



# ROSIKRUCIAN DIGEST

COVERS THE WORLD

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

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# THE THOUGHT OF THE MONTH

WHY WAR?

By THE EMPEROR



THE questions are often asked of us: "How can such bestial conflict, such mass murder, of which war consists, prevail in our era when man's higher qualities have been exemplified in culture and civilization as never before? Why should

men, with the resources of learning at their disposal, resort to such primitive methods for settling their differences?"

Let us look upon war itself for the answer. For this purpose, we must not concern ourselves with its incidents, its events, or even its characters. Our answer will not be found in its horrors, its deeds of courage, or even in the manner in which it is waged, and not in the purposes for which it is said to exist. We turn rather to the kinds of wars. All wars may be placed in two categories—*one aggressive, and the other defensive*. This is, of course, an obvious deduction. A war of aggression, however, is not connoted by the fact that a nation was first to launch or begin it. A nation may strike, invade, or attack first, and yet its motive may be defense.

A war of aggression is one that is begun by a nation for the purpose of changing its existing status. More pointedly, it is a war that is launched solely for either economic, geographical, or political expansion. It is not sufficient to say that a war is begun for the acquisition of power. Power consists in

the application of one of the three conditions. Power is not a condition that exists in itself. It arises out of a combination of other circumstances. It is exerting the pressure of something which may be economic, geographical, or political, where nations are concerned. In this sense, then, the aggressor is one who seeks expansion, by the means of accretion.

The aggressor quite apparently is the disturber of the peace. Here we must assume an attitude of strict impartiality for our examination, for we must determine how wrong the aggressor was in disturbing the peace. In other words, is a disturbance of the peace proper at times? The answer to this must be found in whether there is a need for the expansion. Suppose the motive for the expansion is claimed to be *economic necessity*. An obligation is then imposed upon us to look behind the political fence, the national boundary lines of such a country, to determine the rightness or falsity of its claims. We must acquire accurate facts as to its population. We must learn how rapidly that population has increased in the last several decades, and we must compute its probable growth within the next decade or two at least. We must become familiar with the standard of living of its people—*are they nomads, as are many of the Islamic people, content just to herd cattle from one fertile strip to another? Would they be satisfied to live in goatskin tents, with a simple and limited diet? On the other hand, are their standards of living equal to or comparable to the highest the world now offers? Does living to these people*

consist of the enjoyment of many luxuries commonplace among the socially elevated nations? If the peoples of such a nation are inventive, such proclivity adds to the complexities of their living. They will not be content, for example, with the crude appliances or devices that one might find being used in Mesopotamia. Throughout every channel of their endeavors, a refinement will be under way; a search for that ease which will remove them further and further from the *simple life*.

If we discover these things, it is next necessary to learn of the natural resources of the country. Obviously the nation either has indigenous materials, which will accommodate the talents and inclinations of its people, *if they are progressive, making it possible for them to maintain and advance their standards of living, or their resources are inadequate for their needs*. In this, then, we find an answer to whether there is an economic need for their expansion.

On the other hand, suppose the aggressor nation desires to expand for *geographical reasons*. It may have an abundance of minerals, timber, and a plentitude of chemical supplies. In other words, it may be *self-sufficient* in resources and territorial space, for the *distribution of its population, and yet need other lands*. An example of this is a nation which is landlocked; that is, has no access to the sea, direct or by means of its own riverways. A nation which is thus hemmed in and must pay excessive tolls to use another country's port is *economically throttled*. For an analogy, in the old West, on the great cattle ranches, water was scarce. A land owner who dammed, or exercised an *inordinate control over, the only available source of water, brought ruination upon his neighbors*. Laws were soon enacted, making such practices logically illegal. A nation likewise must have either free access to the trade routes of the world, or be subject to a minimum of fees and assessments, for the use of another power's port, or it cannot compete, with its products, in world markets.

In examining an aggressor nation's desire for *political expansion*, however, it is much more difficult to determine whether there is really such a need. Political expansion is not related to such

tangible elements as fertile lands, mines, ports, trade routes, or increasing population. A people, in all sincerity, may conceive and adopt for their government a certain political philosophy or idealism. In practice, it may be superior to that under which they have lived, and it may appear to be more applicable to their social and other problems, affording them greater communal and individual well-being and happiness. The question here is, should it be extended—this political idealism—to other nations, to the extent that it constitutes *political expansion*? This problem further differs from the economic and geographical expansion by a nation, because it involves the ethical principle of a man or men becoming their brother's keeper. Actually it revolves around the point of whether certain men or peoples should provide the social order under which their brothers shall live.

At first blush, we must say no to such an attempt, as it seems an inroad upon individual election of the choice of living, and form of government under which to live, and that no men should ever attempt to persuade or compel others to alter their personal political opinions as to government. On the other hand, religious missionaries have in the past sought to impose their beliefs and concepts physically upon those who thought differently than they. Even today, religious missionary incursions into foreign lands, among peoples having different beliefs, is thought an admirable display of the courage of one's convictions. The political proselyters and idealists, who seek to expand their systems beyond their political boundaries, believe they are contributing as much to the welfare of their people and to humanity as those who seek economic or geographical expansion. Like the religionists with their doctrines of salvation, the exponents of a political idealism or philosophy conceive themselves as *conducting* a crusade. They are imbued with a spirit of righteousness, which makes opposition to them seem an attempt to suppress the light as they see it. This crusader spirit is rooted deeply in human nature. It is the tendency to extoll and cause all to accept what we think is best and proper whether it is or not.



Suppose then that one or all of these needs exist with an aggressor nation, namely, economic, geographical, and political. Is war then a justifiable way to satisfy them? *As to justification—no.* There is nothing that can be enjoyed, there is nothing that is so valuable, even life itself, that it must be purchased or had at the expense of wholesale human misery, which war is.

However, though war is not justifiable, morally, unfortunately it is often necessary. This, I realize, is a challenging statement, but it is possible of explanation. Concisely, it is necessary because often the alternate course is impossible to pursue. This opposite path to seizure is reason, or negotiation by purchase or barter. BUT it must be realized that *it takes two to make a bargain.* It frequently occurs, as among individuals, that one does not wish to negotiate; perhaps one is conscious of his advantage and wants to exploit it. Possibly he may seek to become a monetary or economic power, by making excessive demands for the resources or lands he controls, and of which the other party, as we have seen, may be in great need. *Here negotiation fails.* When negotiation or appeals to reason do not succeed, the issue still exists. There remains for a solution but one reality— *compulsion.*

The reader may not agree with this. He may believe there are other methods, so let us examine further. Either one or the other party must compel submission, if there is to be a solution, and the premise of our whole contention is that the solution is necessary because of a fundamental need which one of the parties has. It may be suggested that the issue could be submitted to arbitration by a third and impartial party. This, however, would be but a substitution of the two parties' separate judgment for the judgment or opinion of the third party. This again would be another form of negotiation, a reliance upon reason and *ethics.* However, as we know from individual experience, in nearly all instances where negotiation fails between the two parties at issue, no satisfaction can be derived through arbitration, *unless* the arbiter or judges possess the power of compulsion. What, for analogy, is the effect of a decision of a Court

of law without its power of enforcement? From all of the foregoing, we can deduce there are, then, two fundamental causes of war. First, the *provocation of an issue,* and, second, the use of force or *compulsion to gain an end.*

Any nation or sovereignty that fails to yield to reasonable appeals to barter, or will not negotiate to sell materials, on just terms, or accede a service or facility which is essential to the basic well being of another power is *provoking an issue.* To revert again to the analogy of the water hole, or the sources of water on the cattle ranches of Western America, in arid lands, a rancher who had such water, particularly if it was a plentiful supply, and who denied its use to other cattlemen, for adequate consideration or compensation, was *inviting trouble.* Likewise no political fence, no national boundary or frontiers should be made a miser's chest to hoard natural riches. This may have been pardonable when the world possessed a wealth of rich, virgin territory, when only initiative was required for any nation to acquire as good as his neighbor possessed. *Today things are different.* No world essentials—not only basic raw materials, such as oil and iron ore, but natural ports and sea lanes—should be so dominated that one or two nations can exploit others by the use of them, if they are so inclined—and thus *provoke an issue.* This is not a denial of the inherited wealth of a nation. The natural inheritance of a nation is that which is its geographical heritage, the ore in its mountains, the timber on their slopes, and the fertility of its fields. As the custodians of this wealth, if it is more than ample for their needs, they have a right to concessions for its distribution to those who are less fortunate powers and need it. These concessions must, however, be reasonably within the capacity of the purchaser to meet. No nation should so exercise a control over its inherited natural wealth, of which others are in need, that what it demands constitutes a ransom for their national life.

It will be conceded by every intelligent person that every nation, like every individual, has the inalienable right to advance itself to the extent of its ability and conception. When by its achieve-

ments any nation creates standards of living, which, because of their superiority, cause emulation, then it has the obligation not to monopolize or suppress the means by which others can attain the same. If it does, it is guilty of *provoking an issue*. Every progressive nation strives toward that end which constitutes the refinement of the ways and means for living, and which brings greater joys to mind, as well as to body. This kind of progress is *civilization*. Some nations possess, as has been said, greater inventive genius and they soon forge ahead in their living standards. Others are lacking in that creative faculty, but are capable of mimicry, a strong human instinct. The latter nations must be permitted to negotiate for the substances, the resources, if they exist in excess, by which they can attain the same standards of excellence in life which have been revealed to them. To attempt to subordinate a people by making it impossible to procure such needs, certainly *provokes an issue*—a fundamental cause of war.

As for compulsion or *force as a cause of war*, it is another phase of application of the same dynamical energy of the human mind and body which is exerted to create or construct, except that it destroys. We have, for example, an intense desire, an end we wish to attain, so we employ our powers to realize it. We work, we labor, and build toward it; and yet at other times for the same purpose we tear down and decimate. Why?

Without becoming pedantical, let us look into the nature of destruction briefly. Man seeks to make some things permanent. Permanency, however, is contrary to nature, for all things are constantly changing, even when they may appear inert. However, whenever anything has attained a state of relative permanency or completion, if that state is disturbed or altered, it is, unless another state which may have been desired is attained, considered destroyed by man. Thus if we tear down a section of fence, even for the purpose of rebuilding it, the process of altering or reducing the former fence to an unorganized or unplanned state which seems chaotic, is destructive as man sees it. To nature, there is no relative value of completion

or finality, except those stages of change which man observes and arbitrarily classifies. Consequently, construction and destruction are but part of a *natural cycle of devolution and evolution*. In nature, earthquakes, floods, hurricanes, and volcanic eruptions which, on the one hand, decimate, on the other may produce change which even from man's point of view may eventually be beneficial. Today's rivers, valleys, and mountains, and ore deposits which are advantageous, are the result of yesterday's cataclysmic upheavals.

This same change, with its two cycles, is going on continuously in our own bodies. Also we use this so-called destructive power in our daily lives as part of our creative ventures. For example, we fell trees and thereby cut short their growth. We blast ugly cavities into the sides of scenic landscapes to remove the rock, and we have no qualms of conscience about doing this. Why, again? Only because, first, we have established in our minds a concept, a goal or an end which justifies to us, makes the destruction actually become an integral part of a constructive or evolutionary process. In war, to the aggressor nation, the force of compulsion or the consequent destruction where an agreement is not possible, is but a step in a procedure for attainment of the ideal which they possess. This ideal, as has been shown, may be economic, geographical, or political. The destruction is looked upon like blasting a boulder out of a roadway which obstructs traffic. Consequently, it is practically impossible to prevent the ultimate destruction of life and property by nations, when an ideal which one may have seems to be served by it. Only the lowest order of a man ruthlessly goes out of his way to fell trees for which he has no need, and thereby receives the condemnation of his fellows. However, he can fell an equal amount of trees if the purpose seems plausible, without the censure of his fellows — possibly with their assistance. Yet each act taken in and by itself could be classified as destructive. But when considered in the light of the whole, or the ideal which the individual may have, to him it may seem proper.



