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May, 1944
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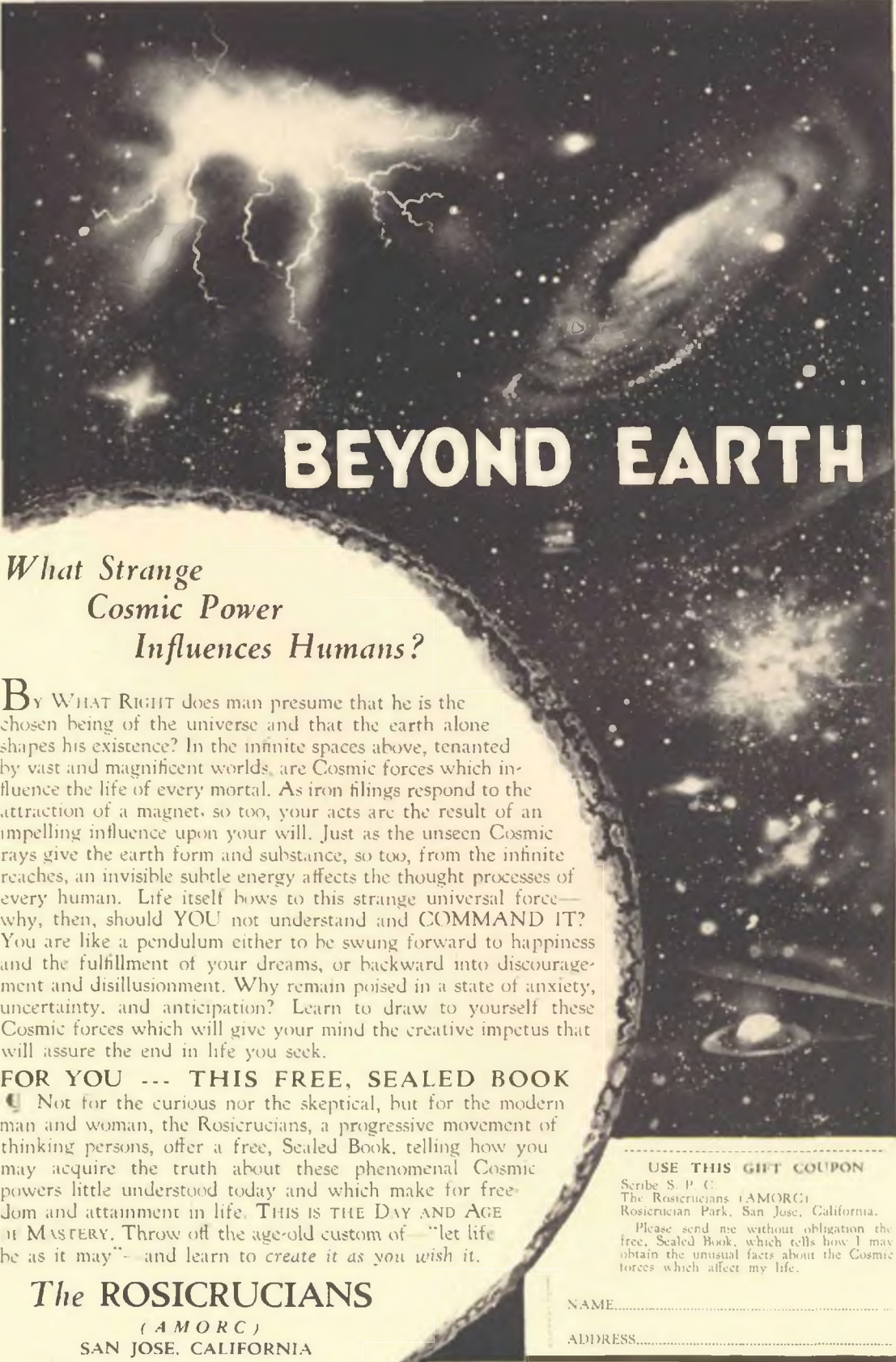
THE INSTITUTION BEHIND THIS ANNOUNCEMENT



TOMORROW'S HERITAGE

Above, from left to right, are the Supreme Secretary, Cecil A. Poole; Archivist, Orval Graves; and Imperator, Ralph M. Lewis, recording the contents of an important repository of the Rosicrucian Order. The beautiful chest is made of special woods contributed by lodges and chapters of the Rosicrucian Order throughout the world. The woods are from climes as extreme as Equatorial Africa and Alaska. The chest is ornamented with traditional symbolism, and was presented at a convention of the Order, to the late Imperator, Dr. H. Spencer Lewis. It was his edict that documents of special importance to posterity, concerning the activities of the Order, be deposited in this chest, as an official archive. In it are also historic Rosicrucian manuscripts of great value.

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

Vol. XXII

MAY, 1944

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ROSIKRUCIAN PARK

SAN JOSE, CALIFORNIA

THE THOUGHT OF THE MONTH MYSTERIES OF THE GREAT PYRAMID

By THE IMPERATOR



RADIO speaker, recently in his address on labor, made the remark that *the pyramid is and was only a pile of stone*. The ancients need no vindication on these pages. Their worthy achievements are usually quite self-evident. However, the construction and purpose of the Pyramids still remain a fascination and disputatious subject. One who makes reference to them without more than a cursory study of the facts, is apt to make statements, as this speaker, which actually disparage some of the greatest minds of history. It is not asking too much to pay homage to those who have in no small way contributed to the civilization which we enjoy. Perhaps whatever harm may have been done by the speaker's address can at least be partially mitigated by the following comments.

All of the great edifices of antiquity, the so-called wonders of the world, such as the Parthenon, the Colossus of Rhodes, and the Hanging Gardens of Nebuchadnezzar could be referred to as piles of stone, mud brick, or just polished metal, from the standpoint of materials and substances. Their value to mankind, however, was the incentive behind them, the artistic or scientific accomplishments they brought forth. Most of these structures represent the religious beliefs and cultural achievements

of the peoples of the time. Further, their construction embodied the knowledge of the times, and encouraged men to excel their former works to produce them. A thousand years from now some person, equally as unthinking as the radio speaker, may refer to the Washington monument and the Notre Dame Cathedral, for example, as a mere collection of stone and of no value to man. The speaker referred to *The Pyramid*. Many persons who should know better, especially since they are addressing the public, are not aware of the fact that there are numerous pyramids in Egypt. In fact, one whole period of Egypt's history is known as the *Pyramid Age*. The Great Pyramid cannot be likened to any of those which precede it. Not only is it vastly greater in size, but its construction and use made it far more important to mankind than a mere "pile of stone."

For one to appreciate the Great Pyramid at Gizeh, it is advisable to know a little something of the beginnings of pyramid building. Manetho, ancient Egyptian historian and High Priest of the Temples at Heliopolis, records the tradition that stone building was first introduced by King Zoser. King Zoser began the III Dynasty of Egypt nearly 5000 years ago. It may be contended that quarrying and building in stone were known prior to King Zoser, but at least with him it became an extensive practice. He was greatly furthered by a wise man, sage, Priest, and architect, by the name of *Imhotep*. The man was truly a genius. King Zoser was fortunate to have such a personage to

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further his ambitious plans during his particularly prosperous reign.

Previous to this time, all royal tombs were constructed of mud brick, forming massive mastabas, such as found at Bet Khallof. A mastaba is an oblong tomb. At one end was a doorway, through which one descended into a series of mortuary chambers, which terminated beneath the sub-structure. These mastabas, though quite large, were far less in height than the pyramids and were comparatively crude in appearance.

King Zoser's greatest undertaking was his terraced or *stepped* pyramid. This was constructed on the plains near Memphis. It consisted of the construction of a pyramid having six stories, the area of each story being slightly smaller than the one preceding it. This gave the effect of a stepped or terraced appearance. The whole structure was not planned as it finally appeared. It is believed that there were lapses of time before it was decided to add each successive story. The height of the entire structure was 195 feet. This edifice engendered a rivalry among subsequent kings. Each king seemed to wish to outdo his predecessor in building a structure, principally for royal tombs, and to glorify his name and reign. However, even such a conservative Egyptologist as Professor James Breasted admits that there might have been a vicarious purpose for them, other than a mere mortuary. He says: "Such colossal structures make a powerful appeal to the imagination, but we cannot picture to ourselves, save in the vaguest of terms, the course of events which produced them. They leave a host of questions unanswered."

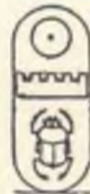
Snefru, a prosperous king, and referred to as "Lord of the Two Lands," namely, upper and lower Egypt, followed Zoser in the III Dynasty. He erected two tombs. The earliest is at Medum. The largest of these was begun as a simple mastaba, having a limestone tomb beneath it. It was subsequently enlarged, story-like, several times. Snefru later filled out the steps, so as to produce smooth sides from top to bottom. This was the first pyramid of its kind, and the pattern which suggested the later pyramids, which were planned to be such from the very beginning.

During this period of prosperity in Egypt, a rich class of nobles sprang up. They had extensive land holdings and numerous craftsmen to do their bidding. As much as their resources and purchases permitted, they emulated the practices and luxuries of the Kings. They began to build mastabas of *heewn* limestone, instead of mud brick. They grouped these around the pyramid of the King and his family.

Khufu, whom the Greeks called Cheops, began the IV Dynasty about 2700 B. C. He was a most successful organizer. His administration was most effective, as we can understand, by the erection of the *Great Pyramid* during his reign. As Dr. Breasted says: "The mere organization of labor involved in the quarry, transportation, and proper assembly of this vast mass of material was a task which, in itself, must have severely taxed the public offices." If one realizes that the Great Pyramid contains enough stone to build a four-foot wall approximately two feet wide from New York City to San Francisco, and half way back, he will get some idea of the quantity of materials assembled.

Herodotus, ancient Greek historian, relates that the building of this Great Pyramid during Khufu's reign required 100,000 men twenty years. The eminent Egyptologist Flinders Petrie, and others of like repute, concur in this estimate of men and time required. These men constituted a good sized city and they had to be quartered, fed, and cared for during their labors.

A few facts concerning the Great Pyramid give us not only an idea of its staggering immensity, but also of the genius required to erect it, and what a symbol it is of the knowledge extant at that time. It contains 2,300,000 blocks of stone, each weighing on an average of two and one-half tons, and being about four feet in height and six to eight feet in length. These blocks were taken out of the quarry on the east side of the river, south of Cairo. When the tides were high these huge blocks were floated on flats to the base of the pyramid hill. The Great Pyramid stands on a plateau, behind which is the great desert, the sands of which continually sweep against it and eat away its stones. Herodotus also reports that an enormous ramp, or incline was



erected of stone, which took ten years to complete, and along which the huge blocks were dragged to the plateau on which the Great Pyramid stands. Remnants of the ramp are still to be seen, and were filmed by the AMORC Motion-picture Camera Expedition to Egypt in 1936.

