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ENGLISH ROSICRUCIAN LANDMARK

The manorial home of Dr. Robert Fludd, medical physician and eminent Rosicrucian apologist, located at Milgate, Kent, England. Robert Fludd was a Rosicrucian Magus in the 17th century and a foremost public exponent of the Rosicrucian Order, as evidenced by his many literary works. He was respected as a physician and as one of the most learned men of the period. The right portion of the dwelling, now vine-covered, is the remains of the original early Fludd home. (See page 124.) *(Photo by AMORC)*



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ROSICRUCIAN DIGEST

COVERS THE WORLD

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THE THOUGHT OF THE MONTH

A NOBLE ROSICRUCIAN APOLOGIST

By THE IMPERATOR



EVERYONE has his convictions, whether they are born of belief or experience. Such convictions constitute our fount of knowledge. Philosophically, the idea of belief as knowledge may be challenged. It can be contended that, to have reality, knowledge must be capable of being confirmed by sense experience. Nevertheless, for many persons, where there is the absence of a conflicting reality, a belief stands as a personal conception, a point of knowledge.

Such convictions become an intimate part of the personality of the individual. His intellectual self, if it is well defined, participates in his state of preservation equally with his physical well-being. A strong conviction has the character of reality to the mind. It has as much existence as does our body or our family. Opposition to the conviction will, therefore, arouse as much resistance as a corresponding attack upon the person or character. The sensitivity of the personality, the emotional state of the individual, determines the degree of retaliation to any opposition to a conviction just as it does to an offense against the physical being or character. Convictions, points of knowledge, which have become intimately associated with the moral or religious ideals of an individual are defended more fervently than others. They are rooted deeply in one's psychic and emotional nature.

Robert Fludd was a man of moral convictions that were not a mere inheritance of ideas. They are set in an intellectual framework, the consequence of personal long study, experience, and meditation. As a consequence, a challenge of his convictions called forth such a defensive action in words and deeds as to require great fortitude. It is one thing to utter aloud our beliefs in tolerant surroundings; it is quite another to speak of them in a hostile era and before an antagonistic mentality—and the latter is what Fludd did, not once but many times.

In the beautiful rolling countryside of Kent, England, near the picturesque village of Bearsted, are the remains of Milgate House, the manorial home of Robert Fludd. The original structure, of which a portion now remains, and to which additions have subsequently been built, was erected by Sir Thomas Fludd. He was Treasurer of War to the celebrated Queen Elizabeth I. It was there that Robert Fludd was born in 1574. The setting is one of inspiration today. One sees patches of wooded land, interspersed with small acreages of hops bisected by pleasant streams along which little flocks of sheep graze. One feels quite isolated from the political and social turmoil of the times. This tranquility must have touched the consciousness and spirit of Fludd at an early age. Near the house of his birth are the rose farm and other gardens where he cultivated the plants used in his pharmaceutical and alchemical experiments.

At a time when higher education was, to an extent, a luxury, young Robert was fortunate to have a parent whose economic status permitted him to attend college. He matriculated at St. John's Oxford on November 10, 1592, and took his M.A. degree in 1598.

After attaining his Master's degree, he spent the next six years in study and travel on the Continent. This practice of travel and study in foreign lands among cultured Europeans, then and in more recent times, when conditions permit, was considered a requisite for education.

Fludd's study on the Continent was by no means confined to the furtherance of his knowledge of medicine. His pursuits were diversified and influenced by his interest in natural philosophy. His fascination by the sciences and his conscientious observations and analysis are reflected in his literary works and the methodical illustrations of their texts. He maintained a laboratory during his sojourn on the Continent, in which he constructed various and strange mechanical devices, one of which was a self-playing lyre. Many of these devices, it is reported, had a useful value. In fact, some writers credit Fludd with being the original inventor of the barometer.

Era of Intellectuals

It would appear that Fludd's pharmaceutical studies led him to the threshold of alchemy—and he crossed over. Alchemy being contiguous to, and allied with, Hermeticism and Occult Philosophy, Fludd soon found interest in the Rosicrucian philosophy. He pursued diligently the teachings and doctrines of Paracelsus which much of his own later ideas paralleled. There are many circumstances which would indicate that Fludd made the acquaintance, while on the Continent, of the celebrated German Rosicrucian Grand Master and Hermetic philosopher, Michael Maier. Though Maier was but in his thirties, he was then known for his writings on Hermeticism and the Kabbalah. In Maier, Fludd must have found a virtual treasure because of the former's quest for magic, the secret lore and order behind the phenomena of nature. In young Fludd, Maier found a keen intellect, an uninhibited imagination, and a devout love for esoteric wisdom. Fludd returned to England and was admitted to the practice of medicine in 1606. In 1609 he became a member of the College of Physicians.