No nation, as a nation today (and I say this in all sincerity and with a full awareness and comprehension of the happenings throughout the world), desires to destroy solely for the sake of destruction, or for the lust of so doing. Even wanton attacks with consequent high toll of life, are adamant assaults on what is conceived as an unyielding obstacle to a high end the attacker envisions. The *provocative causes* which we have considered, engender the inexorable ideal by which the means seems proper. The more basic the provocative causes, the more related to the instinctive needs of men, the more equitable compulsion or destruction seems to the aggressor nations.

It has often been said that individuals capitalize upon the exigencies of a nation and fan to a white heat the passions of a people, to compel the satisfaction of a conceived need, when it cannot be acquired in any other way. To an extent this is true, but a satisfied people are not so easily moved to sacrifice their own lives. The law of self-preservation is too deeply instilled within their own breasts. Where, however, there is an evident want or condition provoked by the avarice of another nation or nations, or where a people are made to feel economically subordinated or enslaved, the restlessness grows. Such a state of mind, then, becomes fertile soil for the nurturing of a sincere or a hypocritical Messiah—a saviour of the people. Such an individual may often choose compulsion instead of barter, because of the momentary glory it may afford him. Here again, the danger of the possibility of a *national Messiah* rising up, exists because a nation is put in such a position by external pressure or subordination that causes it to feel the need for such a personage or such an imagined or actual liberator. In the world now there is a wave of *national Messianism*—a cry for individual saviours to pull chestnuts out of the fire. The fire should not have been kindled, or conditions

established which made it possible; thus there would be no need for the Messiah.

War can end—not this one or the one tomorrow, but forever—only when the machinery for peace is set up. *War is not a surprising thing in our times*, as some are inclined to believe. It is, as I hope I have shown, quite a natural course of events under the circumstances which still persist in our age. In devoting our attention to the necessary machinery for peace, it is like preventing the conditions which cause a fire, which is always a more profitable act than developing an elaborate technique for extinguishing a fire once it has broken out. Methods or systems must be established, allowing all the peoples of all the nations not alone an equal right to live, but a right to participate in the things needed for life. If peoples make unreasonable demands eventually it is in all probability because their reasonable demands of a simpler kind have been denied. And when finally they have a Messiah to lead them, demands then reach unreasonable proportions. The excellence to which man puts the things of the world to which he is entitled, or the state of civilization he creates out of them, is dependent upon his ingenuity and initiative.

The masses of all peoples of the civilized nations are in individual character and an inherent sense of justice, alike. They will not resort to compulsion for what may amount to unreasonable demands, as each of us, as individuals, is often inclined to do if, we repeat, reasonable demands are first met. The meeting of these reasonable demands may require, on the part of some nations, sacrifice of some of their traditional national policies of exerting influence upon their neighbors. Many of these perpetuated policies have become obsolete in a world now crowded with national boundaries. They are the equivalent of keeping a tinderbox near a revolving emery wheel, where one spark is all that is necessary for the combustion.

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"There is no real progress in civilization while men remain the same."

—Validivar.



## Why We Have a Secret Order

By DR. H. SPENCER LEWIS, F. R. C.

The American Rosae Crucis

February 1917

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



THE question is often asked: "Why is it necessary to have a secret order to promulgate the wonderful teachings which you have?" To this question there are many answers and some of these are noted here.

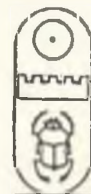
Primarily the idea of a secret order is to unite the students in one body for definite work and study with such obligations as make for unity of thought and purpose.

There is no other school or institute anywhere in the world dealing with diversified subjects and starting with the very elements of an education which holds its students so closely to the work and maintains such determination of purpose on the part of the student body, as a properly organized secret society. This very point is utilized, this very law is appropriated by organiza-

tions or groups of evil workers also because of the efficiency it produces. When used for good it means wonderful good; when used for evil it means formidable power.

Furthermore the teachings which our Order promulgates are not for every one. This is true, not because we so decreed it, but because many are not ready to receive them and understand them. There are many powers and forces in nature which can be used for wonderful good, which all of us admit would be dangerous in the hands of the incompetent, insincere or evil minded. But if we are mistaken in this opinion, based upon experience of a thousand or more years, then the mistake can be remedied by those who believe otherwise. For, a widespread demand for our teachings, a demand by every human being for such knowledge, if ever manifested sincerely, accompanied with unselfishness, will bring a quick response on our part and our work will be open to all. But time has shown and continues to show, that out of every hundred men and

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

### A TIME FOR GIVING



**T**HIS season of the year is traditionally a time when the thoughts of men turn from receiving to giving. Custom has established that on Christmas there will be an exchange of gifts and greetings, and man has attempted to fulfill this

tradition in many ways by giving to those whom he loves or holds dear, or with whom he associates, and also to those who have little in comparison with what can be given. It is regrettable that such an attitude is confined to one season of the year. Many who bewail their

lots in life and who complain that they do not have that which they feel they should have, might examine themselves to see how well they contribute to others who have less, or in other words, give of what there is available.

Many people have excused their failure to give on the basis that they have little to contribute, but such an excuse is based entirely upon the giving of money. It is true that most of the campaigns which are conducted in this country, particularly at this season of the year, by which we can assist others, are based upon finances, because the receiving of financial assistance by worthy organizations is the best form in order for them to be able to take care of the most pressing needs, and it is also the easiest form for those who are able to contribute in large amounts. However,

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we can all give of those things which are not necessarily measured financially. Articles which have no value to us may be of great value to someone who does not have these things. Even beyond that, it is so easy to overlook the opportunity to give a word of encouragement, a smile, a helpful suggestion, or an idea to someone who is struggling for that very thing.

The human race as a whole is courageous, and the average individual has a certain amount of pride in being able to accomplish for himself; so, consequently, it is only in cases of absolute emergency that the average individual wishes direct financial assistance. He wishes an opportunity to help himself, and we should be proud of the fact that there are individuals asking for a chance to help themselves. Therefore, at this season of the year it is well that each one of us take an inventory of what we have and see how we can help individuals who need encouragement and an opportunity to help themselves. Make it your purpose during the next few weeks particularly to observe the opportunities you have to give a word of encouragement, to help direct someone towards the opportunity of gaining a position. Is there anyone in your neighborhood who is looking for work and who is seeking an opportunity to show his abilities? If so, give a few minutes each day to the investigation of any possibilities of work being available. Read the want ad sections of your newspaper and contact employment bureaus if you have the opportunity. Ask all your acquaintances if they know of any work available, and then pass on the word to the person who seeks that help. If you yourself are employed or have your own business, you may be in a better position to find employment for someone else than the unemployed can for himself. This will cost you nothing, but it will bring more to an individual whom you have so helped than any financial contribution you could give.

There are others who are groping for assistance and direction outside of material help. There are many people who are "poverty stricken" and still have enough to eat and a place to sleep, but they lack a certain attitude of mind to which they can direct themselves. In

other words, there exists not only physical poverty, but mental and psychic poverty. There are individuals whom we meet in the streets daily who are earning a living, but who do nothing else. They are cynical, discouraged, and some are even disgusted with life, because they can find nothing else that will be of value to them. In other words, some of the ideals which they were taught in early life have been torn away from them. They do not know to what they should pin their hope, faith and convictions. These individuals need encouragement and assistance that will help them to help themselves just as surely as the family which is destitute. To these individuals a word of encouragement and a smile will do more good than anything else. For example, you can give that word of encouragement by pointing out that there can still be happiness in the world if there is happiness within ourselves, and that ideals never cease to exist although forces may apparently make their existence less evident. Progress has not been entirely shut out in periods of history where tyrants have had their sway, but frequently under pressure advancement has been made. Foundations for greater civilizations and for higher ideals have come out of periods when it seemed that all hope was gone.

Therefore, let us this Christmas give that which will equip man with something to hold to in all periods of his living. All men, whether they wish to acknowledge it or not, seek consolation that can come only through the soul, or as they may say, their own minds. They may not have a place to turn; so help these individuals to learn of the Cathedral of the Soul, which is established for the very purpose of enabling those who cannot contact any physical means of encouragement to find that means within themselves. Read carefully the booklet "Liber 777," which you can request from us if you do not have a copy. Be completely familiar yourself with the purposes and procedures of the Cathedral of the Soul, and then pass this information on and give this booklet to another who will appreciate its contents. This is a service to humanity, not the practice of any one organization or in-

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## Akhnaton, the Royal Egyptian Master

By ORVAL GRAVES, F. R. C.

Librarian, Rosicrucian Research Library



ALMOST every member of the Rosicrucian Order is, or should be, interested in ancient Egypt. The wise peoples of this remarkable old country have only begun to be properly evaluated. The civilization and culture of today owe their

heritage to the marvelous learning and achievements of the strange race known as the Egyptian. Although ancient Egypt is recognized as the mother of occultism, but little knowledge of her magical practices exists outside of the few authorized mystery schools of today. Even in these mystery schools there are many more Egyptian teachings yet to be given. And the majority even of esoteric students are not acquainted with the actual terms, rituals, and practices of Egypt's great mystical contributions. For example, the greatest one called "The Book of the Dead" is rarely ever examined by the average Rosicrucian. Yet, it is only by realizing the background of wisdom in Egypt that we of today can account for the phenomenal individual known as Akhnaton. Thousands of years in advance of his time, Akhnaton—or Amenhotep IV—was the first historical figure whose per-

sonality was recorded for mankind in actual time or history.

During the early years of the present century many tombs of Egyptian kings were discovered. Most of these kings have left little impression on history. But with the mention of Akhnaton there emerges from darkness the figure which literally sheds light. Why? This is so (it appears to the writer) because Akhnaton attempted for the first time to give back the ancient wisdom and light of Egypt to all his people. During the last forty years many more articles and books have been written about Akhnaton than about all the other ancient kings together. The book we are reviewing in this article is "The Life and Times of Akhnaton" by Arthur E. Weigall. (Another marvelous book about Akhnaton is the historical novel called "Akhnaton, King of Egypt" by D. Merezhkovsky.)

There were a number of interesting things about the author, Weigall, who wrote the book "Life and Times of Akhnaton." He was an Egyptologist all of his life, having started at eighteen years of age. Later he became an assistant to the great Egyptologist, Flinders Petrie. During the years 1907 through 1912 Weigall was engaged in the work of excavating tombs of kings and queens at Thebes. At one time Mr. Weigall was Inspector General of Antiquities for the Egyptian government as well as a member of the Catalog Staff of the Cairo Museum. Mr. Weigall has

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also written more than ten other books on Egyptian subjects, including a history of Egypt.