There is an enigmatic fact in connection with the building of the Great Pyramid, which must not be overlooked and which contributes to its greatness. It was only slightly over a century before that the first crude stone structure — a limestone chamber — had been erected. Yet in one century's time, all of the remarkable arts and sciences which the Great Pyramid represents in its construction and in its location, were conceived—or were they known before? A century before, the tools used could not have quarried the stones of the pyramid. A century before, certain scientific knowledge exhibited by the Great Pyramid, and which I shall relate briefly, is nowhere else displayed. It is not that in one century's time the builders of the Great Pyramid refined previous sciences and arts, but rather many of them must have had to be originated by the builders. We find no indication that such knowledge was in possession of the earlier Egyptians, not even in an elementary form. We are loud in our approbation of the achievements of the last century of our times. However, what we have done is mostly an extension and an elaboration upon previous basic knowledge. At least, we had certain well-organized sciences to use as our tools, but, we repeat, a century before the building of the Great Pyramid, there is no evidence of many of the sciences upon which its construction depended.

The science and skill displayed in the building of the Great Pyramid amazes engineers and scientists of today. The Pyramid is about 481 feet high. The sides of its square base measure some 755 feet per side, covering an area of thirteen acres. It is estimated that the average error in the angles of the sides is, "less than a ten-thousandth of the side in equality, in squareness, and in level!" The masonry is so perfect that many of the stones have seams so accurate that they show a slit of only a

ten-thousandth of an inch! As Petrie says: "Equal to opticians' work of the present day, but on a scale of acres instead of a few feet or yards of material."

The entire monument is of limestone bricks, except the sepulchre chamber and the chambers above it. The interior passageways are cleverly closed with granite plug-blocks and portcullises (stone drop grates). The exterior was covered with a fine polished casing of limestone, which must have glistened like marble in the intense Egyptian sunlight, causing the admiration of all who saw it. Centuries later, this outer limestone covering was carried away by Arab and other marauders. Some of it has found its way into their mosques, which may be seen by travelers in the Near East today. The Great Pyramid was also surrounded by a wide pavement of limestone.

It is estimated that the Great Pyramid stands on the "pivotal balance point of the entire land distributed over the face of the whole earth." This would indicate that the ancient builders had knowledge of the geography of the earth. The earth's weight was also known to the ancients. The Pyramid is the even one thousand billionth of the whole earth's surface, while the gravity of the whole mass of what they built needs only to be multiplied by 10:5x3, to indicate the sum of gravity of the entire mass of the earth, so mathematicians explain. Further, the earth's cubical bulk, distinguished from its weight, is related to the bulk of the Great Pyramid. The mean temperature of the habitable land and navigable seas is about 68° Fahrenheit. This is also the temperature, by coincidence or *intent*, maintained in the ventilating tubes of the Great Pyramid.

The writer, with his assistant, had been filming the Temple of the Sphinx and the exterior of the Pyramid of Gizeh, in early September. The heat of the late Summer's sun on the desert was terrific. In entering the Great Pyramid, and ascending the Grand Gallery in its heart, the temperature was found to be most pleasing. Even after having remained within for some time, it still was comfortable and not too cool. The

(Continued on Page 141)



Memory and Habit

By THE SUPREME SECRETARY



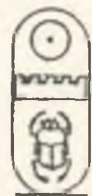
SO CLOSELY related are the processes known as memory, habit, and learning that many questions raised regarding one or more of these processes actually touch upon phases of all three of them. It may actually be that the three mental processes represented by these terms are in reality manifestations of three phases of the same thing.

The popular definition of these three processes are in themselves indicative of the fact that there is close relationship between them. It is an accepted fact, for example, that a person with a good memory learns quickly, or to reverse the statement, a person who learns quickly is usually found to have a good memory, or, to put it in psychological language, to have good memory habits. Habits are, to a certain extent, forms of unconscious memory. The ability of a living being to develop a habit relieves the conscious mind from the necessity of remembering so many details that are essential, so that many adjustments to our environment in our daily lives may take place without conscious direction.

The relationship between these three processes when constantly kept in mind assists us in developing each of them. An illustration of this fact is in the case that was brought to my attention recently, of an individual who upon arrival at his office one morning noticed that he had forgotten his wrist watch,

an article which he was accustomed to wear daily. This individual while trying to analyze why he should have done such a stupid thing as to forget to put his watch on in the morning gave little attention to analyzing the events of the morning to see if he could understand why such a lapse of memory occurred. Upon careful consideration in the morning's events he recalled that every morning he performed certain acts, such as after arising he shaved, prepared for work, ate his breakfast and left his home. He followed this procedure quite rigidly but on that particular morning he recalled that he had awakened a little earlier than usual, and had eaten his breakfast before shaving. In other words, he had interrupted the usual habit system that he followed daily by this apparently unimportant change in procedure. At some point in this process, probably before breakfast and after shaving, he usually put on his watch, but due to the fact that he left for work immediately after shaving the habit of putting on the watch did not impress itself sufficiently within his consciousness to have him perform this act. Therefore, he realized that the failure to wear his watch was not a failure of memory alone, but rather his dependence upon habit to carry him through the usual procedure and actions that preceded his leaving home for his office daily.

While it is true, as has already been mentioned, that habits relieve the conscious mind of the necessity of carrying a heavy burden of items to be remembered, it is important to realize that our habit systems are not infallible, and if we depend upon habit exclusively we



are depending upon conditions over which we do not have complete control or even complete understanding. In other words, each of us, in order to keep from falling into a routine of existence, should acquire another habit, and that habit is to stop occasionally and sum up our actions and thoughts for the preceding interval of time to see if we have covered everything. If the individual in the illustration had, in addition to his other habits, made it a point every morning just before leaving for the office, to stop and analyze his actions, this process probably would have made him conscious of the fact that because of the interruption of his habits during the time he was preparing to leave his home, he had forgotten to put on his watch.

This illustration and explanation may seem trivial, but when we depend upon our memory and habits we are causing trivial things to take on great importance. If we are going to assign the responsibility for many of the important events and acts of our daily existence to our subconscious or subjective minds, then it is certainly worth-while for us to give some attention to the ways and means of developing these abilities so that they will be dependable and yet in a manner which will not make us slaves to routine procedures and habits of living.

The development of memory is in part an act of will. We can determine that we will remember something, but in addition to that exertion of will power, we must in some way keep a reminder of the things to be remembered until it has become a habit. This illustrates the practice of tying a string around the finger to insure the remembrance of something that might otherwise be forgotten. Better yet is to have available some specific reminder such as a notebook to which one will refer during those periods of checking up on past actions already mentioned.

While memory and habit are a most important part of our lives, we, in accepting them without conscious observation of their processes, are apt to overestimate their authority over us. We know when items to be remembered slip from our consciousness that our will power is futile in its attempt to bring

them back to our consciousness. How often have we all had the experience of attempting to remember a name or some other simple thing, and the harder we concentrate upon bringing it back to memory the more elusive it seems to become. Usually such an item in the storehouse of memories is not placed there by will power and does not respond to the mere force of will and determination to bring it back to consciousness.

Memory is best developed by associating it with other things. Ideas that are closely related tend to improve memory. When we think of things which we have learned to associate with each other, these relationships are usually recalled, and if we will remember that the various habitual actions of the day bring about the associations which cause the memory to become conscious of facts in our minds, we realize the importance of giving a few moments' attention each day to an orderly arrangement of the little things that must be taken care of for the day.

All life is a process of learning, and learning might be broadly defined as the over-all ability of the individual to fit himself to his environment. It, therefore, includes such processes as memory and habit in the final accomplishment of learning any set of facts or any series of motions. Experimentation in learning has shown that the learning process follows these general principles of the utilization of memory and habit although specific laws of learning have never been proven to be completely accurate. We do know, however, that to learn anything we must direct our attention to it. Attention is the ability of the mind to focus itself, usually through will power, upon a certain item or group of items. In attempting to learn something by memory we force the mind to consider repeatedly the series of words and facts to be so memorized, and gradually the association takes form in the mind until a habit system is so established that when the first few words are brought into consciousness the rest seem to follow.

The process of learning itself sometimes is very slow. In fact, all studies of this process have indicated that while the average individual learns quickly at

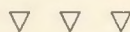
first he reaches a state or level in the learning process in which it seems that little accomplishment is made. This is called "a plateau of learning," and it is through this period that the learning process is difficult, but then with an apparent suddenness he realizes that the facts have been assembled and are stored in the storehouse of memory ready for use when the proper, associated ideas bring them forward.

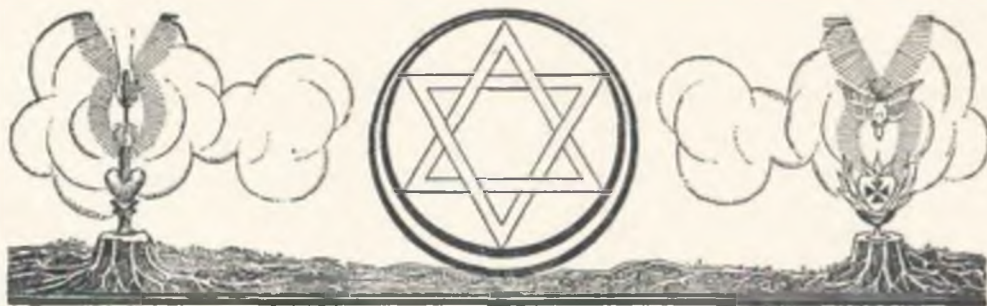
This has not been an attempt to teach anyone better methods of learning through memory or habit formation, but it has been an attempt to consider the relation between mental processes so dependent upon each other. In the psychology of Rosicrucianism we learn that subjects to the subjective mind are accepted by this mind as fact. That is why it is psychologically possible to acquire a habit when we repeatedly do a thing. Formation of habits is the suggestion to the subjective mind that under certain circumstances an act should be performed, and the repeated performance of that act under those circumstances intensifies the desire of the subjective mind to bring that act into manifestation whenever the same circumstances exist.

Most frequently we associate this process with the formation of undesirable habits rather than good ones. In fact, sometimes we wonder why it is so easy for us to acquire an undesirable habit, such as one which may be non-advantageous socially or even detrimental to our health. Usually such an undesirable habit is associated with a certain desire for some form of satisfaction. A very common illustration of this is the use of tobacco. Tobacco is used for its mild narcotic effect and anyone who attempts to alibi the use for any other purpose is only trying to rationalize his use of tobacco at all. Since he has gained a certain satisfaction and enjoyment from the narcotic effect of tobacco, this satisfaction is transmitted with the act itself to the subjective mind and very soon a habit is so definitely established that it becomes almost involuntary. Thus, a habitual smoker will reach for his particular type of smoking pleasure without even starting to ana-

lyze the motions. This same procedure can be used equally well in the formation of good and desirable habits. However, to insure the full use of the subjective mind in the formation of a good habit there must not only be the feeling of need for habit but a true desire that the habit be acquired so that together with the actions and motions necessary for the habit formation, a sincere pleasure accompanies the act, and a sincere desire must exist to have the act repeated. Just as the satisfaction of the narcotic effect of tobacco gives the user an unconscious desire to repeat that effect and supports the formation of the habit, so will a complete desire of acquiring any other habit fortify and help the attainment of the act itself as an habitual response.