The versatility of Fludd's talents was being expressed in other channels than that of medicine. He became, as well, a philosopher, an anatomist, physicist, chemist, mathematician, and engineer. His literary works were numerous and brilliant, though often ponderous. Some of the principal ones are: *Apologia Compendiaria pro Fraternitatem de Rosae Crucis* (Leyden 1616); *Tractatus Apologeticus Integritatem Societatis de Rosea Cruce Defendens* (Leyden 1617); *Mosaic Philosophy, Tractatus Theologophilosophicus,* etc. (1617); a treatise in three parts, dedicated to the Rosicrucian fraternity, and *Summum Bonorum* (Frankfort, 1629). In addition, he wrote numerous tracts on Kabbalistic Theosophy and Rosicrucian doctrines, as well as on faith healing.

Grand Master Michael Maier visited England sometime between 1614 and 1620—the exact date is in dispute. This followed closely the issuance of the famous *Fama* and the later *Confessio,* the former being the first public announcement of the Brotherhood of the Rosy Cross. These pamphlets became the focal point of considerable controversy. There were those who, after reading them, immediately became hostile to the Rosicrucian movement. The liberal views, as set forth in the *Fama* and in the *Confessio,* antagonized the Roman Catholic Hierarchy which thought it saw in them an alliance with the Lutherans. There were also those of the vast multitude who were fascinated by the proclaimed aims of the Rosicrucians, having never heard of the secret movement previously. There were, too, those individuals who sought to exploit the public interest aroused by the pamphlets in the Rosy Cross Brotherhood by avowing their membership in it.

While in England, Maier renewed his association with Robert Fludd. Historians within the Rosicrucian Order, and most of those others who had chosen to write its history as a literary achievement, declare that Maier then initiated Fludd into its higher degrees. It was in 1618 that Maier published his *Themis Aurea* in Latin, which contained the laws of the Fraternity of the Rosy Cross. These were perhaps imparted to Fludd or followed as a result of their private conclaves. Subsequently, at least, Robert Fludd became a Magus of the Order in England. He

fearlessly let his identity with the Order be known. He even expounded the general objectives of the Order, as its proselytizer, to his colleagues in the medical profession in London where he practiced. He had their respect because he was called "eminent in his medical capacity."

It must not be inferred from the foregoing that Robert Fludd was the first person of the Rosicrucian Order to bring it to the attention of his countrymen. There is evidence that the Rosicrucian Order was known in England before the *Fama* was issued in its original version about 1614. The Order was also known some eleven or twelve years before Michael Maier initiated Fludd into the higher degrees as a Magus on the occasion of his visit to England.

One account relates that, on January 6, 1604, the Queen held a masque ball at Whitehall. Inigo Jones, celebrated architect, was commissioned to design the costumes for the gentlemen. Over one of the sketches Inigo Jones submitted, he had inscribed the words, "A Rosicross." Thus evidently the Rosicrucians were sufficiently well known so that a character designated "A Rosicross" would have significance. As F. de P. Castells, well-known historian of arcane orders, has written, if the ball occurred January 6, 1604, most certainly Inigo Jones would have prepared the sketches at least a few weeks before for the consideration of Her Majesty. This being so, it constituted evidence that the Rosicrucians were known in England as early as 1603.

Ben Jonson, playwright, whose most noted work is *The Alchemist*, was actively associated in many enterprises with Inigo Jones. It is he, we are informed, who often interpreted certain allegorical references for the crown. Jonson said, in effect, that "A Rosicross" might be called a mere fool because he represents a man who foolishly labors under the opinion that merely declaring himself a Rosicrucian would thus make him a member of the secret brotherhood. Jonson then adds that such a person foolishly believes that he has "vowed himself into the airy (lofty) Order." Jonson concludes that anyone who so merely vowed himself deserves to be called "a mere fool." The costume, then, was not in derision of the Order but to signify a fool, one who thought himself "A Rosicross" by the mere wearing of a costume and so declaring himself. All of this discussion, we repeat, does establish the fact of knowledge of the Order before either the issuance of the *Fama* or Fludd's initiation by Maier in or about 1615.

