the concepts of objects depends wholly on their being connected (intuitively) with groups of elementary sense-experiences. This connection is the basis of the illusion which makes primitive experience appear to inform us directly about the relation of material bodies (which exist,

after all, only in so far as they are thought).

In the sense thus indicated we have (the direct) experience of the contact of two bodies. We need do no more than call attention to this, as we gain nothing for our present purpose by singling out the individual experiences to which this assertion alludes. Many bodies can be brought into permanent contact with one another in manifold ways. We speak in this sense of the position-relationships of bodies (*Lagenbeziehungen*). The general laws of such position-relationships are essentially the concern of geometry. This holds, at least, if we do not wish to restrict ourselves to regarding the propositions that occur in this branch of knowledge merely as relationships between empty words that have been set up according to certain principles.

PRE-SCIENTIFIC THOUGHT—

Now, what is the meaning of the concept "space" which we also encounter in pre-scientific thought? The concept of space in pre-scientific thought is characterized by the sentence: "we can think away things but not the space which they occupy." It is as if, without having had experience of any sort, we had a concept, nay even a presentation, of space and as if we ordered our sense-experiences with the help of this concept, present *a priori*. On the other hand, space appears as a physical reality, as a thing which exists independently of our thought, like material objects. Under the influence of this view of space the fundamental concepts of geometry: the point, the straight line, the plane, were even regarded as having a self-evident character. The fundamental principles that deal with these configurations were regarded as being necessarily valid and as having at the same time an objective content. No scruples were felt about ascribing an objective meaning to such statements as "three empirically given bodies (practically infinitely small) lie on one straight line," without demanding a physical definition for such an assertion. This blind faith in evidence and in the immediately real meaning of the concepts and propositions of geometry became uncertain only



after non-Euclidean geometry had been introduced.

REFERENCE TO THE EARTH.
—If we start from the view that all spatial concepts are related to contact-experiences of solid bodies, it is easy to understand how the concept "space" originated, namely, how a thing independent of bodies and yet embodying their position-possibilities (*Lagerungsmöglichkeiten*) was posited. If we have a system of bodies in contact and at rest relatively to one another, some can be replaced by others. This property of allowing substitution is interpreted as "available space." Space denotes the property in virtue of which rigid bodies can occupy different positions. The view that space is something with a unity of its own is perhaps due to the circumstance that in pre-scientific thought all positions of bodies were referred to one body (reference body), namely the earth. In scientific thought the earth is represented by the co-ordinate system. The assertion that it would be possible to place an unlimited number of bodies next to one another denotes that space is infinite. In pre-scientific thought the concepts "space" and "time" and "body of reference" are scarcely differentiated at all. A place or point in space is always taken to mean a material point on a body of reference.

TIME

The physical time-concept answers to the time-concept of the extra-scientific mind. Now, the latter has its root in the time-order of the experiences of the individual, and this order we must accept as something primarily given. One experiences the moment "now," or, expressed more accurately, the present sense-experience (*Sinnen-Erlebnis*) combined with the recollection of (earlier) sense-experiences. That is why the sense-experiences seem to form a series, namely the time-series indicated by "earlier" and "later." The experience series is thought of as a one-dimensional continuum. Experience-series can repeat themselves and can then be recognized. They can also be repeated inexactly, wherein some events are replaced by others without the character of the repetition becoming lost for us. In this way

we form the time-concept as a one-dimensional frame which can be filled in by experiences in various ways. The same series of experiences answer to the same subjective time-intervals.

The transition from this "subjective" time (*Ich-Zeit*) to the time-concept of pre-scientific thought is connected with the formation of the idea that there is a real external world independent of the subject. In this sense the (objective) event is made to correspond with the subjective experience. In the same sense there is attributed to the "subjective" time of the experience a "time" of the corresponding "objective" event. In contrast with experiences external events and their order in time claim validity for all subjects.