There is nothing more important stated in this summary of a few actions concerning these mental processes than that of honest appraisal on the part of the individual of his whole learning process. Take inventory and determine what you have acquired in the field of desirable habits, knowledge, and techniques in the past weeks, months, or years. Do you find your life is a routine of very little interest when it is honestly analyzed, or have you consciously directed yourself toward the attainment of new and desirable habits that lead you to a better enjoyment of yourself and of your environment? If your habits are all of the character that we might ordinarily place on the bad or undesirable side then you are letting your habit systems take control of you rather than you of them. Think of those things which you believe would be worthy of your doing, such as constructive reading at occasional times, constructive concentration, meditation, and even ways in which you can physically do things which are for the benefit of your health or for the benefit of someone else. Give some time to these ideas and you will be developing constructive habits. At the same time, apply this same knowledge if you wish to break yourself of what you consider an undesirable habit. Replace the habit with desirable actions—break up the train of routine that causes you to easily fall victim to the habits entrenched in the mind and actions.





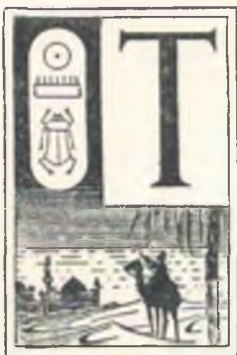
Alchemical Experiments Concerning the Mortification of Matter

By COUNCILLOR VON ECKHARTSHAUSEN
(Translated from German by Frater Erwin Watermeyer)

The reprint of this alchemical work of that eminent German occultist, Hermetic philosopher and genuine Rosicrucian, after exactly 141 years since its first publication, requires several explanatory remarks.

Up to the present time Von Eckhartshausen has been principally known through his moral writings and also through his rare occult works and novels. However, one of his books, "Keys to Magic," was issued in Germany about twenty years ago by the Pfluegar Publishing House, but unfortunately printed only in an abbreviated first edition of one volume. Of Von Eckhartshausen's numerous chemical, or rather, alchemical, experiments practically nothing is known today on account of a scarcity of these writings. Yet, Von Eckhartshausen's research represents the connecting link between the work of the middle ages and that of modern times. When it is said that it is imperative for the modern alchemist, if he wishes to arrive at tangible results of his practical labors, to gradually work his way backward in time through the records of the alchemists who preceded him, and in this manner gradually approach a direct contact with the views of the alchemical adepts of the middle ages, then Von Eckhartshausen represents the first milestone along such a road toward the ancients, a road which no student may overlook who desires to truly penetrate these remote regions. The great value of Von Eckhartshausen's investigations made in the last century remains unchallenged even today. We have only advanced in our chemical technology. Everything else is just as new to us now as it was 141 years ago.

—EDITOR.



HERE was once a time when the art of transmutation of metals was held possible only if those special conditions were fulfilled by means of which one could compose the noble metals by a process of "mortification." But this latter type of de-

composition was considered impossible and therefore — it was reasoned — the first was considered impossible also. However, experience proves that man should not judge too soon about matters concerning which he has had no previous experience, and a modest per-

son will say: "According to our present knowledge of chemistry, transmutation does not seem to be capable of achievement. Perhaps we are lacking in the necessary higher knowledge." This was the nature of my thoughts, and this manner of thinking guided me to the reality of an actual transmutation of metals, a fact whereby this possibility is demonstrated satisfactorily: thus practical experience is the best demonstration.

If someone should ask me: "Are you now able to produce gold?" I would answer him: "To analyze the metals and to synthesize them again is quite a different process from that of generating them." For example, it is well known how to separate from various types of bodies their constituent components as well as how to recombine them again, but without being able to artificially re-

produce the original bodies themselves.

If someone would ask me: "Is it possible to produce gold by artificial means?" then I would answer: "I shall not deny anything unless I have become convinced of its absolute impossibility. However, I believe that a practical demonstration of the impossibility to produce gold is just as difficult as the making of gold itself." However, I flatter myself that through my experiences I have rendered a service to chemistry, because these experiences lead us nearer to a true understanding of nature. The gold which I seek is TRUTH.

But to those gentlemen, the Alchemists, I am writing the following: Alchemists and gamblers always share a like fortune. The first vainly hope during each operation to reach their Universal, just as the latter expect at each drawing their assured gain. Let me offer you my opinion concerning Alchemy. It appears to me that he who is searching for gold shall not find it, but that he who is seeking for God—namely, the First Cause of all power—he could very well find God in everything for which he is searching. It appears to me also that it has not been written without a definite reason: "Seek ye first the Kingdom of Heaven and all else shall be added unto ye."

From this truth follows another: unless you seek the Kingdom of God first and above all, nothing else of the Divine Order will be granted to you.

But what constitutes the Kingdom of God?—It is the complete occupancy of our hearts by Jesus Christ, who shall reign within it, His Temple, with wisdom and love, and who shall illumine our mind by His Spirit within so that we shall be able to penetrate the exterior cloak of nature.

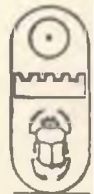
When we shall have come into possession of this Universal Spirit (that is, the Spirit of Christ within us) perhaps then we shall become acquainted, through His Grace, with the exterior universal spirit of nature in a more perfect manner than is possible to ordinary philosophy.

As long as man has not acquired that art of interior analysis which enables him to distinguish the sacred from the profane and the pure from the impure, until that time has arrived man will not succeed in being able to distinguish

blessings from curses in the exterior world; and the exterior blessings are related to the interior in a like manner. To succeed in this science—which I believe to be the most exalted—ordinary theoretical knowledge is not sufficient. To this knowledge there must be added practice, and to this practice added strength, and to this strength a power which descends from Above and which cannot be communicated from one man to another.

He who thinks differently concerning these matters is in error. He either deceives himself or he has been deceived by others, because he is not acquainted with the concatenation between the esoteric laws of God and the exoteric laws of nature. I know very well the manner in which many people assert that nature acts according to immutable laws. Sulphur and mercury always produce cinnabar. Arsenic and sulphur always produce orpiment. Two times two is always four, no matter whether these numbers are composed by good or by evil men. Therefore—it is reasoned—higher chemistry obeys identical principles! Thus, anyone who is acquainted with the properties of matter, knows its synthesis, has observed and learned the operation of this synthesis from others, should be able to succeed in these experiments just as well as any other man. Nature cannot deprive us of her treasures if we master her through her own laws. Thus sound the sophistries of those people who are trying to force their way into the sanctuary by breaking into it through the roof. But many such burglars do not always recollect that when they finally reached the door to escape the master of the house suddenly appeared, demanded and recovered from them the stolen property. The former line of reasoning represents indeed an argument which upon first consideration seems to be absolutely irrefutable and possesses so much force that it has already misled many men of great intelligence. But only he who knows how closely God and nature are interrelated, who realizes that God holds the reins of nature perpetually in His hands—although in an indirect but definite and perfect manner—he who understands the great truth of which

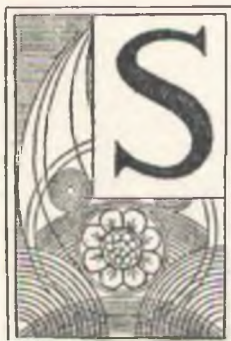
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Self-Dependence

By ORVAL GRAVES, M. A., F. R. C.
Dean, Rose-Croix University



SO many people today are troubled about the world they will have to face tomorrow. The conditions in the world and the confused state of affairs outside of themselves have caused some to turn to the realm of the Self within. Many helpful articles of today on new thought and self help tend to prove this new wave of self-reliance. There is an old occult saying which goes as follows: "The Neophyte must learn to stand alone." This is the great problem which has begun to face the general public today. Rosicrucian members have been aware of this fact for years. Raymund Andrea, Grand Master of the Rosicrucian Order for Great Britain has written, "that Life itself is the great initiator."

Just how can the average person use the powers of his Inner Self in the initiation as presented by life?

Even a Rosicrucian student is not always sure of himself when he must stand alone and face the black mantle of the Dark Night of the Soul. The reason that we have difficulties seems to be because of an incorrect understanding of Self. The casual reference to the word implies to some degree a

tint of selfishness. Indeed the average student of mysticism is usually, therefore, prone to use his own powers of intellect, intuition and his talents and abilities in solving his own problems.

The age-old, philosophical precept of Socrates, "Know Thy Self," is just as applicable and timely today as it was in the troubled times when that great philosopher trod the streets of Athens.

What is the Self? The dictionary defines the word as an individual, distinguished from other persons or things. Psychologists speak of the Self as personality which has the sense of "I-ness." Mystically, a human being is partly an individual, and partly the "I-ness," to which the psychologist refers as well as an ultimate unknown quality to which Rosicrucians refer as Soul.

Generally, we think that mankind is too selfish. In a true sense of the word man is not selfish. He has not grasped the meaning of the true, elusive Inner Self, that Self which Socrates would have us know. Mankind is to be blamed today for taking only a superficial interest in his performance in the world. Without mystical practices it is rather difficult to know one's real Self. Sometimes, as we gaze at a beautiful painting, listen to a rhapsody, or sit alone gazing out over a beautiful valley, we are able to become conscious of a still, quiet, real Self within. This is the real Self which is ever present in the back-

ground. Quiet, watchful, and always alert, ever the same way in sickness and health, sorrow or happiness. This is the Self which is sometimes spoken of as the other Self, the intermediary between our conscious mind and the Cosmic. This is the Self upon which we are compelled to be dependent if we would conquer our mental circumstances.

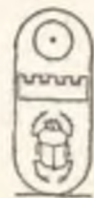
The first step in becoming acquainted with our Inner Self must be the construction of a personal philosophy. There can hardly be any real understanding of the rational, mystical Self within, and certainly no realization of the complexities taking place within and without the constitution of the mystic, if the main tenets of a philosophy are not firmly rooted in his mind. As the Rosicrucian Manual points out, it is impossible for a mystic to grasp the truths and revelations of Cosmic Illumination without familiarity and comprehension of some of the terms, and conditions which are part of Cosmic Illumination. Throughout the entire field of philosophy from Thales to the modern American philosopher, William James, there exists no better division of philosophy than that given by our own great Rosicrucian, Sir Francis Bacon. The student of philosophy will find that inevitably all subjects dealing with philosophy can be segregated into three main divisions. These divisions are: God, or the Supreme cause, Nature, or the world of phenomena, and the world of man with all its subjective complexities. Until the mystic can satisfy himself what the answers to the problems are, he cannot take very many steps on the road of self-dependency.