The book under discussion, "Life and Times of Akhnaton" has around 260 pages and was last printed in London in 1923. In the preface the author, for some reason or other, goes to a great deal of trouble to arrive at the definite age at which Akhnaton died. Evidence is presented for his age at the time of his death as being both thirty and fifty years old. The introduction mentions the fact that most of the great excavations made in Egypt are the result of the efforts of the Egyptian Exploration Society. (Our late beloved Emperor, Dr. H. Spencer Lewis, was one of the first patrons and pioneer members of this Society and contributed to its fund in the United States.) The book itself is divided into eight parts, with about eight sections in each part, giving the discoveries and drawing conclusions in relation to the life of Akhnaton. The greatest of Akhnaton's forefathers was the pharaoh Thutmosis III who was the great grandfather of Akhnaton. He was also the greatest warrior-ruler which Egypt ever had. He is sometimes called an Egyptian Napoleon. During his reign the armies of Egypt conquered all of Asia Minor, the Holy Land, and as far over as India. The revenues from these conquered lands made Egypt a very rich country. However, Thutmosis III died 1420 B. C. and his son, or Akhnaton's grandfather, Thutmosis IV, reaped the harvest of these riches. Thutmosis IV only ruled eighteen years because of his weak physical condition. Amenhotep III, the son of Thutmosis IV, married a young princess of Syrian extraction known by the name of Tiy. During this time there were stories told, and legends given out, that there was soon to be a great ruler of Egypt born who would bring love and peace to the world. These legends of Messiahship are parallel in character to those of Christ.

Egypt has never since known such physical height of power and plenty as that which she possessed in the days of Amenhotep III. It is necessary to understand exactly the life of the court of this time before going further into the life of Akhnaton. The pharaoh was king of

the then civilized world which included northern Africa, Palestine, and part of Babylon. Enormous wealth was rolling into the treasury of Egypt. The nobility was lazy and spoiled. It was like the days of the Spanish Main and great treasure of the new world. Money was spent lavishly. For instance, the pharaoh himself built magnificent palaces and at one time ordered a lake a mile square to be formed and filled with water in a fortnight.

Nevertheless, underneath all the superficiality there existed the serious train of thought and wisdom of the ancient wise ones. The pyramids were only fifteen hundred years old, not quite as old as the Colosseum or Amphitheater of Rome is to us. The Great Pyramid was the symbol of all that was representative of wisdom to the ancient Egyptians.

Amenhotep III ruled for twenty-five years before he was supremely happy. The occasion of this happiness was the birth of a young son. This son was given the name Amenhotep IV after his father, which name meant "Peace of Amon." The religion of Amon of that day so controlled the political, the religious, the financial powers of Egypt that there was no free thought possible. Everyone, even the pharaoh, had to be careful of offending the powerful high priest of Amon. Queen Tiy alone dared oppose and encroach upon the privileges of the priesthood. This young son born in all this luxury and educated as a prince should be, nevertheless grew up to be a thoughtful lad in his teens. As was and is the case with most persons of royalty, he was betrothed and married at an early age to a beautiful Egyptian girl by the name of Nefertiti. There is a point of traditional history which needs clearing up at this point. At least Weigall makes his case appear very clear in this regard. It is that Nefertiti was not the half sister of Akhnaton. This confused notion arose as the result of the similarity between the names of Akhnaton's mother and Nefertiti's mother. Nefertiti's mother's name was Ty; Akhnaton's mother's name was Tiy. Nefertiti's father's was Ay. Egyptian hieroglyphics being yet imperfectly understood and difficult for early scholars is responsible for the confusion in



regard to the mix-up of the names Ty and Tiy.

Queen Tiy proved herself a powerful queen mother on the death of her husband, Amenhotep III. Although Akhnaton was called the "young Pharaoh" on his father's death, yet he was not allowed to rule, being still in his teens. The queen mother herself ruled the country with a firm hand. She held her own, particularly against the political schemes of the priests of Amon. When Akhnaton, or Amenhotep IV, was somewhere between seventeen and nineteen years of age he began to take over the actual rule of his kingdom, being advised and guided still by his mother's wisdom. Although Amenhotep IV was not very strong physically he had a forceful and strong-willed character. This forceful character did not, however, stand in the way of his people's affection because all of his subjects loved him dearly not only while alive but for years after his death. Amenhotep IV's training and early education, especially his contact with the mystery teachings of Egypt, had made him a very thoughtful and profound student. So much so that at eighteen years of age he mentioned the fact that he was intending to change the philosophic and religious thought of the Egyptians. As in metaphysical subjects so also was Amenhotep IV unconventional in other fields such as art, music, poetry, and politics. In fact, we might say his rule heralded a renaissance in Egypt; that is, it was a return to the classical period of the archaic days of wisdom and learning such as we believe were possessed by the ancient Atlanteans.

The great priestcraft of Amon were utterly opposed to Amenhotep IV's views on art, thought, religion, politics, and his benevolent influence upon the people. Amenhotep IV knew that he could not realize his ideals in the old capital of Egypt. Consequently he sailed 160 miles up the Nile from the site of modern Cairo looking for a location for a new city. Amenhotep IV, or Akhnaton as he now called himself, determined to represent the greatness of his new way of life, or Atenism, openly, by this new and wonderful city called "Akheta-ton," or "the Horizon of Aten," or the "City of the Horizon of Aten." This

proposed city was to be built along the new styles of art and architecture as devised by Akhnaton. This city was also to be built very quickly, a fact which later caused little of its ruins to remain standing. The modern site of Tell-el-Amarna is near the position of the old city of the horizon.

Naturally, in this new city the ideas and theories of Akhnaton flourished freely. This new city was liberated from the old traditions and hostile atmosphere of the other older capital of Egypt. The records and hieroglyphics and paintings which we have today depict this city of the horizon as one of great beauty. In fact, it was literally a paradise on earth, a dream and delight of poets and artists, of which Akhnaton was the greatest. One might say in actuality that this city was the first real Utopia which the world had ever seen. It could hardly have been otherwise. A mighty king such as the pharaoh of Egypt was at that time, with wealth and power at his command and a free will to do as he pleased—and he pleased to act according to the noblest ideals of his life—could result in nothing else than such a marvelous environment.

Here Akhnaton further developed and systemetized the religion and philosophical scheme of Aten. He came out definitely and openly, opposing the priestcraft and their teachings regarding the old superstitious religion of Amon. He had the name of Amon defaced from every place where it occurred, be it temple, tombs, on small statues, in the desert, cliffs, houses, homes, or even his father's name in the family tomb. There were to be no half-measures. This was the only time that his opponents were persecuted. Previous to this time he had done nothing to oppose them. Among other things the City of the Horizon contained many temples. In fact, it has sometimes been called the city of temples. In the Temple of the Sun, the greatest of temples, there were seven courts and seven minor temples. The greatest or largest of these had a small pyramid made up of cream colored sandstone blocks with a high platform at the top of the pyramid and a fire perpetually burning there. Above this platform on a column of alabaster was carved the sun disk of Aten filled in

with a mixture of gold and silver which glistened brilliantly. The pharaoh, the queen, and his children, only those through whose veins flowed the blood of royalty, were allowed to go to the top of this pyramid. These temples were used not only to worship and meditate in, but for wonderful musical concerts, beautiful art displays, and philosophical lectures. They were gay with colors—colors painted in a different manner—which have lasted today and are considered more beautiful than all other Egyptian colors.

Some of the principles of the art, as depicted then, are similar to those of today—in dimension, movement, proportion of man, animals and plant life. The art of sculpture indeed, reached a wonderful state approximating perfection. Akhnaton wanted to make certain that artists portrayed life and objects exactly as they were. In fact, some artists think that he went to extremes in being too realistic. For example, pictures and statues of himself, especially his body, are carried realistically almost to a caricature, whereas—as we shall discover later—Akhnaton had a very handsome appearance. The bust of Akhnaton, nevertheless, says Petrie, ranks with the work of a Donatello. Petrie also said, along with others, that art of this period was greater than any other Oriental art. We have in our Rosicrucian Egyptian Museum examples of many beautiful household articles of that day, such as vases, lamps, toilet articles, and varicolored glass. People exclaim with surprise at the marvelous beauty of these objects which are thousands of years old.

In attempting to understand the new idealistic thought of Akhnaton in Egyptian days, one must realize the confusion which existed. The thought of his day was bound up with the narrow, selfish, theological, religio-political system. The old pure pristine theogony and cosmogony had been adulterated by the priests of Amon. So many minor gods had been added that the multitudinous gods of this system had clouded out the true ancient Egyptian teachings. In this field, as in others, Akhnaton returned to the pure and original teachings of the Egyptians. His philosophical and religious ideas were an eclectic mixture of

the ancient archaic cosmogonies, theogonies, and mystery teachings, together with his own original ideas. His presentation was unique in that he taught a synthesis of life with philosophical and religious thought. He was practical. Only those Egyptians of his day who belonged secretly to the mystery school knew some of Akhnaton's great principles before his public spread of Atenism.

Perhaps, for us of today, the best source outside of our Order for familiarizing ourselves with these Egyptian mystery teachings is the book "Ancient Egypt, the Light of the World" by Gerald Massey. This is long out of print having been printed in a limited edition in 1907. The author was a true poet of the people. In addition, Massey was a genuine mystic and student of the occult, but he is more widely known as an Egyptologist. He is perhaps the only great Egyptologist who was at the same time a mystic poet and occultist. Therefore, what he has written about Egypt is written with a fine understanding of the old Egyptian mysteries. For instance, those chapters of the "Book of the Dead" which deal with the soul's ascent into the hall of judgment were fragments of an older initiatory ritual. This is the portion from which we get our "Confession to Maat." Also Massey points out that the various gods, and the different positions which they assume, are symbolic of the different psychic powers possessed by the adepts.

To return again to the teachings of Akhnaton, the name Aten came from one of the earliest cosmogonies being the name of the first god. The essence of Atenism is "the life which is in Aten." The sun's disk does not stand for a representation of the physical sun but rather for the heat which is in Aten. This Aten was the first father of all creation. Ra was the eye of Aten. The land and water of the earth were other parts of Aten. This is a good example of the emanation theory in philosophy, which later came to be incorporated in the teachings of Plotinus. The sun then was the outward form or physical symbol of the great god-head who was behind the veil. The sun was not worshiped itself. In fact no one was allowed to make any graven images of



their conception of what this Aten might look like. The people were only to worship in truth. Also they were only allowed to worship religiously at sunrise and sunset. This was done so that they would not become sun worshipers, and continually be worshipping the sun throughout the day. Aten was goodness itself. Aten loved truth above all things, and was the Lord of Peace. Akhnaton believed himself to be the son of the god Aten, not only by traditional right but by mystical revelation. The teachings of Aten maintained that the soul had certain spiritual needs after death, but mentioned nothing of Hell. There was no fear or superstition in the teachings of Aten. Death was a condition of inactivity during which the physical mummy was to be kept intact for the final happy day of resurrection. Students of philosophy and comparative religions have said that Akhnaton's exposition of Atenism compares favorably with all theological and philosophical systems of any time.

Most of us look with awe and reverence at the age of the Bible; however, the oldest part of the Bible, Old Testament, which we actually possess as a primary source only dates back to the ninth century A. D. New Testaments of primary source date back to the fourth century A. D.\* Both of these have been subjected to change and deterioration as the result of age. However, we do have some of Akhnaton's writings — which are unaltered writings — that are thirty-three hundred years of age. The tomb of Akhnaton and some of the ruins contain the exact text of the great psalms which were repeated in the temples of Aten. The fact of the matter is, archeologists now claim that a number of the Hebrew psalms were taken from those of Akhnaton. Anyone can observe for himself the great similarity between psalm 104 and the psalm of Akhnaton's as given in Breasted's "Dawn of Conscience" or "History of Egypt." The Egyptians were a highly civilized race long before the Israelites ever existed.

One does not need to emphasize that Akhnaton was opposed to warfare. He was a conscientious objector — pacifist.