This process of objectification would encounter no difficulties were the time-order of the experiences corresponding to a series of external events the same for all individuals. In the case of the immediate visual perceptions of our daily lives, this correspondence is exact. That is why the idea that there is an objective time-order became established to an extraordinary extent. In working out the idea of an objective world of external events in greater detail, it was found necessary to make events and experiences depend on each other in a more complicated way. This was at first done by means of rules and modes of thought instinctively gained, in which the conception of space plays a particularly prominent part. This process of refinement leads ultimately to natural science.

The measurement of time is effected by means of clocks. A clock is a thing which automatically passes in succession through a (practically) equal series of events (period). The number of periods (clock-time) elapsed serves as a measure of time. The meaning of this definition is at once clear if the event occurs in the immediate vicinity of the clock in space; for all observers then observe the same clock-time simultaneously with the event (by means of the eye) independently of their position. Until the theory of relativity was propounded it was assumed that the conception of simultaneity had an absolute objective meaning also for events separated in space.

Four hundred thirty

This assumption was demolished by the discovery of the law of propagation of light. For if the velocity of light in empty space is to be a quantity that is independent of the choice (or, respectively, of the state of motion) of the inertial system to which it is referred, no absolute meaning can be assigned to the conception of the simultaneity of events that occur at points separated by

a distance in space. Rather, a special time must be allocated to every inertial system. If no co-ordinate system (inertial system) is used as a basis of reference there is no sense in asserting that events at different points in space occur simultaneously. It is in consequence of this that space and time are welded together into a uniform four-dimensional continuum.



Is There Evil?

By FRATER E. H. CASSIDY



HERE is a sense in which there is no evil; there is a sense in which all men are good; there is a sense in which the universe is perfect; but evil is, nevertheless, a very real thing which cannot be ignored without leading one into philosophical ab-

surditities and practical blind alleys.

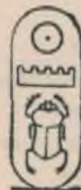
Any attempt to see the good in others rather than the evil is greatly to be praised. It cannot but lead to spiritual development in the one who makes the effort. It is less praiseworthy, however, and much more dangerous spiritually, to see only the good in one's self. If there is no evil, of course, one cannot see anything else, yet this is not only contrary to experience, it is philosophically impossible.

The very use of the expression "spiritual development" shows this. If there is indeed no evil, no falling short of perfection, then I cannot change in any way. I am complete now in all respects and judged by whatever standard. If it is possible for me to evolve spiritually, as I sincerely hope it is, then I am at present manifesting some shortcoming,

I am not perfect. No amount of affirming the perfection of my inner being can overcome this shortcoming, for even my ignorance of my inner perfection is in itself an imperfection.

It is equally misleading to affirm the unqualified perfection of the universe. If the universe is in fact as perfect as some would have us believe, then any change must be for the worse. We must avow our utter satisfaction with the existing state of affairs down to the smallest detail. It is sacrilege and blasphemy on our part to suggest or to hope for any change in affairs material or spiritual. We must not only accept our personal position in life as final, but we must refrain from wishing so-called "better" conditions for any one else.

If the universe is perfect and has always been perfect in every way, why is it? There is nothing to be accomplished, nothing done. Why was anything even started? Why did not God in the first place say, "It is finished," and roll over for another nap? If everything that is to be, is now and always has been, then both past and future lose all real significance. There must be some real and ultimate difference between past, present, and future, to give the universe any meaning whatever. This difference may be only in consciousness, but it must be somewhere.





Plea in Abatement of Pedantry

HOW ONE MEMBER ANALYZES THIS SUBJECT

By FRATER K. C. MCINTOSH



MY FATHER taught me many things which served their turn in boyhood, such as how to make a whistle, or spin a top, or attach a fishhook, or play a guitar. In later life, I owe to him such minor accomplishments as making a salad, carving a turkey,

and a fair mastery of Romance subjunctive. But one of the earliest things he taught me remains the most useful single principle of logic which I have ever used.

"The reason you can not agree," he said one day when umpiring a dispute between my small sister and my smaller self," is that Betty was talking about one thing and Snick about another. Remember, no two people can agree on an answer until they first agree on the question."