God is the great cause and his Being is a continuous ever-present fact which must be grasped. The world of nature is said to be raw and unfriendly. Most writers on the subject contend that the elements are destructive. The experience of philosophers, mystics and historians, as well as the contents of old scriptures definitely prove that the Universe is friendly. Then there is the question of the puny nature of man. Actually man contains within himself a status of divinity. This is the great truth all saviors of mankind have endeavored to place within the consciousness of the masses. This truth is dangerous and the tyrant

proposes to stamp it out. Yet truth is necessary for self-dependency. So many people, especially Americans, neglect to use their innate ability to visualize—that is, the average person does not plan. It is a profound truth that without thought, planning and vision there can be no progress, despite the fact that the King James version of the Bible states: "Take no thought of tomorrow." We must take thought of tomorrow. In the more recent scholarly translations and editions of the Bible this passage reads, "Be not anxious for tomorrow." Dr. Lewis' book, "Rosicrucian Principles for the Home and Business," tells how many great tycoons of the business world use their planning and visualizing powers to build vast and successful industries.

In the July, 1942 issue of the *Rosicrucian Digest* a high ranking officer of the United States Navy wrote an article, giving, in a general way, the method of planning by the French, British, American and other military staffs in conquering their enemies. This member has translated the technical, military way of planning into plain everyday rules for helping the individual overcome his problems. It is planning reduced to a science. The mind and the power of planning and visualizing and creating is part of the power of the Inner Self. Everyone expects the mystic and occult student to have some sort of mysterious power. This mysterious power is actually possible when self-dependency is mastered. However, in addition to using the powers of the intellect and mind, the person aspiring to self-dependency must achieve a certain amount of poise and stability. Continuous and frequent outbursts of emotions tends to cause the aura to become inharmonious. Quiet, peace and consciousness of the great Self within can never be reached without a fair degree of control of one's emotions. This means nothing more nor less than that the emotions come under the control of the Self within. They become the servants rather than the masters, as is the case of so many of the individual entities of mankind today.

When a mystical student has devoted himself to mystical philosophy and exercise for at least two or three years of



his life he may indeed expect to receive wisdom and counsel from the Self within. Mystical literature and the holy scriptures of all ages have contained examples of man receiving answers to his queries, and assistance in solving his problems, from the Inner Self. This is achieved in several ways. First, the ordinary person is familiar more or less with the old saying of "sleep on it." Bulwer-Lytton writes in his book the "Strange Story" that man's first spiritual initiation comes in his dreams. The greatest knowledge and wisdom is given to us when we are in a dreamless or deep slumber. In such a state communion with the higher forces of the Cosmic is possible. Such aid from the Self within may be used when a student is at a loss for the answer to an important problem. When a decision has to be made the student should concentrate his thoughts on the problem just before going to sleep. Then he should turn over the matter to the Cosmic just as he would place a book upon a shelf above his head and rest confident that the information in the book will be clearer and more easily understood in the morning. As far as information and answers to mystical questions are concerned every student who has tried this method will receive surprising results. The Rosicrucian method, which for various confidential reasons we cannot give completely here, will result in solutions to our problems during the daytime by a certain method of meditation and visualization. It is permissible, however, to give a brief system of research which occult students who investigate the Akashic records use. When some mystical or philosophical matter or even an occult book has to be investigated that is physically impossible to contact, the following procedure is performed. The mystic who has developed to a certain point will go into his study and become quiet and relaxed so that he knows he is conscious of his Self within. Then as he sits in a borderline state midway between sleep and wakefulness, he will ask to have revealed the passage which he desires. Continuous quiet and effortless petition for the answer will in a short while cause to flash before the inner vision the information desired either in words or in scenes.

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This is the method that such people as Dr. H. Spencer Lewis, S. L. MacGregor-Mathers, and other occultists have used in matters of research. For the benefit of those who have not reached such a state of development and would like to have a system of guidance, we can say that a student of mysticism who strives to follow a few simple rules given in this article will little by little begin to notice in his daily life a new direction of his material affairs. There will be higher guidance which will help to solve the problems of his daily life. There will come spiritual healing and a divine protection in times of sickness and distress. One of the mystics of the past, Jane Leades has suggested the following guidance for the student. The student must search for all logical steps of information in books or from friends. Second, he must watch the circumstances and incidents of his every-day life. Third, he must use his good judgment and common sense. Fourth, he must use what impressions he receives from the dawning consciousness of the Self within. In addition to the powers of intellect, one must take into account the results of past Karma and the existence of present talents if he intends to make use of them in the action of his life.

Almost every individual of today believes in evolution. Definitely the general mystical student believes in the law of Karma. The law of Karma and the law of evolution logically and of a necessity point out the fact that if mankind is improving then mankind must have been, at some time in the past, undeveloped or more ignorant than he is at present. In other words, the average individual has a great amount of Karma to work out. One of Dr. Lewis' greatest contributions to the health of humanity has been the little booklet on Self-Healing. In this booklet he has stressed the point that too often we have thought only of the surface of ourselves rather than the deep connecting brotherhood of the Soul Within. Such limited thinking results in ill health. Dr. Lewis would rather have had us think of mankind as a whole, and as such do some helpful act for another person—at least once a week. By so doing the

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MIND and MAGIC

(A Short Course of Instruction)

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

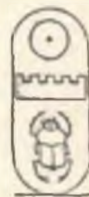
LESSON THREE

SINCE early antiquity, it has been thought that from the human eye certain emanations radiate. There are certain explanations for this belief, however; it is also thought that some of these emanations are evil, and that some persons are thus possessed of an evil eye, and that whomever their glance falls upon is bewitched. Though *red* is frequently worn as protection against evil, the color *blue* is used most generally in the countries of the Levant, Iraq, Syria, Palestine, Egypt, etc., for this purpose. The Bedouins will often put a streak of blue on their tents or on their garments, or will wear a blue bead to ward off the evil eye. Donkeys and camels have been frequently seen by the writer with a blue bead or ornament strung about their necks to safeguard them against the evil eye.

Parts of animals, their organs and limbs, are thought to be imbued with the attributes or natural qualities of the animal itself. This is a combination of

the belief in contagious magic and phylactery. The part is assumed never to lose the qualities possessed by the animal to which it was affixed. The tooth of a wild boar is hung as a necklace upon the chest of a warrior, with the belief that the ferocity of the wild boar, as an attribute, exists in the tooth by virtue of its contact with the animal and such a quality will be imparted to the warrior. In West Africa, certain tribes fashion the spinal columns of snakes into a girdle. They believe the alacrity of the snakes will be imparted to the warrior, and that such will also have a therapeutic effect in curing back-aches.

However, a great number of amulets and talismans are fashioned by men. Such are made to represent things. By imitative magic, it is presumed that they will possess the quality or attributes of the things which they have been fashioned to resemble. Among certain tribes, amulets are fashioned to represent the



face of a human distorted by the passion of hate. It is believed that the hate of the one who fashions them is imparted to the object and thereafter the object will in turn emanate or impart the destructive influence of hate to whomsoever is brought in contact with it. Now, strange as it may seem, and devoid of imagination, often when such an object has been used for a great length of time, for the execrating of an individual or to extend a feeling of hatred toward him, a sense of revulsion is felt upon picking up the amulet. This is quite understandable from a rational point of view. Strong hates and emotional urges affect the radiation of the human aura, that electromagnetic state of the human, and this aura in turn has a definite effect upon the magnetic property of the molecular or atomic substances of articles. Even now science is investigating these *physical laws* which have been known to the Rosicrucians for some time.

How many times have we commonly experienced the strange influence of a room upon us, which we have visited for the first time. The ordinary physical conditions of the room are not the cause of our unrest or feeling of illness. In fact, the room may be well lighted, comfortably furnished, and harmoniously decorated, yet we are anxious to leave its unpleasant environment. Invariably it will be found that such a room had been used for quite a time under the stress of intense emotions, and, in some manner, the physical substance of the room was affected by the invisible radiations from the persons occupying it. I have often sensed this feeling of repulsion in handling certain antiquities before even examining them. In fact, it was the strange sensation which I experienced from them which caused me to scrutinize them more carefully. Invariably I would find that they were objects which had been associated with intense human feelings. Naturally such objects cannot exert an influence over an individual. There is no rational basis for the magical use of them. Their physical properties, insofar as the molecular aura of their substance was concerned, were affected in some manner by the feeling of intense human emotion to which they had been subjected.

Fetishism

Fetishism is a word which comes to us today through the Portuguese language, from the Latin word *facticius*. Generally translated, it means to make by an art, or something which is produced artificially. A fetish is an object in which it is contended a supernatural agent or ego is incarnate. It is not believed that the incarnated entity has always resided there or always will, but at least for the time it is resident within the object. A fetish may be a dog, it may be a tree, in fact, it may be most any article. A fetish is not in itself worshipped, that is, the object or physical form is not worshipped, only the power, the ego, believed to be incarnate within it is so worshipped.

It is difficult to distinguish psychologically between idolatry and fetishism. Generally, we may say that an idol is a symbol of a free ego. In most all instances, the ego is not conceived to be incarnate within the idol. It is free of it. It resides elsewhere, and the form, the object is but *symbolical* of it. When one worships a fetish, I repeat, he worships not the object but he does believe he worships an ego which exists within that object.

To better understand idolatry, as distinguished from fetishism, let us use the example of the highly organized religion which once flourished in Memphis, the early capital of ancient Egypt. Its principal temples were dedicated to Ptah, and in them were images of Ptah. In form, these images were partly human, however, the learned Mystery School adherents of Memphis, as the Egyptian writings which have come down to us through Manetho definitely reveal, did not worship the image of Ptah itself. The idol was *symbolic* of the God Ptah, and the God Ptah was in turn symbolic of the craftsmanship of human beings, of that creative ability of man, as expressed in the skill of the goldsmith, the woodworker, the lapidary worker, etc. Later with the development of religion in Memphis, Ptah no longer even symbolized the creative mind of man, but rather the *Architect of the Universe*, God Himself, but not a personalized God, a Divine Mind. In ancient inscriptions which have come down to us, we find that the precursor

of the *Logos*, was the spoken word of this Mind. It was said that the word became the power that put its concepts into effect.

Any object, as we have said, can become a fetish. The question may arise as to just how the object becomes a fetish. Objects are selected to be fetishes because of the appeal which they make to us. The primitive mind believes that when any object arrests his attention that that is indicative of the influence which it has exerted over him. If a sharp stone causes him to cry out in pain as he steps upon it, and then to examine it, or if a bright pebble scintillating in the sun causes him to curiously pick it up, that is significant. These objects are thought to be *causative* like man, they intentionally sought his attention, compelled it, in fact. Thus egos must be resident within them, and thereafter the object is a fetish, the ego to be conjured to serve the interest of the one who possesses it.