Consequently, when the Hittites invaded the Syrian provinces of Egypt, Akhnaton refused to send them military aid. Treason among the officers there caused the fighting to become more general. And yet Akhnaton continued to refuse help. Despite the fact that his government was being conspired against at home, and the outlying provinces of Egypt rebelling, Akhnaton held a great banquet in the City of the Horizon. Being thirty years of age he made this banquet a jubilee celebration of his reign. We can imagine the conflict that was going on within this Egyptian pharaoh. He heard the solemn voices of his ancestors from the hills of the West calling him to fight, and yet he also heard the sweet voice of Aten calling him to peace. Instead of punishing his conspirators, he rewarded them with positions of power—good for evil. The conflict without, and the conflict within his soul were too much for his frail body. Akhnaton did not die and then his empire go to pieces. His empire fell and then he died of heart-broken sorrow. He realized that the world was too lacking in the ideals and teachings of Aten. The face of Akhnaton has been described as the face of a man whose soul remembered its heavenly home. Therefore, his face was full of sadness and yearning. It has also been said that his face was very gentle like the face of a god. One further description was that he had a face like a man who had been "tortured a thousand years in Hell and then came to earth again."

The royal mummy of Akhnaton was buried with all due pomp and ceremony as befitted a great pharaoh of Egypt,\* and then the whole court promptly returned to the old capital of Egypt, Thebes. Several unsuccessful attempts were made to eradicate Akhnaton's memory from Egyptian history. The people's love was too strong for this.

Considering the book, "The Life and Times of Akhnaton," by Arthur Weigall, as a whole it should be said that this book is clearly written, and not too technical, but rather disconnected in its style. On the whole it gives us much reliable information about Akhnaton

\*That is, source material or manuscripts now available would place the existing Old Testament text at a later date than the New Testament.

\*Akhnaton's tomb was discovered in 1907, the tomb of his grandfather, Thutmosis IV, in 1903, and that of his son-in-law, Tutankhamon (King "Tut") in 1922.

which we can find nowhere else. Breasted says in his "History of Egypt" that Akhnaton was "a brave soul undoubtedly facing the momentum of immemorial tradition, that he might disseminate ideas far beyond and above the capacity of his age to understand." Others have said his suffering and his "untimely death" were "as inevitable as that of Jesus and for much the same reasons." Arthur Weigall on page 251 writes this tribute about Akhnaton—"He has given us an example three thousand years ago which might be followed at the present day: an example of what a husband and

a father should be, of what an honest man should do, of what a poet should feel, of what a preacher should teach, of what an artist should strive for, of what a scientist should believe, of what a philosopher should think. Like other great teachers he sacrificed all his ideals, and thus his life plainly shows—alas!—the impracticability of his doctrines; yet there can be no question that his ideals will hold good 'till the swan turns black and the crow turns white, till the hills rise up to travel, and the deeps rush into the rivers!"



### WHY WE HAVE A SECRET ORDER

*(Continued from Page 409)*

women we meet casually there are only fifteen or twenty who are willing to devote one hour or one day a week to deep and careful study of the laws and principles involved in our work.

That the average human being is ready to have someone tell him any great secret of life, perform some miracle, or make some cure, or otherwise apply the teachings of our Order, is granted. But such willingness to be shown or given some interesting fact or law does not constitute a sincere desire to study, master and unselfishly apply the laws and forces of nature for the good of humanity. And that is why we have an Order, a systematized schooling, a secret organization and a method of selecting who shall and who shall not receive the teachings.

However, what is said above does not mean that because but few are willing to study and master the laws, all should not benefit by the knowledge which our Order possesses. In fact the very purpose of our Order is not to gratify the personal desires of the members for knowledge, but to teach and help them to work in the interests of humanity. While only a few may know the laws,

every man, woman and child, yea even the dumb animals, should receive the benefits of that knowledge.

Every Rosaecrucian promises, in exchange for the knowledge which he or she receives, to do at least one great act for humanity or for some man or woman before passing out of this life. Our work is, therefore, altruistic, humanitarian and utilitarian. The secrecy in our Order applies only to the study and teaching of the laws; the practise of them is to be done in the open, for all, without regard to race, color or creed.

For many hundreds of years the Order has grown with this principle, and it is today the most powerful, silent, secret, unpretentious and unselfish agent for good known to man.

To heal the sick without demand for remuneration; to advise and direct those groping in the dark by honest and unbiased advice; to remedy and transmute the evil forces into agencies for good,—these are the avowed purposes of our Order.

Are YOU ready for Rosaecrucianism? In your own answer will you find the reason for the secrecy and the exclusiveness of our Order.

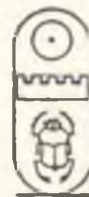


### CATHEDRAL CONTACTS

*(Continued from Page 411)*

stitution. Therefore, whether you are affiliated with the Rosicrucians or not, we ask you in the name of humanity to

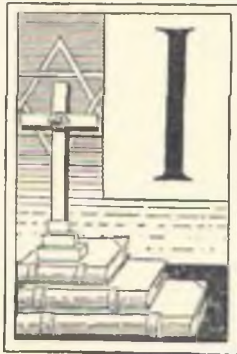
give, give of yourself, share your knowledge, your inspiration and your ideals with your fellow men.





## Life and Immortality

By CECIL A. POOLE, F. R. C., Supreme Secretary



IN THE tone poem "Death and Transfiguration," by Richard Strauss, there is described in melody the fight with death of an old man who is close to the stage of passing from this life. In musical form the experience of the individual is related.

He attempts to fight off the approach of death, and as death comes to struggle with him, time after time he overcomes the power of death itself, and after using practically all his energy he drifts back into sleep and rest while there pass before him the events of his lifetime. He lives again his boyhood, his youth, his early manhood, and in fact, those periods of his life which seem to come to him again as he attempts to gather energy to resist the next struggle with death that surely must come. In the end death is triumphant, and this triumph is depicted in one of the grandest and most majestic passages of music ever written, which in this tone poem is indicative of man's achievement in passing over into another world. It can be believed furthermore, as depicted by the music, that there, in another world freed from physical limitations, man finds that his resistance was so futile; that only after the struggle he has at last found that

which in reminiscence he attempted to seek in his last hours as a physical living being and toward which he had dedicated his whole existence.

So it is with all men. We find ourselves so equipped by nature that we resist all attempts upon the part of any force without or within our being to terminate this earthly existence, which insofar as our objective consciousness is concerned is about all we know of life.

Nevertheless, the true purposes of life are defined in various ways. In fact, in as many ways as there are individual human beings. We all have certain ends toward which we strive, but those ends in themselves are found mainly to be anchored upon our physical, material comprehension, and seldom do we see beyond our present environment insofar as our daily living and activities are concerned. In many senses it is wise that we give our attention to our present day existence. Now is the time we actually live. Now is the key to the future, the way from the past.

Every human being has at various times contemplated the question as to what lies beyond this life; the belief in immortality is so universal upon the part of the individual that those efforts which have been made to refute the fact of its existence have had little success in altering man's point of view. From a strictly materialistic standpoint it is doubtful, or at least questionable, whether or not any evidence has ever been furnished to prove whether the soul is immortal, or whether or not there is a life beyond

*The  
Rosicrucian  
Digest  
December  
1940*



this one. However, those who have been willing to go beyond the investigation of material phenomena only, into that realm where immortality and eternal life become as real as the material which we face here in the physical world, have discovered to their satisfaction the proofs necessary for the substantiation of the fact that the soul is not bound by the limits of time.

There are various conceptions of death, or "transition" as we prefer to call it in Rosicrucian terminology. In fact, the Rosicrucian terminology is in itself a description of our conception of the true purpose of a change in our eventual state of existence. Transition is a process that is taking place all the time. We move from one condition to another regardless of how slight a change the move may be, but at the same time we are striving to make each move contribute to our well-being as we may interpret it at the moment, and build toward a point where we may be able to launch ourselves upon a new adventure when actual physical transition takes place. The emotional reactions to our interpretation of death are various, but probably the emotion more closely related to it than anything else in the minds of most human beings, whether they acknowledge this as fact or not, is that of fear. Man has been taught to fear death, even in the face of evidence to the contrary, and yet he has also been taught that fear of death when a cause is at stake, when a sacrifice is necessary, is only the reaction of a coward. It was Byron who said:

"Death, so called, is a thing which  
    makes men weep,  
And yet a third of life is pass'd in  
    sleep."

This is a simple statement, and yet how true .

Many things bring emotional reactions to us simply because we fail to connect them with anything we know. Sleep is natural. We are familiar with it and we gladly give ourselves up to it, because we know that in the process benefit will come. It is a state of transition on what we might call a lower level, and we in reality need have no more fear of the eventual transition which we must pass than that of sleep. Death has been represented to be an

opening of a new way, as Longfellow states:

"There is no Death! What seems so is  
    transition;  
This life of mortal breath, is but a  
    suburb of the life elysian, Whose  
    portal we call Death."

Here we see stated the idea that life is but a suburb of another place of more importance, and death the portal by which all men may pass from this to the other. Transition, then, indicates a continuation, the fulfillment of that which is once started. Fear as an element in the contemplation of transition when finally analyzed is not so much a fear of the thing in itself as it is a fear of the unknown. We readily approach those things with which we are familiar with a sane level-headed point of view. When things are unknown we hesitate. Even in comparatively recent times men have evidenced fear at those things which they did not understand. For an illustration we need not turn to periods of the world's history where little civilization existed, because even among those considered as examples of our modern times there still exists fear in connection with certain mechanical inventions when these are not understood. It is not unusual today to find individuals who are afraid to fly. Their fear is not of the airplane or of aviation itself. It is still, in a sense, a detachment upon the part of the individual from something which is not known. That which is known is not only something which is based upon our knowledge — as indicated by the term itself — but is also usually closely related with our experience. When we experience a thing, in a sense we take that process into our environment. It becomes a part of us, and we become a part of it, and in so partaking of experience it no longer holds any mystery and no longer separates itself from us in a way that would make us hesitant to approach it should necessity require it. That is why sleep holds no fear for us. That is why an *electrical storm* will not seriously cause a reaction of fear. It also explains why the emotions are not affected as much by logically explainable things which we have previously experienced as by something that cannot be interpreted on the basis of past experience.



We part with our loved ones for a matter of a few hours or a few days because of business or social necessity, but we have never experienced the making of a physical contact with our loved ones again after having been separated by the process of transition. Therefore, as such is an unknown experience, the physical being cries out against the necessity of such an experience. We do not fear the processes then, but fear the state of being deprived of those things to which we have assigned value, whether that value be material or otherwise. Should our lives be built primarily about material values, then our first consideration in facing the experience of transition is one of panic resultant from the consideration that we will be deprived of anything for which we have strived. The poet Blair well expressed this when he said:

"How shocking must thy summons be,  
O Death!

To him that is at ease in his possessions:  
Who, counting on long years of pleasure here,

Is quite unfurnish'd for that world to come!"

Man whose possessions and physical accumulations have become the true purpose of his existence logically gives first place in his life to these material things. Value is assigned to them beyond anything else, and since we in our finite comprehension cannot conceive of being able to utilize physical values in a nonphysical world, there is no doubt that man whose entire sense of value is based on material objects should fear transition, because that which is of value to him is as transitory as the body in which he dwells. On the other hand, there are values which are not part of our physical equipment or existence. Robert Browning illustrated this point when he stated:

"For I say, this is death and the sole death,

When a man's loss comes to him from his gain,

Darkness from light, from knowledge ignorance,

And lack of love from love made manifest."