A serious testimony in these days is supposed to be "constructive." This witness is serious. I have found the matter herein set forth useful in establishing my own peace and contentment.

I have no desire to reform anything or anybody but myself, being quite devoid of the missionary spirit. If there is any "message" hereinafter contained, it is alone: Be sure of what is meant by the abstract words in any statement, treatise, or creed, which is offered to you by those who are inspired by the missionary spirit. Do that, and your conclusions will be your own and will fit you with all the comfort of an old felt hat. "Agree on the question" first of all.

I wonder how many of our present-day problems, bitterly and loudly debated, would vanish in thin laughter once they were clearly stated. I sometimes doubt if any of them would remain to be debated.

The average man—and I am one of them—reacts to the pronouncements in the Three Hundred Years' "War" between Science and Religion by wishing for the vocabulary of a Will Rogers. Lacking it, he is apt to drop the article half-read with a snort of "Applesauce!" The question involved is not applesauce, but we grow very weary of having little else written about it. We may, as the professors assert, spend 95% of our waking time in futile rationalization, and we are no doubt a paradoxical melange of pragmatism and credulous-

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ness. We may simultaneously entertain essentially contradictory hypotheses, but each one of us, on the fringes of many things we *think* we know but do not, and think we *do not*, but *do*, KNOW some things and KNOW that we are ignorant of others.

We are curious—i. e., we are scientists to the limit of our capacity and opportunity.

We are inherently mystic, which implies that we have religion to the limit of our capacity and opportunity.

When we find a conflict between what we *think* we know and what we *know* we know, the answer is easy. We say, "I am wrong somewhere. I must go into that and find out." But when a noted scientist or a noted divine presumes to call us ignorant for "believing" something we *know* we know, we cry "Applesauce!" And we are right.

Because—we know one thing to begin with: the scientists and the divines have no common vocabulary, no common statement of the question at issue. They both say "white and black," but "white" means "our side" and "black" means "your side." That is plain to the neutral by-stander; and so the only effect upon us in the middle is to make the only available words too turbid for us to use comfortably. For instance, I disliked using that word "mystic" above, for I know it will convey a hundred different ideas to a hundred different people.

BELIEVE! The scientists say we must not. We must *know* or we must *disbelieve*. That is, the scientists who really "fight" religion say that, and although there are not so many of them as there were thirty years ago, the remaining few are noisy. Mr. Henshaw Ward has brilliantly pointed out the unmistakable fact that there are really few things these scientists *know*, and has produced one after another of their "known facts" and exposed it for what it is—a non-religious belief, but unmistakably a *belief*. Grant, however, that they do know all that they claim. Is that justification for insistence that we use nothing we have not proved to the extreme? Yet that is what they try to tell us—Know or Disbelieve.

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I could not, at my present state of knowledge, wire a house for lighting. I could not build or operate a dynamo. I am told that except for a few formulae descriptive of effects, no definition of Electricity acceptable to electricians exists. It is named, but it is not known. Electricity does not fall inside the realm of belief, but of knowledge. What it *is* would be interesting knowledge, but we *do not have that knowledge*. We would be as insane to deny its existence because we do not know *what* it is, as we would be if we denied the Ruler of the Universe because we cannot measure and describe Him.

BELIEVE! The Fundamentalists tell us we must, and if anything we *know* conflicts with that belief, we must discard that knowledge. Many people may say that this statement is unfair; but how else to account for the steady pressure upon governments which the Church, both Catholic and Protestant, has always exerted to prevent the spread of new concepts of knowledge? Protestant Tennessee forbids the teaching of biology as it is normally taught today. Cardinal O'Connell launches a formidable attack upon Relativity. Both Tennessee and the Cardinal are within their rights—I do not question that. Also, in their best judgment, they are correct, for some of their beliefs have been challenged.

But we sit in the curious audience. We find it as hard to accept the Fundamentalist claim to absolute knowledge of the purposes and methods of God as we do to the counter-claim that until God is measured He is doubtful. We remember that Theology is itself a science, and refuse to think it any nearer to a *final* knowledge than is physics.