Objects can also be made fetishes by priests or a shaman. The magician, in other words, instils the powers which he commands within the object. This is an example of *contagious magic*, the object coming in contact with the powers of the magician. Fetishes may be prayed to, they may be pampered, and their egos worshipped. Some of them are used because they are believed to exert a power for good. An example of such are the *medallions* that are worn and carried by many religionists today, who think that while they possess them they are under the influence of the power or force which they represent. Certain ones are applicable for protection in travel, others against burns or drowning.

The Whirling Dervishes

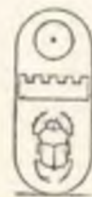
In the Near East, the countries of the Levant and also in the Orient, there are certain religious orders which are known as the *dervishes*. The word dervish means mendicant. In fact, these orders really are sects of ascetics, who practice abstinence and self-mortification, and who believe that by the suffering of the body and abstaining from many normal functions that they entertain a spiritual enlightenment. One of these orders is known as the Whirling Dervishes. Their true name is the *Maulavi*.

They were originally founded by Jalal Addin, in the early part of the Thirteenth Century, in Persia. Jalal Addin, at 24 years of age succeeded his father as a teacher of *Sufism*, Sufism being a high order of Mohammedan mysticism, with many noble thoughts worthy of study by any intelligent and inquiring mind. Legend relates that in the center of his home or palace was a great column or marble pillar. It is said that when he wanted to become drawn into the "ocean of love," that is, when he wished his mortal consciousness to merge with the universal consciousness of the Supreme Being, he would grasp this pillar with his two hands and revolve about it, slowly at first, and then faster and faster until he experienced the ecstatic state.

Today his successors, the Whirling Dervishes, have deviated from his philosophy and his practices, just as many Christian sects have deviated far from the original Christian doctrines. The Maulavi today chant to Allah and dance in circles at the same time, to the accompaniment of music, and then as the tempo of the music and chant is gradually increased, they increase their dancing until it amounts to an ecstatic frenzy. This produces an emotional exhilaration which they interpret as a spiritual or religious experience. The holy men, or, we might say, priests of the Maulavi carry the implements which signify their office and powers which they are able to conjure. Principally these instruments are a *mace*, which is like a small metal staff, to one end of which is affixed a head in metal, which has been fashioned into the most diabolical features. Horns are affixed to the top and the whole has a satanic appearance. They employ this similarly to the use of sympathetic magic. Because of the similarity of the figure to an evil being, it is believed that it has an association with evil forces, and thus whoever is touched or cursed by the holy man with this mace becomes possessed and dominated by these evil forces.

The *trident* is a three-pronged fork. Since antiquity it has been used as a symbol of power. The Romans used it as the insignia of Neptune. The trident to the dervishes is indicative of con-

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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.*)

FINALITY OF ACTION



AN ANCIENT sage is recorded as saying, "Four things come not again: The spoken word, the sped arrow, time passed, and the neglected opportunity." Experience will prove the truth of this statement and bring to our minds the finality with

which certain actions are completed. Hardly a living being has not at one time or another secretly wished for the opportunity to relive a part of his life, believing that if he could so relive a

certain phase of his existence that he would be able to change his actions or deeds in such a way as to better utilize what he had neglected. We consider our spoken words so lightly, they are effortless—they are cheap insofar as value is concerned, and we let them pass without due analysis as to the potential value or power they may have upon us or another. Once they are spoken a force is set into motion and into being and we are unable to recall it. A whispered word is passed from one to another, particularly if its meaning excites either the curiosity or the interest of another. In this way rumors mount and grow, and many rumors that might have serious consequences upon the lives and future of hundreds of in-

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dividuals are begun through a word spoken in all innocence, become final, and unable to be revoked.

The same is true of the arrow that is shot from its bow; as soon as the arrow is released it is beyond our control. Time that is passed and neglected opportunities come only once. They are truly like words and arrows. They exist in the present time that is to become the past. There are opportunities now and in the future but never do the same ones repeat themselves under identical circumstances. Those who yearn to reach back in time and pick up those things which they feel would have value if they could reoccur, should realize that they also would have to bear the responsibility and possible inconvenience of finding unpleasant as well as pleasant occurrences. Each passed action that has become complete in the past cannot be recovered by an attempt to go back, but it can in a measure be recovered provided the lesson learned from its omission can be applied to the present. The child who has burned his fingers *in the candle's flame or upon a heated stove* cannot through any regret or desire relieve the pain resulting from this action or return to the past to avoid it again, but the pain can be a lesson which will cause him to make every effort to avoid a similar occurrence in the future. This is a simple illustration of the basic process of learning, and since life is, as a whole, a period of learning we are all more or less involved in a process of making mistakes count as experience in avoiding future ones.

There are two ways, then, to best prepare an outlook toward a neglected opportunity. Some people live and relive their neglected opportunities. They go through life telling themselves and their friends and associates of the chance they had in the past to have become socially prominent or to acquire wealth, if at the certain time they had done differently than they actually did. Is such a philosophy of life a sign of weakness? No doubt it is. It causes the individual who is constantly reliving a nonexistent past to shut the doors of his mind to the opportunities of the present. Truly it is bad enough for us to dwell in the past of actual experience, but it is a far greater error that we

dwell in the past that did not happen—a past which we only wish had happened. Such an individual is creating a reality in his mind that has no basis in actuality. He puts off, or at least out of his mind, his reason and constructive thought, those things which might be lessons for the future and lives in a world of fancy. He daydreams the importance that he might now have if the past had been different. He fails to remember that he is not an exception among the members of the human race—that every human being has neglected opportunities. If every individual would start living entirely upon the possibility that neglect had not occurred there would be no progress, no more learning or not even a future to look forward to with any hope of achievement or satisfaction.

Those who have gained some measure of content and happiness in life are not those, as might be supposed, who have availed themselves of every opportunity, but they are those who have equally with everyone else made mistakes, *overlooked their opportunities*, but in addition they have met each neglected opportunity as a challenge to use that experience to place them on the alert for opportunities that will come into existence, or better yet, those that now exist. Repeatedly the truth of the importance of the present time comes to our consciousness. The past cannot be altered—the future is not as yet within our control or reach, but the present holds all the potentialities of being a successful past. We must then use the lesson of the small child who burns his fingers, be aware more adequately of the dangers that lie in the present and the benefits that come to us physically and mentally by availing ourselves of the advantages that are about us.

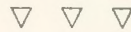
When we are discouraged and live in a world which is embroiled in misunderstandings, it is not easy to pick out those things which point towards contentment and satisfaction, but since we have known by experience that such conditions can exist, let us assure ourselves that the possibilities for betterment are there and that our intelligence and ability to see everything around us is the only limitation which we have beyond using ourselves and our en-



vironment to a better purpose. In this consideration we must remember that not only the physical environment composes the entire world of which we are a part and in which we live, but there is a world of being, the world of life itself. Through this gift of life which we enjoy we are directly related to its source in the same manner as through the gift of the body we are related to the other material elements of this earth. Therefore, in times of misunderstanding of the forces that seem to play about us, we must bear in mind that there are forces whose manifestations may be in-

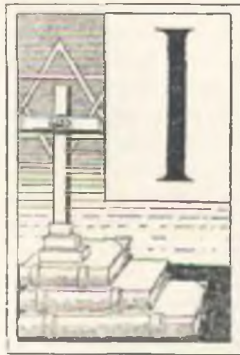
visible to the physical eye and not known to the physical senses but which are maintaining life itself and with which we can cooperate for attunement and harmony that will carry us through the storms of physical origin.

For solace and direction in times of misunderstanding and stress, withdraw from the circumstances of the world if only for a moment to contemplate the forces which may be your staff and your guide. The Cathedral of the Sul provides one means to assist each one who has this aspiration. The booklet "Liber 777" will direct and guide you in its use.



A Symbol of Immortalized Truth

By JAY R. McCULLOUGH, F. R. C.
Curator, Rosicrucian Egyptian Museum



IT IS a truism that within the patterns formed by often unnoticed and ignored relics of the past there may be found keys which serve to open channels for new understanding, further insight and a greater appreciation of the workings of man, nature, and God.

As an example, let us consider but a single exhibit as found in one of the galleries of the Rosicrucian Egyptian Museum. Near the curtained doorway which leads into the Memphis Temple there is a large display case containing four *funerary* boat models. These valuable and fragile relics from the Egypt of over thirty-five hundred years ago form a center of interest for the Museum visitors. This interest is aroused not only because of the great rarity of the objects and their macabre connection with the entombment of mummified bodies, but also for their grace and beauty of line and their remarkable preservation, even to the original linen sails and tracings of painted decoration.

To the average, casual visitor they are antique, interesting miniature boats from the tombs and little, if nothing, more. To the investigator of mystical history, however, there is one element in this display, a canopied boat with outstretched wings on its bow, which carries a personal message and brings a direct historical contact with the Great Mystery School which had its inception during the reign of the Initiate soldier-king, Pharaoh Thothmes III. This boat model was found in the tomb of Thothmes and shows him seated under a painted wooden canopy as he journeys on the river Nile. The importance attached to this piece, however, is not due to the king's figure, but to a dim, half-seen oval design painted on the right side of the boat. This design is the royal cartouche, the king's name, also the device adopted as a sign by the Mystery Brotherhood. Further it is the age-old mystical seal of AMORC such as is found, for example, on the lower right corner of all odd-numbered pages of this magazine, the *Rosicrucian Digest*.

This cartouche contains the king's official name, *Men-Kheper-Ra*, the name which he assumed on his accession to the throne. In analyzing this name and endeavoring to arrive at its

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meaning, it is well to consider each of its three component parts.

At the top of the seal is seen the circle, or a circle with a dot in the center. This is the Egyptian, and almost universal, sign for Ra, the sun, or the deity represented by the sun. The philosophical and religious center for the worship of Ra was located, from earliest times, in the old city of Annu, called by the Greeks Heliopolis, the City of the Sun. It was there that a secret brotherhood, a hierarchy of initiates, taught one of the earliest concepts of ethics and morality to be found in recorded, historic times, and promulgated the secret doctrine of a one, all-embracing God-head whose symbol was the sacred "Benben," a pyramidal stone similar to the capping on an obelisk. In the "Book of the Dead," one of the introductory hymns dedicated to Ra (from the papyrus of Hu-nefer) speaks of the god as "Prince of Annu (Heliopolis) lord of eternity, and ruler of everlastingness, . . . thou art the God One who came into being in the beginning of time."

Just underneath the Ra symbol, in the cartouche, is the "Men" sign, a rectangle with lines or protuberances upon it. Originally this was a form of picture-writing which attempted to depict a gaming board, similar to chess or, to be more exact, draughts, with the playing pieces upon it. Later it was given the more abstract meaning equivalent to the English forms of "to remain."