This so wonderfully expresses the idea that true death does not exist where man has assigned ultimate value

to other things than his own physical conception of what he has found about him. There are values that cannot be taken from man; wisdom, character, ideals and love. These values are as real as is any material gem or mineral, but they are not dependent upon any physical condition to maintain them. Love exists over and beyond any physical thing which might interfere with the contact between individuals who so express this emotion. In other words, a value such as love, beauty or justice cannot be limited to an existence wholly dependent upon a physical thing. Gold, on the other hand, has value as long as it is measured in terms of physical value. If we possessed all the gold in the world and there was no other material thing we wanted, gold would lose its value. However, love and those other attributes which are not dependent upon a physical thing exist on and become the inspiration and basis for us here on this earth, and surely must doubly serve that purpose for those who have carried that type of wealth with them to a higher plane.

These conceptions have treated the subject of transition in an impersonal way. Therefore, as individuals, if we are to satisfy ourselves with the answers to this question of what lies beyond, we must determine what can survive transition, what can live on. As pointed out already, it is certain that the physical is not carried into another world. As is stated in certain degrees of the Rosicrucian teachings, the body has, in addition to certain physical mechanisms, a quality which cannot be confined to physical measurement, a condition which exists and defies physical measurement, except insofar as its results may be noted. A living body and a dead body have little difference insofar as their physical composition is concerned. That which enters the unborn physical body to make it a living creature is the soul itself, which is life, which is mind, and which is God. It can be nothing else unless we wish to accept an entirely materialistic viewpoint and say that life is nothing more than a chemical reaction or process.

Ever since man began to think and to contemplate the world within and about him, he has speculated not only upon his relationship to his immediate physi-

cal environment, but upon what happened to those who slept never to wake. Various authorities who have studied the lives and reactions of these early men point out various ways in which man became aware of his existence as a living soul. He realized that in his dreams he would apparently carry on activities, and yet he would wake to find that physically he had not moved; but in the realism of his thinking he could remember certain experiences which were a part of his dream and which seemed as real to him as the memory of yesterday's experiences. It is little wonder that he assigned to some condition within his body the ability to function without the physical body, that some part of him, whatever it was, had potentialities within itself which could leave the physical existence, and while the body slept it could hunt, fish, walk, fight or carry on any activity that would take place in the physical body during waking hours. This phase of himself then, reasoned early man, must be "Me," the real part, the thinking reasoning "Self," and when he observed his fellow men die it was only logical that he should reason that the real self went on just as it did in sleep, and so various beliefs and principles were founded upon the results of his analysis of these events.

One of the purposes of religion has been to prepare man not only to adapt himself to his present environment, but to make that adaptation a permanent feature of his existence that would continue beyond this world. In fact, some phases and interpretations of religion developed to a point where practically their whole consideration was given to the preparation of man for a future life. In some religious doctrines taught today little emphasis is given to the use of our present-day potentialities. All reasoning is built upon a theory of preparing ourselves for a future. The choice offered by such religious interpretations is eternal glory and happiness in one state or eternal damnation and suffering in another. With such a future to contemplate it is quite reasonable that man would devote himself primarily to the avoiding of damnation and to the equipping of himself to be eligible to enter a future state of happiness. While in one sense such a theory is negative, it has

nevertheless inspired men to forget the suffering and disappointments of today because of the reward and happiness that come tomorrow. It has led men to forsake all physical possessions, even to forsake those they love in order to sacrifice themselves for a cause which their convictions told them was of sufficient importance to contribute toward their future reward.

Many of us are not aware of the varying conceptions of the future life which different religions give, and while we consider this subject it is well for us momentarily to direct our attention toward some of the conceptions of these religions of the world. First, Christianity: "In my Father's house are many mansions."

"When this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, 'Death is swallowed up in victory'."

"Surely goodness and mercy shall follow me,

All the days of my life.

And I will dwell in the house of the Lord forever."

"God will redeem my soul from the power of the grave;

For, he shall receive me."

"Man goeth to his everlasting home.

The dust returneth to the earth as it was.

And the spirit returneth unto God Who gave it."

We see here the promise of a future life, a life where we may dwell in a state much better than that which we know physically, and furthermore, in the mysticism of Saint Paul we find well illustrated the fact that this mortal existence of ours is one which must be changed before this life can be reached; that is, to quote again, "this mortal shall have put on immortality" indicates the fact that Saint Paul saw beyond our physical world and its limitations, and furthermore, saw the potential abilities of man to add to his own existence through knowledge and experience in a manner that would lead to the fulfillment of a better life in a different form. Most religions are more or less in accord with this very principle.

To cite a few more examples, Buddhism says:



"Earnestness is the path of immortality;

Thoughtlessness, the path of death.

Those who are in earnest, do not die;

Those who are thoughtless, are as if dead already."

"That individual in this world who reflecteth right thoughts,

Who uttereth right words, who doeth right acts,

Who is learned and virtuous here in this brief life—

He, after the dissolution of the body, goeth to heaven."

We see here the emphasis is placed upon right living consciously directed; that is, if man lives right and justly, the future will take care of itself. The ancient philosopher Confucius also pointed out that the spirit, which he evidently means as the soul, lives on and achieves a greater state of happiness when, in his writings we read:

"All the living must die and, dying, return to the ground.

The bones and the flesh moulder below and, hidden away, become the earth of the fields.

But the spirit issues forth, and is displayed on high in a condition of glorious brightness."

In Hinduism we find the keynote directing man that virtue is to be obtained, that ignorance must be broken, and then man can purify himself and reach a place where physical limitations no longer exist. The following exemplifies these points:

"As a goldsmith, taking a piece of gold, reduces it to another newer and more beautiful form—just so this soul, striking down this body, and dispelling its ignorance, makes for itself another newer and more beautiful form.

"In the heaven-world there is no fear. Leaving behind both hunger and thirst. And out of the reach of sorrow, All rejoice in the world of heaven."

The Mohammedans believe that those who give their lives to their religious convictions will have the greatest opportunities in the life to come. It is stated in the Koran:

"Thou Shalt in nowise reckon dead those who have been slain in the cause of God.

Nay, they are sustained alive with their Lord. (Saith the Lord:)

"Those who fulfill God's covenant, and break not the compact; and those who attain what God has bidden to be attained; and those who are patient, craving their Lord's face; and are steadfast in prayer; and secretly and openly expend in alms of what We have bestowed upon them; and ward off evil with good—these shall have the recompense of the Abode."

"Such as repent, and believe, and act aright—these shall enter Paradise."

In Taoism we find a theory of eternal life similar to that of Christianity; that death is the means of reaching our true home. This is told as follows:

"To know Eternal Law, is to be enlightened.

Not to know It, is misery and calamity.

He who knows the Eternal Law, is liberal-minded.

Possessed of the Eternal, he endures for ever.

Though his body perish, yet he suffers no hardship."

"Life is a going forth. Death is a returning home."

"To recognize one's insignificance, is called enlightenment.

To keep one's sympathy, is called strength.

He who uses the Eternal's light returns to the Eternal's enlightenment, and does not surrender his person to perdition.

This is called 'practising the Eternal'."

"To know the harmonious, is called the Eternal.

To know the Eternal, is called enlightenment."

"Whatever is contrary to the Eternal, soon ends."

"Look on death as going home."

Zoroasterianism states:

"The World hereafter shall be

The worst world for the wicked,

But the best thought for the Righteous."

"The wise Lord with Dominion and Piety

Shall give us welfare and immortality

In accordance with right by His holy spirit

And by best thought, deed and word."

This indicates that man's good deeds will bring him to a proper place in the world to come. All these references extend our conception of how man has reasoned and been illuminated in his attempt to find a satisfactory adjustment in his own mind to reconcile himself with the purpose of his Creator.

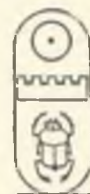
Religion has always been a way by which man can attain a knowledge of his God. In it he has found worship and adoration a means of satisfying his needs and answering his questions. Possibly in no one religion do we find the answer to the question of immortality, because there have been many opinions, too many to even begin to analyze here. Man has attempted to explain viewpoints in other ways. Recently a play of some years ago was revived, entitled "Outward Bound," in which the future life was shown to be a continuation of the life which we now lead. In fact, the characters in the play who had already passed over into the other world were a long time in becoming aware of the fact that they were, to use the common expression, dead. Their interests were centered where they had been centered before. There is a great deal of truth in this. Man does not suddenly change by the process of transition, or in other words, he does not suddenly become other than what he is. No transition in any conception is a radical departure to a new condition. It is only because of our lack of knowledge that we misinterpret the unknown as a distinctly different condition.

Knowledge cannot radically increase through the process of transition either, but the condition brings us to a place of attaining new knowledge. If man's innermost thoughts are those of love, justice and all worthy attributes, then those are predominant regardless of what change may take place in him. If his innermost ideals and purposes are the opposite, if they are greed, envy and hate, then those same principles will remain a part of his existence, wherever that existence may continue. The point brought home by the author of "Outward Bound" is very significant, because he makes so clear the fact that in the next world man is unaware of the fact that he no longer has the same opportunity that he previously had to ex-

press his opinions and continue about his selfish purposes. He presents this idea in the words and actions of a business executive who thinks only of the completion of a transaction and the gaining of as much money as he can through one means or another. The entire thinking and acting of this character revolves about the completion of a transaction which was on his mind at the moment of death. In his attempt to go about his affairs he is frustrated by one thing or another until eventually there is brought home to him the fact that what he is trying to do, for him no longer exists, no longer matters. If this is true, it may be that some souls must live through a period which to us would seem almost eternity before grasping that there are other things of value besides the sense of value and opinions gained in an earthly life to which they cling.

Thornton Wilder in his play "Our Town" presents another picture. He dramatically draws attention to the idea of the state after death being a condition where our souls contemplate that which has gone before, and in that contemplation we find our Heaven or our Hell. In this state we relive all of our experiences, and in being able in a detached sense to see our physical lives pass before us, we become our own critics, we observe our weaknesses, failures, and achievements and realize the times when we did not avail ourselves of opportunities that would have helped ourselves or lessened the suffering of another. On the opposite side we find those whose lives have been good, where virtue has reigned, where love was the keynote of existence. These noble souls receive inspiration from the contemplation of their own existence. What greater example could come to any man than the beholding of his whole physical existence as a life which was well lived and which well served its purpose? Such satisfaction would prepare man for another life in which he could render greater and better service to others.

From the standpoint of the Rosicrucian principles, it is not their purpose to supplant the religious convictions of those who follow these teachings insofar as their beliefs may be established in



a future life. Those who have contacted a psychic plane have gained much information, and there is much evidence of the fact that regardless of whether we literally accept the viewpoint of one religion or another, whether we place our entire conviction and belief in one life or many reincarnations, there is one sure factor and that is: *life is continuous*. Life is not an isolated fragment of creation, from the Rosicrucian standpoint. It is a manifestation of God, the source of all life, and we share in his existence by being living things. The soul comes from that source, and as it grows in experience it must prepare to return to that source. Therefore, the petty limitations of our own objective existence now become small in comparison with such a continuous life over a long period. We are confident, in many of the facts which I have already related here, that material is a transitory thing and we here reside in a material vehicle for a transitory purpose; a period which is merely a segment in the whole of our existence, whether it be for but one or many incarnations that the soul enters such a body. Only those values we gain that can survive the physical body itself can become attributes of our soul. Because we realize this reason and these facts, we prepare ourselves to better understand the state that will follow, and learn how we can best equip ourselves to face that condition which must come to all men.