It seems to us that science uses "believe" to mean holding fast stubbornly to something known to be wrong. And that the Fundamentalist's definition is different only in that he demands that we do not try to find out whether it is wrong or not.

We have another definition. To us, "believe" implies the statement, "I do not *know* that this is true, but it seems to be, and I hope it is. Until I find out otherwise, I shall act on the supposition



that it is." We know of no other method of advancing our inadequate store of real knowledge but by directed trial-and-error. We deny, however, that our lack of knowledge is any bar to religion. It merely makes theology suspect, along with psychology and biology and the quantum theory. We wait until we *know* before we shout "Hosanna!"

The essential point in religion, it seems to us, is the existence of God. Each one has his personal conception of His methods, His essence, and His kingdom. This is personal theology and is *belief*—our sort of belief which is subject to painless revision on receipt of new evidence. This applies even to those of us who claim to be agnostics, atheists, or materialists. It does not seem to matter much whether one says First Cause, or God, or Store of Energy, or Law of Nature—each of these name symbols stands as the center of a theology, and is *belief*. We hope it is true, but we wish that we *knew* it was true. On the main matter at issue, however, there is no visible dissension except on this question of a Name. The most hardened materialist now disclaims the "fortuitous concourse of atoms," and there are few discontinuists left in the front rank today. We may carelessly stop after saying that the invariable behavior of atoms in forming crystals is merely a "law of Nature," but that is merely begging the question. No human mind could direct and compel such invariable behavior, no atom could guess correctly every time. Call the compelling power Force, or Energy, or Love, if you will. We see the Universe in a pattern, and matter gladly obeying a Ruler; and we say that God IS. What is more, we *know* it. We do not know that Cotton Mather's Jehovah is, nor that Dr. Millikan's Integrating Factor is. Neither do we care. We know that God IS.

We freely admit that we cannot describe Him. We have our notions—our theological beliefs, — and concerning those we see no reason for argument. We admit that our most complete notion is but a fragment, possibly true, but no more than a tiny speck on the face of the Infinite Truth. And so,

by your leave, are the notions of John Wesley, Martin Luther, and Thomas Aquinas. Their notions are much more elaborately developed than ours, much more detailed and seemingly final. They surpass our best efforts at completeness; but the difference of a few inches in a million miles seems hardly worth arguing about. Even more trifling is the best logic of seventy years weighed against the completeness of eternity.

If a personal theology is to be of much use, it must be built to fit the person holding by it. As a rule, we common, middle-of-the-road people somewhat resent being called upon to state plainly what our theology may be. We hesitate to make its details public. We resent even more being lectured to when we cannot adopt some other man's system, for we have the human trait of knowing acutely the difference between dogmatic "take-it-and-like-it" instruction and assistance in finding out for ourselves. We welcome assistance, we dislike orders unless they come from a source we know to be qualified to give them. We do not know very much about ourselves, but we think we know more about ourselves than other people know.

Most of all, we dislike being told that we are incapable of having a religion or a science of our own and must therefore "believe." In spite of their contempt for the word, scientists make the same demands on our credulity as do clergymen. They show the same insistence that we admit that they know much better than we what is "good for us."

Now, we have a fairly sharp realization of where we stop *knowing* and begin to guess and experiment; and we find that at that exact point most of our "pastors and masters," both clerical and lay, also begin to guess and experiment. They express it differently, Russell and Eddington saying that we are "now in a world of symbols," while the Bishops tell us that "God moves in mysterious way." It looks to us as if they had so confused their beliefs with their facts that they treat both as certainties.

We are glad to listen to their facts, for they have better opportunity for observation and experience than we; but

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we value their guesses as possibly no better than our own. In fact, for our personal needs, they are usually not as good as ours; for at least ours are made with a view to improving our personal adjustment, material or spiritual. Our personal job of attaining harmonium, we think, might be simpler if these gentlemen would refrain from spoiling all the words, leaving us to flounder in uncertainty of expression and so unable to state our questions even to ourselves. In the case noted above, we can only say, "God IS." We hesitate to say more, for there are no adequate words.