The last element in the cartouche is the scarab beetle, probably one of the most ancient religious emblems of Egypt. Symbolically, it has many aspects, one of which is that pertaining to the creative sun god, Kheper, the self-created and self-begotten. The insect, or scarabaeus, was a species of dung beetle which was often seen by the ancients as it rolled a ball of dung along the ground. The shape of the ball suggested the sun being rolled across the sky and the scarab came to signify that power which propelled the sun. Also, in a somewhat similar ball of dung were laid the eggs of the scarab, and from it came forth

new life in the form of the young. The difference between the sexes in the scarab was not evident to the early Egyptians, therefore, they considered all scarabs males, thus further illustrating in symbol the idea of a self-created creator.

In later times the scarab was associated with the concept of resurrection, for, inasmuch as the beetle perpetuated and renewed itself through the revolving ball, so could man be regenerated and reborn through the energy represented in the ever-revolving ball of the sun.

The actual word "Kheper" goes beyond the mere word-sign meaning "beetle" and was used, in a more abstract way, to signify the forms of the English "to become" or "to be" or, in this case, the word "being."

Combining, then, the three word-signs which go to make up this official name we have the sentence-word "Ra-Men--Kheper." Inasmuch as the signs pertaining to God are always, out of respect and reverence, written first, regardless of their actual place in the spoken name, the true alignment of characters would read "Men-Kheper-Ra" or, in English, "Remaining in being is Ra."

Such a thought as brought out in this message within the cartouche is worthy of prolonged meditation and profound concentration. The three key words, "Remaining," "Being," and "Ra," are all filled with deep significance, a significance the search of which has filled the minds and hearts of man from the earliest dawn of history, throughout the evolving cycles of growth and understanding up to the present stage of existence. "Remaining in being is Ra" is written in the "I AM" of the many scriptures and repeated in the "God Is" of mystical philosophy. To obtain even a beginning of its proper understanding students and mystics have devoted lifetimes of work and meditation, and as they grew in that understanding so did they approach the ultimate in human evolution, an at-one-ment with the God of their hearts.



"If we refute all our illusions, there remains no world in which to exist."

—Validivar.





Temple Echoes

By PLATONICUS, F. R. C.



NE OF the venerable and beloved Rosicrucians of our time is the Sovereign Grand Master, Thor Kiimalehto. "Brother Kim," as he is affectionately known to hundreds of members, is a native of Finland and was educated principally

in Sweden. He began his study of Rosicrucianism and Martinism well before the turn of the century.

It was as a young man in New York City, a successful book and magazine publisher, that he first contacted Dr. H. Spencer Lewis when the late Emperor was directing the preliminary organizational work for the North American jurisdiction of AMORC in the years immediately following 1909. Frater Kiimalehto was appointed a member of the first American Supreme Council in 1915, and was a valued adviser and coworker in those early and difficult days of AMORC's growth.

In 1935, following a period of effective service as the Order's Inspector-general for the State of New York, Brother Kim was brought to International Headquarters in San Jose to serve as Sovereign Grand Master. His monthly messages, articles in this magazine, membership correspondence, lectures at the Rose-Croix University and Conven-

tion, and informal personal contacts have been an inspiration and pleasure to all who come under their amiable and wise influence.

For our good Brother Kim we wish a very long life of continued fruitfulness, health, happiness, friendship and Peace Profound.



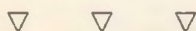
News Flash! Hermes Minor Lodge of Los Angeles issues challenge to all AMORC Chapters and Lodges!

By 1947, let us say, and beyond into the hopeful postwar years, what subordinate local body of AMORC will stand forth as the most representative, active, educative and successful in this jurisdiction? The new regime of Hermes Lodge, headed by Frater E. R. Copeland, Jr., ably seconded by Deputy Masters Raywood Frazier, Duncan Wright and Dragi Milor, and Trustees John Ballantyne and Douglas Stockhall, is hard at work to make the Los Angeles Lodge the "model local organization" of Rosicrucianism. Since September of 1943 the membership of Hermes Lodge has increased 325 percent. A future membership of 600 or more is projected, with a new, capacious Temple to be erected after the war.

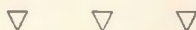
What say you to this, Frater Weed of New York, Frater and Soror Ezell of Philadelphia, Frater and Soror Whittington of Washington, Fratres Tonn and Ellis of Chicago, Frater French of Minneapolis, Frater Norris of Seattle, Fratres Merrill and Coquelin of St.

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Louis, and our many loyal members in Detroit, Newark, Boston, Miami, Denver, Oakland, San Francisco, Milwaukee and elsewhere? And you, our international brethren of Mexico City, Caracas, Toronto, Sidney, Santiago, Aukland, Bristol, Buenos Aires and all the world? Friendly competition, like variety, is a spice of life.



Include AMORC most definitely in your personal and group plans for the present and postwar period. For the next three years let's all buckle down to the task of winning the war and the peace—some in the armed forces, others in war production and essential civilian activities. Now and in the years of peace to follow, let the spirit and message of the Rosicrucians be a great beacon-light to a progressively liberated humanity, guiding the way to lasting freedom and redemption from evil, both individual and social, and to the abiding fulfillment of perfected spiritual understanding.



Very interesting comments and contributions are being received from readers of this feature. Keep it up, kind folks. A Rosicrucian mother in Fruitport, Michigan sends the following excerpt on "tolerance" from a letter of her daughter in Tulsa, Oklahoma:

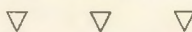
"When we realize fully that every person has the same right as we of forming and holding his own opinion, and when we can state without rancor that another's ideas are as good or better than our own, then indeed we are gaining tolerance and true spiritual enlightenment."

A Canadian Frater from British Columbia pens a long and thoughtful contrast of the ideals of democracy and totalitarianism. Says he, in part:

"To really know anything we have to experience both sides (or opposing views or factions) and unite them for a solution. . . . Authoritarian rule would be a perfect ideal if all rulers were wise and good men, knowing humility and not self-aggrandizement. To command one must obey, and to rule one must serve.

"Democratic forms of government should elect an executive authority who is above party politics. . . . This should not mean abolition of parties, for they represent the eternal struggle for progress. But their opposing influences should be coordinated in and by a third and neutral point."

Consider, as this frater suggests, a Triangle of Government on the material plane, with point upward. The left lower point represents political forces of the "Left"; the right lower point symbolizes the forces of the "Right." The third, integrating and highest point of this triangle is the coordinating, beneficent executive power.

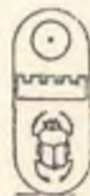


Many leading and informed thinkers about the problems of American society have said that the great problem of our modern era is that of *organization*. In this abundant and productive land we have immense natural resources, enormous industrial and agricultural facilities, much scientific and technical knowledge, and a highly trained and able personnel with which to exploit our vast national potentiality.

Having all of these indispensable items, our problem is how to put them together so as to produce and distribute the essential goods and services of life with a minimum amount of friction and waste. No one can deny that we have done well, yet there is much room for improvement. There are dangerous divisions and malignant growths in America's body politic, which portend serious trouble unless wise and firm steps are taken to reorganize certain aspects of our national life and thought.

Ordinarily, mystics and students of the higher principles of life do not concern themselves greatly with such matters, and it has never been the policy of the Order to take a stand on religious or political issues. However, in these hectic, unsettled days it is necessary that individual students give much thought to such problems. In the 1944 session of the Rose-Croix University it will be the privilege of the writer to offer a course in *Human Relations*, or Rosicrucian Social Philosophy, the main purpose of which will be to discuss and

(Continued on Page 144)





The Mastery of Fate

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

(From *Man Triumphant* and *The Mastery of Fate*—1921 Edition)

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, it is our editorial policy to publish 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.



BEWITCHING fate, the terror of one's life in hours of forlorn hope, the solace of the heart in days of grief and pain, and the easement of the vanquished spirit when the victor wears the palm.

Yet fate is not the hand that writes upon the wall and casts the die that molds our lives. It writes, 'tis true, but only prophesies the destiny which we have made and which we *will* to be.

Each setting sun sees days of fate fulfilled; each rising sun sees days of fate decreed. Each hour, each day, brings in its wake a past of destiny, while in the future days there lies the fate we make today.

From cradle to the grave, one span of life, one segment of the whole, our fate is made, our destiny revealed. And at its close, whatever has been spreads

out before our dimming eyes as history writ on page of life; and in each act, each conscious thought, each willful deed or undone thing, we see our *will*, our inner-self, revealed as Master at the Wheel.

We credit here and debit there, we condone, excuse and then forgive; but back of each unwonted act, each failure or mistake, we see our *self*, our conscious mind, and know that *self* alone must take the blame.

We stop today to look behind and fly back through the years, and o'er each path, each chosen road, we walk again in mind. We stop and smile at pleasantries, we sadden at the griefs; we rise afired at triumphs won and sigh at every wrong. We feel our strength when we chose *right* and wish that a chance would come to choose again when we are wrong. Our lessons learned, we know now *why* and *when* and *where* we failed; and in it all we see no fate except *our* writing on the wall.

We did not know, 'tis sadly true, we could not know the *what* to do. We

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lived in darkness of the laws, and even of ourselves. We called what we had written, "chance" and what we earned was "luck." What we decreed a yesterday we labeled "fate" today. And now we see that all of it, or most of it we'll say, was what we made of it and what we fated life to be.

Still, in the absence of a law and in ignorance of the facts we lived our lives as best we could. Submitting *where* and *when* we feared what else to do,—prodded on with pride's persuasive prong when humbleness with lowly heart was urging from within. We stood aghast at others' might, and prayed that God would help, when all around within, without, were nature's forces keen to serve. We knew it not, we cried in vain, it seemed as though all nature mocked our aim; and yet fate's had extended then from *arm of ours* with mind and strength we gave.

The Inner Man no victor knows; no truce, no grace or stay. It conquers all, it never fails and will not be dethroned. It asks for naught but offers all and seeks but God for power. It waits and hopes for man to break the chains and open wide the door through which it passes from within to master all before. It reaches out in Cosmic Space and uses forces fine; it creates life in every cell and makes the mind a mine. It scatters doubt and fear as light dispels the dark; it lifts man from the rut of life unto the mountains' height. It senses when and where the evil is, and finds its strength in love. It gives forth radiance more sincere than man's most cultured thought. It solves the problems as they come and points out every step. It makes man what his God conceived,—the Image of Himself.

How then shall Inner Man be freed and inner-self unchained? What God has given must Holy be, how comes it fettered, prisoned, there? What greater problem faces man than this most personal one? Yet man seeks everywhere and hopes to find *without* the answer which should come to him from silent voice *within*.

There are some simple laws which rule the universe; no miracle or mystery but finds its *cause* in them. Great truths are veiled, not clothed to hide them from the mind; but man has made that veil a shroud and worships at the shrine. Truth, like diamonds in a mass of nursing soil, must ever be extracts from the facts which form its womb and life. For facts alone do not make TRUTH, they give it only strength; from countless facts a *truth* may come,—the Logos of the Light.