Some would tell us that insofar as a thinking living being that we know as "I" at the moment is concerned, it is confined to our physical existence only. In other words, they would have you believe that that which is immortal is an impersonal phase of our existence. There is not much satisfaction in believing in immortality unless we believe in the immortality of the self which we know. Of course, the answer may be that whether there is satisfaction or not does not in turn alter the facts, but it is reasonable to believe that that which lives on is the self which we know, because we are constantly transferring from our objective realization to our subjective storehouse of memory all that transpires and all that we contact. Such an accumulation of information gained through the experience of self

cannot just cease to exist, according to the accepted laws of the conservation of energy and matter. This composite knowledge and information is not that material which we can isolate like a chemical component of matter, so our knowledge, experience, and truly personal convictions must become attributes of the soul, and in direct proportion to the extent that man may realize his proper relationship to God and the laws of nature he is able to take over with him into another life a realization of himself as an entity. Further consideration as to the state of existence or place of the future life is a matter for psychic comprehension which man is not given to know in detail insofar as he can adapt it to words or any other man-made medium. We only know that the range of our experience now lies within certain limitations. Science shows us that there exist colors above the range of sight, and so above and beyond the range of all physical perception other things exist. We can consider our greatest achievements and our most happy experiences as high in the vibratory rate of our ability to perceive. An eventual state of ecstasy of life for which we prepare ourselves, if we are worthy, begins at that highest point we now can conceive and reaches beyond into a vibratory range which the objective mind of man cannot begin to comprehend.

Our duty, as previously pointed out in these comments, is to live now. If we do that and if virtue be our guide now, our future life will take care of itself. What we will be tomorrow, even though physical life continues, we cannot say. Changes take place so rapidly that traits, habits, and even cherished ideas of the past are blown as is chaff in the wind. So not knowing what tomorrow may bring, whether we exist as at present or change that form of existence, need we have more concern about the future than we do about the present? In conclusion it is well that we consider the words of the poet, William Cullen Bryant:

"So live, that when thy summons comes  
to join  
The innumerable caravan, which moves  
To that mysterious realm, where each  
shall take

His chamber in the silent halls of death,  
 Thou go not like the quarry-slave at  
 night,  
 Scourged to his dungeon, but, sustained  
 and soothed

By an unfaltering trust, approach thy  
 grave,  
 Like one who wraps the drapery of his  
 couch  
 About him, and lies down to pleasant  
 dreams."



## Yes—"Matter Is Always Becoming"

### NOVAE AND SUPERNOVAE

By FRATER PAUL E. BURKY



FOR centuries man has discovered new stars in the heavens, stars which shone with a great brilliance, for a short time, and then faded out as suddenly as they came. Modern science has made some important discoveries about these stars.

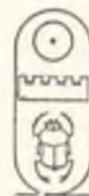
Two California astronomers found that these stars were in two classes: novae, with a brilliance from 10,000 to 100,000 times that of the sun, and supernovae, with a brilliance up to 500 million times that of the sun.

For a long time it was thought that this phenomenon was caused by explosions of the stars involved, but Dr. Zwicky found, on theoretical grounds, and Minkowski, by observation, that there was a shift in the color of the light rays emitted by novae and supernovae, over long periods of time. When considered, in the new theory that light is subject to gravitational attraction, it is found that, instead of exploding, these stars are actually shrinking, and, in so doing, emit intense light due to the severe pressures exerted upon the atoms comprising the planet.

Since science has not come to a definite conclusion on the cause of such a collapse, a bit of speculative thinking may be permissible. The density of a planet is the result of the balance between the gravitational pull and the centrifugal force caused by planetary

rotation. It follows that a reduction in the speed of planetary rotation would permit the gravitational force to act more strongly than before and, accordingly, increase the density. If there would be sufficient reduction in the rotary speed, a force intense enough to disintegrate atoms would follow. In this atomic disruption, large quantities of energy would be released, and could come to the earth as cosmic rays and light rays.

This, naturally, brings up the question as to how such a reduction in rotary motion could come about. Another planet coming close enough, the gravitational attraction — as it goes by — would alter the rate, enough perhaps in the case of a large planet, to produce a nova. As the decrease would only have to act for a short time, due to the progressive decrease in the orbits of centrifugal force and the progressive increase in gravitational attraction as the orbits decreased, it can be reasonably said that such events are possible. Suppose, now, that two planets rotating in the same direction were to collide; the two rotary forces would almost cancel each other; and there would be no centrifugal force at all to counteract the gravitational attraction. That would be an ideal condition for a supernova of the highest order. Think of a mass equal to two planets under the unopposed gravitational pull of two planets in one unit. A pressure strong enough to crack any atom would be produced. Perhaps the Greek philosopher, who said, "Matter is always becoming," was not so mistaken after all.





Science has never discovered new laws. However, each hour its ardent workers bring forth new demonstrations of the eternal Cosmic principles. Many of these daily scientific discoveries are but confirmations of secret doctrines expounded for centuries by the Rosicrucians and other mystery schools—at a time when popular acceptance of them was impossible. Some of these latest and startling concurrences with the Rosicrucian teachings by modern science will appear in this department monthly.



**E**ARTHLY matter, its source and formation, is one of the oldest subjects of interest to man. Since the beginning man has sought to utilize the materials about him in his battle for existence. He first used clubs of wood for his weapons, then

stone, gradually progressing into the metals, the use of which eventually made him master over all other animals, regardless of their size and physical strength.

No doubt it was with the discovery of fire that man began to give some consideration to the construction of matter, as well as its usefulness in making his life more comfortable. Naturally, as primitive man evolved and grew in intelligence, he became familiar with more and more of the manifestations of matter and how he could benefit by this knowledge. Man continued to evolve physically and mentally until finally we find a period when certain advanced thinkers began to give their entire time to speculation and research into the

mysteries of life. From whence came man and of what is he composed? What is his relationship to the earthly matter about him? These and many other unusual questions held the attention of the ancient philosophers and scientists, just as they are uppermost in the minds of our philosophers and scientists today. Matter and man's relationship to it, as well as man as a part of it, has held the attention of our schools of philosophy and science for centuries, even before these two great schools of knowledge were divorced through their differences of opinion as to the shortest path to universal truth and the facts of life.

The ancients, through their careful investigation of natural phenomena, have shown us that matter in all its manifestations is formed according to definite law and order. We find this fact easily demonstrated by being able to repeat over and over again a chemistry formula or a physics experiment, always with the same results. A law can be tested by the same formula in any part of the world, regardless of difference in climate or custom, showing definitely that law and order prevail throughout the universe.

What a chaotic world this would be without such law and order. Just imagine if, when we planted a kernel of corn,



wheat would grow; or when we smelted iron ore, zinc would be the result. We would be stripped of our faith and confidence in God and nature. Through constant use of the world's natural resources, man has learned that he can place absolute confidence in nature's laws. He knows from centuries of experience that, although environment and methods of living seem to have a definite effect upon the physical appearance of animal life, as well as upon the mental evolution of man, nevertheless, there are immutable laws governing the universe that never change; gravitation, for instance. Man knows that regardless of what part of the world one may be in at the time, if he brings together and unites two particles of hydrogen and one particle of oxygen, water will result. These are the natural laws at work. Just as certain as water results from the formula  $H_2O$ , so is all matter formed by a definite formula. Each particle of matter has its own particular ingredients that have been united in a specific manner.

Science, in its study of matter, breaks it down to its fundamentals. In this way, we learn exactly what is contained in each molecule of matter. By this process the elements are known and isolated. The atom of matter is said to be the smallest portion that still retains its identity. In recent years this atom has been split in an effort to learn of what it is composed. Through this, science has discovered the force called the electron, and generally concedes that positive and negative electrons unite to form an atom of matter.

The Rosicrucians in their studies and investigations long ago recognized the fact that there is one great force throughout the universe without which matter could not exist. This great force is known to all student members of the Order. Without it there would not be a universe, for it holds the universe together. It works to maintain law and order in the formation of all things. Although the Rosicrucians have known this and expounded it in their teachings for years, science has been reluctant to admit the existence of such a force until just recently. Present-day science is recognizing the existence of something more than the atom, even something be-

sides the electron, and is now striving to find it. As stated before, the atom is the smallest particle of matter that retains its identity. Modern scientists now have elaborate and costly equipment for the purpose of splitting the atom and releasing the great force that holds it together. It is hoped in this way to make further discoveries, perhaps even harnessing and utilizing the power and energy contained in an atom of matter.

In the following news article, Rosicrucian students will recognize the subtle references made by modern science that concur with the ancient Rosicrucian truths, even though the terminology is quite different.

"MESONS, COSMIC POLICE,  
KEEP WORLD INTACT"

—  
"Cornell Scientist Computes That Particle Balks Atom's Explosion in Electric Gas"

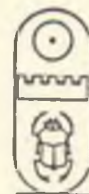
—  
"Special to the Herald Tribune"

"ITHACA, N. Y., Jan. 13—A solution of the mystery of why all the matter in the universe does not dissolve into an electrical super gas, and an explanation of the force that holds the atom together, was announced in a statement today by Professor Hans Bethe, of Cornell University.

"Professor Bethe who has just completed a mathematical investigation of the nucleus of the atom, has found out why it does not explode spontaneously and has shown that the stability of matter is due to the work of the meson, a new particle matter that acts as a cosmic policeman. The new particle is in two forms, positive and negative, and Professor Bethe predicts that a third form, electrically neutral, will be discovered.

"The meson, Professor Bethe's researches show, acts as a binder to overcome the disruptive nature of the particles that compose matter and it is held so strongly in the inner recesses of the nucleus that the electrical forces now available have been inadequate to knock it out. It is now known only in cosmic rays.

"Professor Bethe's mathematical investigation confirms the hypothesis of the Japanese scientist, Yukawa, who declared in 1935 that a particle, 100 to



200 times heavier than the electron, existing inside the nucleus of the atom could explain its stability. Professor I. I. Rabi, of Columbia University, recently demonstrated experimentally that the atom of heavy hydrogen does not have a spherical shape, but has the contours of a football. This is explained by Professor Bethe on the basis of the mesons within the atom.

"At the time Yukawa presented his theory of the meson no such particle was known and the scientists were skeptical about it, because earlier researches had shown that the tiny electron, with a mass about one-two-thousandth of the lightest atom, hydrogen, was too big, mathematically, to fit into the nucleus. This situation was disconcerting, because it was believed that the attraction between the negatively charged electrons and the positively charged protons held the atoms together.

"Thus, it was argued, nothing remained inside the heart of the atom except positively charged protons, which by mutual repulsion would make the atom electrically explosive. The discovery of the neutron led to the further discovery that about half the mass of an atom was made up of neutrons. This reduced the electrical explosive nature of the atom by half, but even such an atom could not exist. Experimental work in several laboratories gave evidence of the existence of a supergravity in protons, tremendously powerful over the small distances within the nucleus. This theory has been seriously questioned.

"Professor Bethe, in his statement today, declared that the meson does exist in the nuclei of all atoms but it is so tightly bound to the protons and neutrons in the nucleus that it takes more power to dislodge it than has thus far been available in laboratories.

" 'According to the Einstein equivalence of mass and energy, it requires a tremendous energy to shake a particle of such large mass loose from the atomic nucleus,' said Professor Bethe.

'Based on its mass, it can be calculated that 80 to 100 million electron volts would be required for the emission of a meson from the nucleus. Such energies are not yet available in nuclear physics laboratories, the highest as yet obtained being about 16 million electron volts from the latest cyclotron built by Professor Lawrence at the University of California.'

"The mesons observed in cosmic rays have energies of 900,000,000 electron volts and are produced at the top of our atmosphere when incoming primary cosmic rays of upwards of 1,000,000,000 electron volts hit and shatter atoms in the stratosphere.

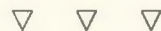
"Professor Bethe announced that besides positive and negative meson observed in cosmic rays there must be a third form, 'which is electrically neutral.'