Even that word "Know" is now ruined, first by the epistemologists and later by "modern" sceptics, until it is almost a mark of superstitious credulity for us to say we "know" anything at all. Certainly, if "know" implies "know *all about*," we do not know anything, nor do our "leaders." It is reasonable to say, however, that a God about whom a human being could know *all*, must be such a limited God as to be no God at all. However, we can think of few things more inane than to deny the existence of something because we do not know all about it. We are not conceited enough to expect ever to learn all about the Supreme Power; but we can and do, with considerable profit, learn as much of the laws governing His manifestations as we can, and arrange our affairs to run in harmony instead of counter to It. We admit that we cannot know God, but we can know that He IS. Not only do we know it, we would have to blindfold ourselves to avoid knowing. Calling Him a "sea of energy" or a "chaotic kinesis" makes no difference.

In the process of harmonizing ourselves to that one essential bit of absolute knowledge, we accumulate here and there bits of dependable relative knowledge. Possibly there are conditions wherein fire and flesh may harmonize without damage to either; but my flesh, living in my world, is painfully damaged when I stick my hand into red coals. Once I did not know that. Now I do. I am "conditioned" into harmonious observance of that bit of knowledge, and would not put my hand into a fire in my sleep.

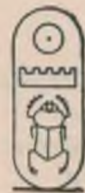
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In the above example, some scientists would have us think that the real gain was just the knowledge that fire cooks flesh. Some clergymen would tell us that a burned hand is of small moment,—that fire was invented to help us "overcome brute nature." Both are doubtless true. Neither tells the whole truth. We consider that unless we *use* the knowledge, we would be better off without it and with an unscarred hand. We also doubt that the only reason for oxydization is to make good boys out of bad ones.

And there again—we have nebulous but ponderous views about those two words "good" and "bad." Run-mad materialists say there is no difference—anything that *is* is true and beautiful or true and terrible, according to your temper. With a different vocabulary, these gentlemen stand ranged with the "All is right, all is well" school of denying "mystics," for the two assertions, that all is matter and that nothing in matter is identical in everything but terminology.

This law of burning would not be in effect, if it did not serve some cosmic purpose. To achieve that purpose it cannot vary its action in respect to persons. Fire does not care whether it cooks a steak for me or me for the steak. Which it does depends upon me—my knowledge and use of the law and refusal to be a victim of it. And this, we think, is the kernel of that embattled doctrine, Free Will. I am not free to freeze myself at that fire; but I am free to avoid burns and make use of the fire.

Now, this free choice, while it depends upon my using such intelligence as I have to discover and use facts, (i. e., to realize actualities) and is thus a matter of applied science, also implies a comprehension of Nature's laws and the Divine Plan, which is essentially a religious comprehension. So to us, each new scientific discovery which we can assimilate and *use* is a religious advance. It is a broader comprehension of His plan, and a greater degree of harmony with it. To refuse to admit any new, experimental bit of scientific knowledge because it conflicts with a belief (our sort of belief which does not know but only hopes) is in our opinion



superstition. It sometimes hurts to revise a belief, but it is necessary to adjustment and more abundant Life; and we feel that instead of helping our leaders hinder when they insist that we have "faith" and maintain a belief against common sense.

In fact, when we are told that the hurt is the result of our own stiff-necked wilfulness and failure to have "faith," and that no conflict or doubt exists, then we have hardly energy enough left to again say "Applesauce!" No "bad," but only our mistaken impression? Why not say no negative or no south? It would be a queer world made only of anode and north pole!