The truth is not for all to see or sense or understand until with heart and soul attuned we free the Inner Man. We cannot ask the Great Divide to bridge a path for us; we cannot hope to pierce the veil or apprehend God's mind save through *our* effort first we learn to take the simple steps. And yet it seems as though some men were born to walk the path, and to their minds there ever shines the Inspiration Light.

Does fate select the master mind? and does it favor some? Can all men find the gift of God,—the secret of His Ways? If some are destined to be great, then God is fair to none; for victory to the longest spear hangs contest's glory to the staff.

Alike we are unto our God, in goodness were we born. With mortal mind and vain concept we glorify the outer-man. "No God! no sin! no sacred self!" the atheist proclaims; and yet *all men* who seek not *truth* deny the God within. From time beyond all earthly ken the wise men have declaimed that in the study of His laws God's greatest gift has come to them. The Wisdom of the Sages is the wisdom of God's mind, the power of the mighty man is the power thus divined. It is for you and everyone, regardless of your creed, and for the asking each may have the knowledge all men need. To know the laws, to live in mind with them; to use each one in every act, in every thought or plan, is just to make yourself attuned with forces greater than the wealth of worlds or crowns of all the kings.



INVEST IN WAR SAVINGS BONDS AND STAMPS

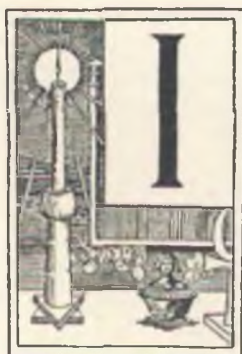




SANCTUM MUSINGS

THE CONFLICT BETWEEN GOOD AND EVIL

By THOR KIIMALEHTO, *Sovereign Grand Master*



In the Metropolitan Museum of Art in New York City is a statue by Bernard entitled "The Struggle Between Man's Higher and Lower Nature." Two men are wrestling, and for the time the brute has the upper hand. This conflict is taking place in every human being who has not achieved perfection. On a larger scale, this conflict is represented by the Armageddon that now rages throughout the world. In ancient Greece flourished the Sophists who prided themselves on their ability to prove that black was white. Today the Neo-Pagan barbarians attempt to prove that the Christian virtues, love, peace, and brotherhood, are a sign of degeneracy and decay.

What is the right attitude for the student of the mystic philosophy to take toward this ancient conflict that is being waged in his own breast and on the battlefields of the world? A man's character is the sum total of his habits. To change a habit it is necessary to find a sufficiently strong motivation and to be persistent. Let us say that you want to give up the habit of smoking. If you are convinced that it is injurious to your

health, you will make the mental effort and stop thinking about the pleasure you experienced formerly through smoking. In the thinking and the inner feeling is the force engendered that will bring the desired results.

Similarly you can establish the habit of paying bills promptly, of tithing, or regarding people impersonally, and of rising above the barriers of race, creed, color and social position. When we guard scrupulously thought and word and deed, when we concentrate on beautiful and noble thoughts, there will be no room for evil thoughts. When our day is filled with the duties and activities of love, there will be no room for evil. When we guard every word that issues from our lips, no uncalled-for word will be uttered. Evil is a negative condition, not a positive force.

As individuals let us be lovers of peace. Let us pursue peace and let us teach our fellowmen the beauty and the divinity of peace. Let us ignore annoyances and irritations as far as possible. Let us be tactful and avoid conflict and return good for evil. Let us be patient with ignorant and undeveloped souls, and forgive till seventy times seven. Let us remember the biblical statement: "Blessed are the peacemakers for they shall see God." "Where there are no men," says the scripture, "be thou a man."

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The spiritual life may be regarded as paradoxical, because it does not mean negation or abject unresistance but relies upon an inner positive awareness of justice that will fight for its rights. To be patient, for example, does not mean to condone evil, to permit lawbreaking, and to assist evil to spread. It does not mean, for example, to close your eyes when you see your neighbor's house robbed or burnt down, or to be indifferent to the kidnapping of your neighbor's child, and to close your eyes to racketeering and highway robbery, whether an individual or a nation is the perpetrator.

The unrestricted sale of narcotics is a menace. Children should not be permitted to be debauched. In man's present undeveloped state supervision is necessary in society as much as in the home. Man must be prevented from permanently injuring himself because of his weakness and ignorance. Discrimination, therefore is necessary as to when to exercise authority and when to exercise forbearance. A highly developed intuition becomes necessary. In addition, sympathy, understanding, tolerance, and impartiality are necessary in our relationship with people of many types. We must be slow to condemn, or to pass judgment, and quick to forgive. Frequently the only difference between a righteous and an unrighteous action lies in the motivation.

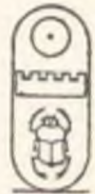
The altruism we must learn to demonstrate in our personal lives is equally essential in international relationships. Altruism is not an abstract word. It consists of definite action on the part of governments and individuals. Self-interest and what Carlyle called "the cash-nexus" are the lowest motives in relationships. To build up beautiful relationships among nations, the forces of public opinion must strengthen these bonds of friendship. Public opinion is as effective as the individuals that make it up. Where the force of public opinion is not sufficiently free and effective, the most altruistic law becomes a dead letter. On more than one occasion I have mentioned the law of the Jubilee that Moses instituted among the ancient Israelites. His noble aim was to make poverty impossible. Therefore, he formulated a law that all property was to

revert to its original owners in the fiftieth year. Not even once was the law obeyed. Public opinion was not sufficiently social-minded to make the law effective.

Prohibition of the liquor traffic was such noble endeavor which the public opinion did not understand. From both the health point of view and the spiritual point of view, alcohol is not only unnecessary but a source of evil. There was no doubt that people did drink too much alcoholic beverage, and that the example given to the youth was derogatory. Yet the law proved a dismal failure. Drinking, especially among the youth, became more and more popular, and the quality abhorantly poisonous. While enough people may have been persuaded to put prohibition on the law-books, the force of public opinion was not wholeheartedly behind it to make the law effective. The ease with which the law was broken created contempt for law and order, and graft and racketeering increased.

For altruism on a large scale, large scale education is necessary. Each human being must learn to regard himself not merely as an individual but as a unit in the state and the world. If he regards the affairs of the state from a purely commercial point of view, the state will not be able to manifest altruism. We must not only be ready to place the needs of others before our own, but we must be willing that our government should make sacrifices so that other nations may benefit. This statement should by no means be misconstrued to mean that if the oppressor and the oppressed appeal to us, we should appease the oppressor merely to avoid trouble. To appease an oppressor is not to be genuinely peaceful or social-minded, but can be mere cowardice, selfishness, and opportunism.

The heroism frequently characteristic of the life of an individual must adorn the national life. A nation, too, must not fear to strengthen a weaker nation or help a poorer nation, or rescue a persecuted or oppressed nation. A sentiment in favor of altruistic action must be created by the individuals. Unless the sensibility is inherent in the individuals it cannot be expressed in the nation. That the world may be a better



place to live in, the regeneration of man depends upon an increasing number of individuals ready to rise above individualism and extreme nationalism.

The most dangerous aspect in the conflict of good and evil is the inability to recognize evil. A well-known educator said recently: "Modern science and modern philosophy have robbed our generation of all moral values. Whatever lies beyond the field of experimental science is considered irrational prejudice, mere opinion emotionally told. The real trouble is that college students and recent graduates do not take *any* moral issues seriously, whether about their personal affairs or the economic and political problems of the day. Their only principle is that there are no moral principles at all, their only slogan that all statements of policy, all appeals, are nothing but slogans, and hence frauds and deceptions. They are Sophists in the most invidious sense of that term which connotes an unqualified skepticism about all moral judgments. Such skepticism leads naturally to power politics—and to them there is no other—only force and propaganda counts. Most modern students regard anyone who talks about standards of goodness, principles of justice, moral virtues, as an unregenerate old foggy; and will express aversion for such outmoded opinions by the use of epithets like 'medieval' or 'scholastic' or 'mystic.'

"Whether or not they go to war, irreparable damage has been done to the young men of this generation. They have been misled by their teachers into giving up their birthright. Education has failed democracy as well. When men no longer have confidence that right decisions in moral political matters can be rationally arrived at, when they no longer regard themselves as rational

animals, but as rational brutes, the institutions of democracy are the walls of an empty house which will collapse under pressure from without because of the vacuum within."

So vigorous a statement from a seat of learning is a most hopeful sign in this age. Materialistic science has had its day. The fatal consequences of its fallacious basic assumptions are spread out for all to see in the ruin and havoc encompassing this planet. "As a man thinketh in his heart, so is he." If the thought is wrong his life is wrong. The philosophy of modern life is wrong, and selfishness, disillusion, and despair are the result.

There are scientists like Dr. Arthur H. Compton, Nobel Prize winner in physics, who accepts God. There are philosophers who accept the validity of spiritual principles and psychologists who are willing to experiment in extra-sensorial perception like Professor Rhine. Hitherto they have been scorned by their colleagues. Today they must be permitted to exert their full influence so that this approach may be removed from modern education.

The outstanding need of today is that man should know the difference between good and evil, so that the inner voice may function. Where this discrimination is lacking, conscience cannot function, nor intuition develop. When the voice of conscience is heard, then the voice of God will be known. Then Love will rule supreme.

Let me repeat. The individual is an integral part of the nation and the world. The feeling the individual is conscious of takes material expression in the nation and the world. If we want to outlaw war it can be done only by outlawing war and strife in our individual lives.

AN IMPORTANT DATE TO REMEMBER

The opening of the Annual Rosicrucian Convention, scheduled this year for July 9 and continuing through that week, is an important date in each Rosicrucian year. Mark that date on your own calendar and make plans for your vacation period this year to be present at the Rosicrucian convention. You will find ideally combined recreation and constructive activities which will be an inspiration and help to you through the remainder of the year. Further information regarding the convention and suggestions for members anticipating attending can be secured by writing to the Extension Department.

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Mysteries of the Great Pyramid (Continued from Page 118)

temperature most comfortable and healthful to man is estimated to be about 68° F.

Flinders Petrie states that originally the Great Pyramid's four sides pointed accurately to North, South, East, and West. Gradual movement of the earth's crust, through the centuries, has changed this orientation slightly. The Great Pyramid is also a monument to the knowledge of astronomy and mathematics of its builders. It is estimated that at the year of its completion, at midnight of the autumnal equinox, September 21st, the pole star of the period, Alpha Drasconus shone down the descending passageway. The unit of measurement used by the builders is called the *pyramid inch*, which was the same measurement as the old polar inch used by the Hebrews and other ancients, and at one time the British inch was of the same length. There is a niche in the ceiling of the ascending passageway, the *grand gallery* as it is called, just before one enters the King's Chamber of the Great Pyramid, in which there is hewn, in relief in an overhead massive block of granite, a pyramid inch. In all probability, the builders left this bas-relief unit of measurement as a guide for posterity.