"The picture which Professor Bethe's mathematical analysis gives of the structure of the heart of an atom calls for the meson acting as an agent for transferring energy from one particle to another. The nucleus can be pictured as a kind of boiling bubble. Inside the bubble protons and neutrons are flying around like bees in a swarm. They collide with each other and one may dart off in a straight line on a path that would take it outside the nucleus.

"It is at the time of possible escape that the meson comes into play. Its duty is to prevent escapes and bring the particle back into the nucleus. It does not have hands for grabbing the retreating particle, but it gets the same effect by extracting energy from it. The meson thus brings the particle down to the speed and energy level where it can be held together by small gravitational forces. The meson can hold the energy for a while or distribute it to other particles, as required.

"Professor Bethe was awarded the A. Cressy Morrison prize of the New York Academy of Sciences last year for his explanation of the origin of the heat given off by the sun."

*The  
Rosicrucian  
Digest  
December  
1940*



We have lived, not so many days and years, but so much work and love and struggle and joy and heart-ache. Life is always measured in terms of its quality by the standards of the soul.

—Edward H. Griggs.



## Mystic

### A MUCH ABUSED WORD

By HARVEY MILES, Grand Secretary



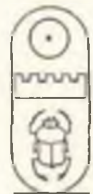
IF ALL abused and misused words, I believe the word MYSTIC suffers the most, especially in our present-day, changing world with the people more than ever before fluctuating between various religious opinions, beliefs, ideas, and where

millions are trying to fit themselves in with the new (or rather, unorthodox) philosophies advocated by thinkers, reformers, and enthusiasts of modern psychology.

There is hardly a city in the United States whose inhabitants have not within the last twenty years been introduced to some philosophy or religion which is purported to have a mystic origin. From the remote regions of Tibet to Harlem, New York, have come harbingers of new doctrines, old philosophies presented in new or different terms, and new theories to save mankind. These ideas are supposed to have been revealed recently while in meditation in some distant grotto, woods, or hidden valley. Occasionally a leader will claim that while walking along a mountain-side sudden illumination came to him, and after a few months a "new master" is introduced to the world. This introduction is especially made to the thousands

of inquiring minds that are looking for some miraculous escape from the daily grind and normal responsibilities. Individuals often become inspired and feel it is their duty to enlighten the world and so advertise themselves as leaders among men, give a few public addresses, advertise in a few periodicals, and after a little while obtain a small group of followers and proclaim a new order, new philosophy, and something "absolutely revolutionary" in the realm of secret wisdom.

All of these new systems and personally sponsored orders and isms have a mystic background in the sense that they are generally obscure, remote, surrounded by an aura of mystery and aloofness, with the facts hidden from ordinary observation and examination. The people who become initiated into these new systems of study are called mystics, but in the true sense of this term I must say they are not. It is true that they are studying some new thought, religious, or philosophical concept. It may be true that the new doctrine came about through inspiration. It may also be true that some occult law was involved in bringing this new knowledge to the seekers; but the fact that a person meditates on some unorthodox theory and studies the ideas that have come to the inspired one through meditation or through some sudden revelation, does not in any sense mean he is a mystic.



To instill the new thought into the minds of the followers, the new master or illumined one generally devises some ritual for the student to perform. Repetition of the ritual develops habit, and habit is an unconscious law of the subjective mind. Obeying the law fixes the master's suggestions in the student's consciousness, so before he realizes it he is under the absolute control and direction of the leader. Some leaders have formulas for the student to repeat, and the more often they are repeated the more crystallized the suggestions become in the consciousness. For instance, the "master" will have the student repeat, "I am thy servant. You are my master. Thy will shall be done." The purpose of such a formula is for the master to gain involuntary control of the student. There are innumerable arrangements and differently worded formulas. The more the student repeats this in sincerity the greater is the fixation of the student's mind upon the master, and the less individuality of mind and thought the student has. Yet the student is called a MYSTIC.

Under the above system the person who claims mastership and leadership has practically at his finger tips the control and direction of any number of people who become slaves to his personality and ego. He plays with his subjects like a chess player does his pawns, with the exception that a chess player is not as ruthless. I say this because no true mystic or adept of mysticism would use such formulas, nor would he use certain types of rituals that tend to hypnotize innocent seekers of Light and Truth.

There are some leaders of small groups claiming Divine inspiration who hold meetings in small halls and sometimes in the followers' homes. Their method of conducting a meeting is to seat the people in a circle or perhaps a square. Occasionally they form a triangle, or they take some other formation which might symbolize the purpose of the meeting, and the leader places himself in the center. For mystical attunement or Cosmic Illumination the students are asked to concentrate their minds upon the "master," and he in turn will attune with the Cosmic Consciousness and bring to his students light, occult power, and mystical understanding.

After a few moments of silence the "master" begins to ask questions such as, "Do you see the light?" The answer is usually "Yes." The second question, "Is there color in the light?" The answers vary. Some say "Yes"; others try to explain the color, others just wonder about it. Another question is generally, "Do you hear any sound or message?" The answers are, "Yes, I think so," or, "I believe so," etc. After about thirty minutes of these questions and answers there is a short prayer or benediction, and the "master" discontinues his meditations, and with much "ballyhoo" about the progress each one is making, dismisses the meeting. These followers go along for months being duped by the so-called illumined masters, and generally end up by seeking admission into some legitimate organization. It is here that the process of the changing of concepts begins. It starts by withdrawing from the individual's consciousness the erroneous ideas of mystical adeptship, mastership, Cosmic Consciousness, and a host of other subjects of an occult and mystical nature that have been previously introduced by the probably well-meaning but truly uninitiated leader.

"What is a mystic?," you may say. My answer is: A mystic is one who is trying to understand himself through observing the actions of the natural laws of life and how they operate in his own life's sphere. He is one who can disregard all forms of body manipulation and verbal formulas and enter into spiritual attunement with the Divine Mind by adjusting to it his own inner or psychic consciousness. He is one who seeks within his own soul for TRUTH, and not through the written or spoken words of some other fellow being. In absorbing ideas of someone else you become only a reflection of the mind of another, and not a developed mystic through Cosmic communion.

When one prostrates himself upon the floor in an attempt to harmonize himself with some occult power he is not a mystic, but a very simple soul who is in need of a very dear friend.

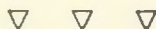
He is a mystic who, when he has a problem, instead of going into some gymnastic routine solves his problem by diverting his attention from the problem

to the sanctum of his own soul, and while his outer consciousness is attuned to the inner sanctum, reflects upon the problem. He weighs it carefully to determine certain phases of it—justification, personal prejudices, self-interest, value to others, fairness to all, and every other aspect surrounding the problem. When a solution is reached, the mystic returns to his normal objective state of consciousness and puts into practice the laws and principles conveyed to him during his period of "looking within." This principle of solving a problem is Divine Illumination. It involves no outer temples, no formulas, no rituals, no prostration, no special signs or passwords — just the simple method of turning the outer mind toward the sanctum within. Here you have access to all truth and are free from biased opinion. You listen only to

the Divine spark of God which is responsible for your being a living human soul.

If you want to be a MYSTIC, free yourself from artificial apparatus. Detach yourself from the mechanics of hypnotism, mesmerism, and all other methods of self-induced blindness.

Do not misconstrue true mystical initiation with the performances, dramatic parades, physical gestures, and verbal formulas of these "day-passing" Turkas. True mystical initiation is a soul experience which introduces the sincere seeker into a school which will help place him on a path leading to the profound science of occult and mystical adeptship. A mystical initiation is the opening of a door leading into a vast field of experience, understanding, and, ultimately, wisdom and mystic consciousness.

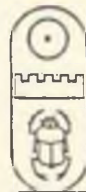


I am not satisfied with concepts of anemic goodness and passive negation of evil. I believe we should avoid lust, jealousy and slander, not because they are in essence evil but for the reason that we avoid physical perils that endanger self-preservation. These things of the shadows are ugly and grotesque and detract from the beauty that the soul seeks and attracts to itself.—Sebe.

### ADDITIONAL ROSICRUCIAN PROGRAMS

CITY	Call Letters	Kilo-cycles	Begins	Day	Hour
ST. LOUIS, MO.	KWK	1350	Nov. 18	Every Monday	9:30 P. M. Cent. Time
JUNEAU, ALASKA	KINY	1430	Nov. 10	Every Sunday	7:00 P. M. Pacific Time
OKLAHOMA CITY, OKLA.	WKY	900	Nov. 24	Every Sunday	4:30 P. M. Cent. Time
LANSING, MICH.	WJIM	1210	Dec. 1	Every Sunday	4:15 P. M. East. Time
EVANSVILLE, IND.	WEOA	1370	Dec. 2	Every Monday	9:15 P. M. Cent. Time

What do the Rosicrucians teach? How often has that question been asked of you, by those inquiring about the Rosicrucians? Here is an opportunity to have that question answered by having inquirers and *your friends* listen to the forceful and *interesting* radio discussions by Hubert Hughes. Hear him apply Rosicrucian principles to the problems of the day, in an amazing and practical way. Don't miss one of these series of programs, entitled the "*Mysteries of Life*," broadcast weekly over the above radio stations. Also watch for further announcements.





## SANCTUM MUSINGS

### SOUL DEVELOPMENT

By THOR KIIMALEHTO, Sovereign Grand Master



ANY people when first reading about the lives of the great holy men of the East and the great occultists of the world are attracted by the tales of unusual power which they possessed. Many students enter upon occult courses of study to acquire these unusual powers. Many students feel that the acquirement of these unusual powers is a main purpose in occult study.\*

This point of view is a misconception. It is true that highly developed souls have manifested psychic powers. It is true that psychic powers are latent in every human being and eventually, when the time is ripe, will appear. They must not be sought as an end in themselves. Their manifestation must not be precipitated prematurely. Occult studies must be entered upon for broader and more noble motives. To cause the centers through which psychic powers manifest to function prematurely through exercises or what is known as "athletic procedure," practiced by some Eastern

schools, is dangerous to physical and mental health. The psychic powers must go hand in hand with sound physical health, emotional and mental control, a firm will, a balanced nature, and a sound philosophy of living. Otherwise the possession of psychic powers may actually retard soul development and even precipitate their possessor into insanity. Psychic illness is more difficult to control than any other type of malady. There are few at present who can understand or treat psychic maladies properly. There are more sufferers of this type than the public is generally aware of.

Far superior to psychic power is soul development. At the present state of the evolution of the human race, soul development is more significant and more essential. The great need of the world is for superior human beings; broadminded, big-hearted, courageous personalities who have the welfare of humanity at heart, who have a tolerant and loving understanding of the average man's limitations and needs, and who can sink self into whatever task life requires of them. We need talent and genius. We need the beautiful soul gifts that talent and genius afford. We need a type of society that appreciates and encourages soul gifts. We need people who really enjoy their accomplishments and are enthusiastic about cultivating them. The amount of suppressed and

\*Because of the many questions we receive pertaining to this subject, we are here making available to all our members a message recently heard by those in attendance at Lodges and Chapters.

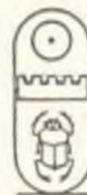
uncultivated talent in this world is appalling. People, on the whole, do not consider it worthwhile to cultivate their gifts where there are no monetary advantages. They do not even take the trouble to discover whether they have any gifts; and if they have any, they make no effort to utilize them. How many people, for example, have a good ear for music or a voice of fine quality, or a good eye for color and yet think musical or artistic training absurd. On the whole, people regard artistic training as valuable only for children and unnecessary for adults unless "it pays." It is difficult for an untrained person to appreciate the finest works of genius. The more one knows of an art, the more one can appreciate a masterpiece,

These literary, artistic, and scientific gifts are part of soul evolution, and are divine, just as much as psychic powers. The cultivation of these gifts makes for soul refinement, the raising of one's vibrations, and for beautiful and inspiring leisure. Think how much more beautiful life in any place would be if it revolved around the art gallery and the concert hall and the university, instead of the moving picture theater. Not that moving pictures do not possess their natural and educational values. The tone and artistic quality of moving pictures have unmistakably improved in the last few years. All the moving pictures could not possibly be worthwhile. Yet a large proportion of our population attend the moving pictures more than once a week. In addition, to attend a moving picture is a passive form of leisure-time activity. It is equivalent to "spectator sports." Passive activities should be balanced by active interests. One should not constantly absorb. One must find avenues of expression of creative activity.