As for those words "Good" and "Bad," we have never seen anything or anybody who was unmitigatedly either. The same dynamite clears a field of stumps or men. Chicago is west of New York but east of Denver. We find it a strange assumption of omniscience on the part of some human to tell us, without knowledge of our background and circumstances, what is good for us to eat, drink, and wear, and what is bad. Doctors have frequently fed me strychnine

with beneficial results; but I do not therefore feel justified in eating five grains of it for breakfast. However it may be argued that I am my brother's keeper, I cannot believe that I am to the extent of thinking for him; and I deny that he is my keeper in that respect. We can't all be keepers in the usually accepted sense. We like to cooperate and to be mutually helpful in jobs too big for one of us to handle. We extend our right hands even to those who gratuitously advise us, for cooperation spells wider harmony, a vital factor in our very real religion. But we refuse to keep or be kept by anybody on earth, for we feel that our duty and our responsibility is to the Supreme Power, to make the most of the gifts we have received and constantly receive from HIM. That implies doing the work before us ourselves. No patronizing pat on the head for a sheep-like following of a human leader and a parrot-like acceptance of his words can compensate us for the loss of the ecstasy gained through finding, at the end of a task, that we have attained a wider comprehension and a new nearness to the Infinite Peace.



● READ THE ROSICRUCIAN FORUM ●

OUR NEW CONSTITUTION

It is with a great deal of pleasure that we announce that the new Constitution and Statutes of the Rosicrucian Order AMORC duly adopted October 14th, 1934, and accordingly announced in the November issue of "The Rosicrucian Digest" will be available in printed booklet form after the date of January 10th, 1935. The booklet containing the Constitution and Statutes is exceedingly attractive, as well as practical. In the forepart of the booklet there is printed a form in which the member can record his entrance into the Order, and his progress from degree to degree, and other important facts incident to membership. It is very essential that every member of the Order has a copy of this Constitution and Statutes, and for that reason they are available postpaid for the small sum of but 10c. We urgently request every member to obtain a copy of the Constitution and Statutes after the date mentioned above. Every Lodge and Chapter of the North and South American jurisdiction is being officially advised to obtain a supply of these and have them available for every Chapter and Lodge member. National students should obtain them direct from the Grand Lodge. Address the Rosicrucian Supply Bureau, San Jose, California.

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THE ANCIENT PHILOSOPHER

Photograph of an old and rare plaque of a mystic
Philosopher and Alchemist of the Middle Ages.

(Courtesy of Rosicrucian Digest)



*She Learned the
Secrets of a
Great Physician*

The Art of Absent Healing

She had still ringing in her ears, her physician's closing remarks, ". . . and we will let nature do the rest." Her story is a common one, like that of many men and women. She had a family, a number of duties—in other words, a very full life. She could not beware of every little pitfall in the way of health, so inevitably would come the result, serious ill health. Competent professional care, lengthy treatment, and the admonition to "LET NATURE DO THE REST" would finally restore health. This process continued as the years wore on. Once, after recovery, it dawned on her in a flash. This mysterious something of nature was THE CREATIVE LIFE FORCE that pulsated in every cell of her being. It was truly THE GREAT PHYSICIAN. But why was it always shrouded in mystery? What was its true secret? She now knew why competent physicians had never explained it to her. It was outside the realm of the laboratory or the test tube. Its curative power came from the depths of the inner being. Each person could direct this subtle force himself or herself if he or she only knew how.

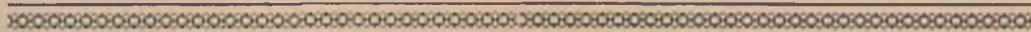
Her interest brought her to the portals of the Rosicrucians and there she learned the secrets of the Great Physician, the rational principles of **self-healing**.

You, too, may know something of these Rosicrucian principles of absent healing, which in addition to the many other systems of therapeutics, are extremely beneficial. The secret healing principles of the Rosicrucians are given to members in proper sequence in their studies. So that you may have the advantage of a summary of this knowledge until you receive these studies, there has been prepared for you a brochure entitled, "The Art of Absent Healing." It is extremely helpful. It will be mailed to you for only 15 cents, postage paid. It is a golden gem for Rosicrucian students, no matter what degree of the studies they are in. Order a copy today.

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

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

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(Directory Continued on Next Page)

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