There is a vast mathematical symbolism to be found throughout the whole structure. It has been discovered by authorities on the Great Pyramid that the dimensions of the chambers, passageways, halls, and even lintels have a corresponding numerical relationship to dates of the great events in history, when a certain mathematical key is applied to such figures. These dates have actually corresponded to the greatest events in history, and there are other dates which prophesy the future. One of the greatest of such dates, according to interpretation of the Pyramid prophecies was *September 16, 1936*. This was supposed to mark the beginning of a tremendous transition in world affairs that would touch every nation and all peoples. In fact, it would be cataclysmic, resulting in war, bloodshed, strife, and the upset of political systems, and from which would emerge the most glorious civilization the world has ever

known. The change would begin as of the above-mentioned date, reaching its crucial period within eight or ten years. How true the prophecy is, we can surmise from the actual events of today. Three other Rosicrucian officers and myself had the rare privilege of performing an ancient mystical Rosicrucian ceremony in the King's chamber, on the eventful day in September, 1936. Of all of the mystical, esoteric, and philosophical societies, which have in their publications or otherwise discoursed about this date, AMORC, the Rosicrucian Order, was the only one to be represented there on that unforgettable occasion.

Returning to the explanation of the symbolism and the secret measurements used by the builders, a side of the base of the Great Pyramid is 9131 pyramid inches. Adding the total of the four sides, allowing for slight error in measurement, we have a sum of 36,524 inches. Multiply this 100 times, and we have the length of a Solar Year, with slight variation, namely, 365,242 days. There are numerous equally amazing examples of their knowledge, further hidden in their cryptic numeral system.

The etymology of the word *pyramid* is most interesting, in this connection. It is derived from the Greek words, *Pyra*, meaning fire or light, and *Midos*, meaning measurement. Literally, then, it means *light-measurement*.

Who built the Great Pyramid, and why? Some Egyptologists are of the opinion that Khufu built it strictly as a tomb, as others before him built pyramids for the same purpose. There are still other authorities who do not admit this, and the great symbolism and wealth of learning it depicts would seem to dispute that it was merely a tomb for royal remains. History, in fact, relates no mummy or funereal remains having ever been found within it. There is only supposition that it was King Khufu's burial tomb. Deodorus, another ancient historian, says: "Possibly Cheops (Khufu) was not buried here, but in an obscure and unknown place." Shehab Ben Yahuya, reporting on the earlier Arabs who broke into the Great Pyramid, says: "Nothing was discovered as to the motive of its construction." At least, this means that no mummy or funereal remains were found.



There is, of course, the King's Chamber, or the sepulchre room, in which is a great sarcophagus (stone coffin). This is hewn out of one of the massive stone blocks which form the flooring of the oblong chamber and is situated at one end. I have carefully examined its huge, smooth surface. It is large enough to have held one or two of the wooden sarcophagi in which the royal mummies were usually placed before being entombed, but none of same have ever been found. Further, the lid or covering for this great stone sarcophagus has never been found—if, in fact, it ever had any. There are no inscriptions or hieroglyphics on the walls. The assumption that it was the King's Chamber tomb is based purely upon the fact that this sarcophagus exists there. Rosicrucians, mystics, and those familiar with the traditions of the past, and the rites of the ancient mystical schools refer to this chamber as the *Hall of Illumination*.

In our opinion, the sarcophagus was used as one of the appurtenances of an initiatory rite. From it, perhaps, a candidate was *raised*, symbolical of his rebirth, into that illumination which he experienced in his progression through the lesser chambers—or degrees. The knowledge by which this pyramid was built had either been sequestered in the Brotherhood Schools of the period, and, of course, the masses would have had no acquaintance with it, or it was *introduced* into Egypt within that hundred-year period, by refugees from another land.

Manetho is quoted by Flavian Josephus, Jewish historian, as saying: "We had formerly a King in whose time it came to pass there came up from the East, in a strange manner of men, of an ignoble race, who had the confidence to invade and conquer and easily subdue it by their power, without battle, and when they had its rulers in their hands, they destroyed the Temples of the Gods." Could it be that these peoples were from a civilization now past, and that the power and knowledge by which they easily conquered the Egyptians was embodied in the building of the Great Pyramid? How is it that history relates nothing further of them?

Rosicrucian and esoteric tradition do point to the fact that the Great Pyra-

mid was used as a *Temple of Initiation*. The arrangement of its chambers and passageways, its subterranean connection with the Temple of the Sphinx are evidential support of the traditions. The candidate took his oaths of obligation at an altar before the Sphinx, the remains of which may be seen. He was then caused to pass through a *symbolical death*, and to journey into the underworld. This was depicted by a descending into the subterranean passageway. The candidate finally emerged into the lower chambers of the Great Pyramid, where he was subjected to a series of tests and the rites of lustration. After a time, and qualification, he ascended to the upper chambers, each corresponding to his personal advancement and understanding. It is perhaps not accidental that before one can enter the King's Chamber—the Hall of Illumination—from the ascending gallery, he is obliged to stoop and pass through a very narrow passageway. Over his head is a huge granite block, which compels him to stoop. This symbolizes the *humility* which the candidate, regardless of his station or wealth, had to experience before finally standing erect in his new-found life and illumination. The King's Chamber and the preceding passageways are ample in height for standing erect. What other reason would there have been for the small aperture? To contend that it was just to more easily plug the entrance to the King's Chamber is hardly sufficient explanation, when all of the adjoining chambers and approaches are quite large and easily accessible.

Because the wisdom embodied in the construction of the Great Pyramid indicates it was planned by sages to be such a monument, it cannot be held that King Khufu had naught to do with its erection, as is often said. He was the great temporal power of the period. It was he who would need provide the men and materials for its construction, or to permit them to be used. No others, no matter what their wisdom, could have done this, without his sanction. Furthermore, Khufu would need know the reasons for the various passageways and chambers. He could not have been kept in ignorance of them. Still further, the exactness which was required in its

construction as a monument of learning necessitated more time and labor than would just a pyramid tomb. One ignorant of such sciences and arts as were being used would not have tolerated the cost and time expenditure, for he would have lacked an appreciation of what was being accomplished. Therefore, it cannot be said that Khufu was merely sympathetic toward the mystery brother-

hoods, in letting them build such a temple—he must have been one of them and endowed with their ideals. "By their works ye shall know them." Was there any more magnificent way, by which the sages of the ancient mystery schools could impart wisdom to posterity, in a time so remote and to acquaint them with the learning at their disposal?



Mind and Magic

(Continued from Page 129)

structive power, the power of accomplishment and by the use of contagious magic, i. e., by touching an individual with this trident there is imparted to him this power of accomplishment.

In conclusion, we say these beliefs in the magical arts are principally due to the individual's inability to distinguish between mind as a *primary cause* in the universe, and the *effects* of that mind, the natural laws and forces. The individual believes that each force, each energy, each manifestation is a mind unto itself, which he can coerce and induce to serve his ends, and that these

intelligences will resort to the same practices as man; that they will be as free from principle as he often is. If this were so, then all the higher fundamentals of religion would be false. The belief that a Divine Mind or power exists in the universe, which functions constructively and according to moral standards beyond which man is fully able to conceive, cannot be reconciled with the idea that such a power would consort with the perverted and depraved purposes of the lower nature of man. From magic, however, have developed many of the religious systems, and out of it has come the idea of *white magic*, the utilizing of nature's forces for the higher ideals of man.

End



Self-Dependence

(Continued from Page 126)

individual will help to build up an account in the great Cosmic Bank. Such a bank can be drawn upon in times of trials and difficulties in the form of recipient kindnesses of others.

In conclusion we have seen that the word Self can denote a meaning far deeper than is ordinarily attributed to it. By the use of certain powers of the intellect, the heart and of our Karmic abilities we will become able to use the tremendous force of the Self within, or as the Rosicrucians call it, the God

within. In the great struggle which goes on around most of us and to which our outer selves are exposed, many of us, through the principles outlined in this article, may be able to know our higher Self within. We will become conscious of the knowledge that the heart is the seat of a great and benevolent power. The forces of such a power are merely veiled from us by the many distractions and misunderstandings of the outward world. Consequently, this knowledge will enable us to speed to a conclusion the Great Work of overcoming ignorance, poverty and illness.

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Alchemical Experiments Concerning the Mortification of Matter

(Continued from Page 123)

Saint Paul speaks, that man will easily comprehend that God would never let these reins pass from His Holy Hands or would entrust them to anyone not most closely united to Him. Nature would not be the product of an Infinite Wisdom if at the same time her Creator had not taken every possible care to prevent her power, her secrets, her concealed bonds from falling into any hands but those of whom the Omniscient God is assured that they would never guide the rudder of nature in a different manner than according to His great plan, His divine intentions, and according to His unchangeable provisions. It would indeed be a presumptuousness bordering on blasphemy to ascribe to the highest First Principle the capacity of having surrendered the PUREST, most HOLY and most SUBLIME principle of material nature to profane hands. For this reason, I believe it to be real foolhardiness for anyone to aspire toward the sanctuary of nature (which is known to only a few and which will forever be shared by only a few) without having himself attained the Sanctuary of Grace within the innermost recesses of his own heart.

He who peruses the Bible, especially the school of the Prophets, will discover that gold is the most insignificant product, the discovery of which has been

granted to us by the material First Principle, and that much higher and much more astonishing forces of nature are related and united to it. But who is entitled to make demands of this First Principle of material forces? Is this really the labor of a fighter or a seeker? Or is it not rather an act of grace and compassion?

What I am stating here is no affected piety but hard, forceful, and absolute truth. But it is just this very truth which has kept itself at a distance from those people who have concerned themselves with a study of Alchemy or who have boasted of being able to peddle the secrets or to communicate them to others. I have listened to many, but I think only a few have arrived at sound concepts. I do not deny that the ambition to become rich has led some men to new, useful discoveries, and that the science of chemistry owes a great debt to Alchemy. But concerning the Universalissimum (Universal Solvent) it appears to me that it is only dispensed by the Universalissimus (Universal Spirit), and that it has been withheld for a noble purpose only to be executed by God Himself, and to which we shall have to humbly submit without further inquiry as to *how, when, and by what means* this event shall take place.

The gold which I seek is TRUTH, my silver is WISDOM, and my philosopher's stone is the REALIZATION of my own insignificance—and a realization of the Omnipresence of God within the depths of nature.



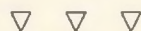
Temple Echoes

(Continued from Page 135)

answer some of these questions, viewed in the light of the historical development of socio-political thought.

We have the authority of Plato to buttress the assertion that philosophers should concern themselves with problems of government and the State—in fact, he proposed that philosophers be placed in a dominant role in mankind's

social organization. Our racial intuition and experience tells us that we shall have no substantial surcease from present social woes until the highest wisdom embodied in the ablest personalities exercises the supreme authority in American life. Thus alone shall we face and overcome the sinister threat of a native totalitarianism which, should it gain any permanent ascendancy, would thwart and blight the noble destiny that lies before this nation and its partners in a free world.



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