It is absolutely essential for every occult student to be a lover, a patron, and even a student of just as many of the arts as he possibly can find time for. The life of love and of service means just as much the encouragement of all that is beautiful as to feed the hungry and clothe the naked. It was an eastern mystic who said, "If you have but two coins, spend one for a loaf of bread and one for a lily." Our American civilization is still too material, too physical, too

prosaic despite noble attempts in the arts here and there. It is our duty to make the effort to raise that level at least as far as we are personally concerned and as much as we can in our sphere of influence. In our present type of civilization the arts are a luxury. They are dependent on people's income. In a period of depression the arts are among the first to suffer. As far as some of our business men are concerned, judging from the violent and wholly unjustifiable antagonism to national work projects, they would remain totally unmoved if every musician, artist, poet, writer, architect, and actor had to forgo his one divine gift and become a dishwasher or street-sweeper. Not that mundane, everyday tasks are unnecessary, or the experience unprofitable, but of what avail to compel the majority of gifted young folks to enter fields already overcrowded? We do not see the tragedy that our coarse age inflicts upon countless souls because for one reason or another we have become insensitive and brutalized in the struggle for existence. The great lesson of frustration should be to open our hearts to the needs of others. We should feel with others. We should help to change conditions so that these frustrations should be forever impossible. Other civilizations have utilized the gifts of their citizens and there is no reason why our age should be so barren except that of dullness of spiritual vision.

The greatest mystics of the world have been men of wonderful soul development. Take Sir Francis Bacon. He was lawyer, judge, poet, dramatist, scientist, philosopher, statesman, and occultist. He gave English civilization its stamp and form. Take an earlier historic personality, that of Leonardo da Vinci, one of the greatest of the Italian Renaissance period. He enriched every field to which he turned his attention. When he studied music, he improved the instrument. When he worked on his paintings, he experimented with colors and types of varnish. He experimented in physics and chemistry. He studied optics, hydraulic engineering, and anatomy. Like Goethe, all knowledge was his province. He was creative in every field. This rich development, no doubt, was the flower of seeds sown in previous



incarnations; but each and every one of us must some day begin somewhere. It is a shame to permit year after year to go by, incarnation after incarnation to go by, absorbed only in the needs of the physical man, indifferent to the needs of the spirit, deaf to the call of the soul. Let us not be on cultural "relief," that is, content with the barest minimum. Let us demand a maximum culture. Take the great modern occultist, Rudolph Steiner. He was most diligent in correlating occultism with drama, poetry, the dance, and the literary arts.

I have mentioned only three personalities of compelling interest because of their manifold development, their richness in gifts, their great contributions to culture and civilization. These three great men were, in addition, profound students of the occult sciences. Madame Blavatsky, to mention one more, was also an accomplished musician, a gifted writer, a profound student of comparative religion and philosophy, and an indefatigable traveller. In fact, we may safely state, that the greater the occultist, the richer the personality is in many, even widely diversified, fields. As the great Roman playwright, Terence, said: "Nothing human is alien to me." Such was the motto of these great adornments and benefactors of the human race.

Let us consider one more phase of soul development. Soul development also includes a spiritual outlook upon life, a character in which altruism is ingrained, to which the life of love and service has become habitual. Immediately there come to mind the great saints and avatars of the ages — Zoroaster, Buddha, Confucius, Moses, and Jesus. We think of St. Francis of Assisi and Joan of Arc.

What are the qualities that make for a spiritual personality? I should place first of all, a genuine love of humanity — not a passive type of interest that is content to express itself in high-sounding terms, but a dynamic type that is not afraid to be indignant at the sight of great wrongs, that is vigilant in championing the cause of the poor, the down-trodden, the persecuted, the homeless,

and the oppressed. The true lover of mankind does not prefer peace when it means indifference to the woes of suffering humanity. The fundamental principle of the mystic philosophy is the unity of all that lives. The physical world is the garment of the ever-living God. He who loves the Father's creation has regard for all that lives, no matter how humble or insignificant. He who studies the miracle of the universe must be filled with love. As Leonardo da Vinci tells us, "Knowledge begets Love." Surely with growing knowledge and with love in our hearts we must desire the happiness of all. We must not overlook the smallest deed of good-will. We must not be deaf to the feeblest cry of the helpless, the bewildered, the oppressed. God pours His blessings upon mankind through willing hands.

Most of us, though we may have been students for many years, are very far from this exalted ideal of great soul development. We are very far from manifesting our soul qualities, our latent genius, whatever it may be, and from achieving the height of a beautiful spirituality. Let these two phases of development be our goal. Let us strive to become benefactors of mankind. Let us study the needs of men that we may learn to love them. Or, filling our hearts with love, let us be drawn to the many paths of service so sorely needed today. This is the ideal for the world today. Let us forget about psychic powers for the present. Let them develop naturally. Let us wait for the day when we are ready for the personal guidance that even the greatest students had. To make the utmost of our own potentialities, to do the utmost in our chosen field of work, will be a lifetime job for most of us. Let me assure you that there is no joy in the world comparable to the joy of doing a necessary task. There is no joy like that of creative activity. There is no joy like that of the days with loving tasks and loving friends. With these ideals, we help the world, we prepare the way for initiation and discipleship.



He is the happiest, be he king or peasant, who finds peace in his home.—Goethe.





## Voice Color

By SOROR IVY G. BETTERIDGE



**W**HAT color is your voice? Familiarity with your own voice makes you uncritical of the sound, and it is, perhaps, merciful that a trick of Nature hides our own voices from us. It is not only what a person says but how he says it that appeals to us.

Now the effect of broadcasting has given a new form to oratory. It has revealed unique individuality. A disembodied voice hides nothing from the listener. There is no physical form to detract attention. The mentality is exposed. The power of the human voice draws us towards one person talking and makes us retreat from another. Charm of conversation depends on a pleasing and attractive voice as much as on the topics discussed.

Supposing, by some mystic power we could pick up voices from the past. The voice of Sir Francis Bacon, let us say, speaking the lines of a character created by Shakespeare! What would be the effect of that voice on the world today? The English language is now spoken over a large portion of the globe by upwards of 180 millions of the inhabitants. In all the affairs of life the vibrations of sound play an increasingly important part. Remember, Francis Bacon did useful work in helping to make our English what it is today. No barrier of language

could hide the magnetic personality behind his voice. Voices are characteristic and are colored by personality.

*The grey voice . . .* is so timid it is scarcely a voice at all. This reveals a mentality afraid of life. Such an undesirable quality can be remedied by changing the customary level of the voice. Stand close up to a pane of glass. Cup your hands over your ears and listen to your voice as it reverberates. It may surprise you. A change can be made by adopting a new key. The most suitable can be found by experiment. After a few days of conscious effort the new pitch will become natural in tone. The art of expression is vital to individual success. More and more our destinies are shaped by the power of the human voice.

*The yellow voice . . .* is seldom heard. When a person with such a voice speaks all the inflections of the voice are grouped around a single predominating keynote, and the effect is a monotone. With a little practice you can raise or lower the general tone of voice. To hold the attention of your listeners the voice must vibrate different sounds in harmony. Consciousness of increased power is the certain result of knowing you can speak not only correctly but forcefully.

*The green voice . . .* has the same keynote as the earth, FA. It is peaceful and calm as the mystics who possess it. Soft-voiced people are often reticent, prefer to be with nature away from the roar of life. They know the power of sound vibration. From some remote corner of the earth the small voice can



be heard as easily as the lion's roar. The power of speech created a new force, a power for good or evil.

*The red voice . . .* is an extreme. It strikes terror by its uneven vibration. Excited and high-pitched. A sign of thoughts unduly influenced by emotions. Syllables are clipped. Vowels are slurred. The speaker's meaning is obscured by a deafening roar. Self-control is swept away and he rages like a mad animal. And not only are good things and good people repelled from him, but he attracts all the so-called evil manifestations. The higher forces of nature flow harmoniously over the atoms when they are magnetically polarized. When the red current — which is repellant — enters a body it demagnetizes the atoms. Mass hysteria . . . madness . . . paralysis . . . through demagnetizing the mighty atoms, never afterwards to regain their polarity. Such a voice defeats its own purpose. The voice should be an efficient medium of expression. Undesirable qualities can be remedied. The shrill voice can be improved by adopting a lower key. The gruff harsh voice can be improved by adopting a higher key. Remember . . . the world would be a saner place without "bad" language.

*The golden voice . . .* reaches up to the heights of heaven and penetrates the depths of earth. Its power is controlled. With physical eyes we fail to see the science of the sacraments. There is a high percentage of potentially golden voices.

These currents of thought are used by men unconsciously, semi-consciously

and consciously. They are revealed to others when undulations of the air convey the sound to our ears.

*The silver voice . . .* vibrates a magnetic attraction. It impels us to listen. The tremendous influence of the silver voice is radiated by right breathing and diction. Different pitch is produced by sound waves of different lengths. Full value is given to the beginnings and ends of words. It is an essential part of the character to speak naturally.

*The blue voice . . .* is resonant and in rhythm with the modern expression of gaiety. It radiates happiness. When a discussion becomes heated a lower tone than the opponent's gives power. A calm carefully-modulated voice betokens a well-ordered mind.

Language is of little value if the words are spoken ineffectively. When we master self-expression we acquire an extra sense. A superior sense to the five with which we were born. Conversation is essentially a co-operative social act, the only faculty that puts us in touch with the minds of our fellow beings. The rise or fall of a great nation is dependent upon words, voices vibrating in unison to sound one cord in harmony, that great *Amen . . .* vibrating its magnetic power in rainbow hues. "The Lost Chord Divine that came from the Soul of the Organ and entered into mine," the breath crystallized into the Word. Shall we ever pronounce the lost word? That seven vovelled chord vibrating the keynote of the seven systems and radiating the emblem of Peace Profound.



## *The Way of Manifestation*

By FRATER R. JOHN FRANCIS KNUTSON



LOVE is so evident in everything, the question is not so much to isolate it as to discover if there is aught else in our surroundings.

All creation, God, is Love. For Love is the basic creator. Nor is that all, for Love is, as well, the created. Love is Change and Growth, a continual unfoldment, even as the petals of a rose unfold. It is of infinite capacity; too deep to be plumbed, too vast to be known. There is but one way to discover all that is Love, and that lies in *being* Love.

Silence is the best language for Love, for silence reaches further through the space about us, with a wider, subtler range than sound. For the Lover, for the Loved, silence can say much.

—From "Meditations on Love."

*The  
Rosicrucian  
Digest  
December  
1940*



### MODERN ROSICRUCIAN ALCHEMIST

Orval Graves, Research Librarian of the Rosicrucian Order is seen here in the laboratory of AMORC conducting centuries-old alchemical experiments appearing in one of the rare works of the mystic alchemist, Paracelsus. The strange symbols and signs of the parchment tome are being transmuted into usable formulas. The mystical and scientific significance of the results achieved will soon be made available to all AMORC members.

*(Photo Courtesy AMORC.)*

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Armando Font De La Jara, F. R. C., Deputy Grand Master

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