Though historians, not within the circle of the Rosicrucian or Masonic Orders, consider Francis Bacon's connection with the Brethren of the Rosy Cross a controversial subject, those of the above Orders, in the main, are convinced of such relation. Francis Bacon, Lord Verulam, was actually associated with prominent Rosicrucians of the period and was followed by those who met as an "invisible college." Bacon's *New Atlantis*, published in 1627, has a number of points of striking similarity to the objectives set forth in the *Fama*. Especially is this so of the "House of Solomon" (sages' home) where learned men were to gather and devote their lives to the acquisition of knowledge. Further, the requirements of these sages of the New Atlantis parallel the moral obligations exacted from the Brethren of the Rosy Cross. Cryptographers, interpreting the hidden code in Bacon's writings, have brought forth much that can only be construed in the light of his affiliation with the Rosy Cross.

Though, in Rosicrucian circles, Bacon is recognized as having been the Imperator of the Order for England, Robert Fludd is accepted as the *Magus* or Grand Master of England. Bacon's prominence at court and the strong political enemies which he had, necessitated the concealment of his connections with the Order at the time. There must have been the greatest collaboration between Robert Fludd and Francis Bacon. Bacon was a genius of the time and, though Fludd was also an exceedingly learned man, we can, without detracting from his eminence, assume that he echoed, in his writings, some of the conceptions of Bacon.

A number of Free Masonic historians are in accord that Robert Fludd was likewise a Mason. Much of the proof offered is not as convincing as are his Rosicrucian connections, for these are established in Fludd's numerous works

about the Rosicrucian Order in which he made public statements in its behalf. For years, while Fludd was practicing medicine in London, his residence and professional office were on Coleman Street. This was but a few yards from Mason's Hall. Some historians make much of this fact—a kind of affiliation by location—which has no evidential value, however. A man may live on the same street where a church is located and yet not be a member of its sect.

In Defense of Truth

The attacks on the *Fama* by prominent Jesuits and others who sought to deride the Rosicrucian Order, terming it a newly organized Lutheran body and an anti-Christian secret society, evoked the force of Fludd's convictions. He became England's foremost Rosicrucian *apologist*. This is a classical term denoting one who argues in defense of a principle or cause. It is thought that Fludd wrote his *Apologia*, published in 1616, after Maier paid a visit to England and conferred the higher Rosicrucian degrees upon him. The courage of Fludd should be an incentive for Rosicrucians today, for the Order is still the victim of vilification by religious bigots. Most of the attacks against the modern Order, though maligning its founder in America, Dr. H. Spencer Lewis, do, as well, subtly attack its doctrines. Such innuendoes follow a pattern that indicates a religious campaign. This is so, even though the attacks most often appear in different popular journals, by various writers. The persistence and vindictiveness of the writers of such articles usually extends itself to casting aspersions upon other well-known and prominent secret orders with which the orthodoxy of their faith is not in accord.

Perhaps the most consistent opponent and antagonist of Robert Fludd was one Andreas Libavius (1560-1616). Libavius was an intellectual and a prolific writer on Hermetic philosophy and alchemy. He had studied the works of Paracelsus but later came to oppose them. He labored long in seeking to transmute base metals into gold without success and this embittered him. When Rosicrucian works began to appear in which material transmutation was subordinated to *spiritual alchemy* and the latter was heralded as the true art, Libavius then retaliated. He took, we are told, personal offense at the reference in Rosicrucian literature, "the ungodly and accursed gold-making."

Libavius proceeded to attack categorically each of the professed aims of the Brethren of the Rosy Cross as set forth in the *Confessio*. He stressed that any activity done in secrecy must mean that it is aligned with darkness. It is difficult to believe that a man of Libavius' intellectual calibre actually thought this. Rather, it manifests an emotional reaction to what he thought was a blow to his pride. Further, Libavius disliked the Hebraic Kabbalistic symbols in the works of the Rosy Cross and concluded, in his *Fraternitatis de Rosea Cruce* by charging the brotherhood with being "anti-Christian."

Fludd staunchly defended the Brethren of the Rosy Cross against Libavius' attacks in his *Tractatus Apologeticus*, published in 1617. In 1629, his *Summum Bonorum* and *Sophiœ cum Moria Certamen* appeared. In the latter work he replied to attacks made by Father Mersenne. To the latter's query as to where the Rosicrucians resided, Fludd said: "In the house of God, where Christ is the cornerstone." In other words, they resided in a spiritual dwelling in which men are the "living stones." In 1633 in a writing, Fludd says: "Of the former so-called Rosicrucians, who are now known as Sapientes, Sophi, or Wise Men," that they "under the type of an architect erect their House of Wisdom." In much of Fludd's writing he used architectural terms as symbolic expressions. In fact, in certain Masonic records of the period there are charges, that is, orations, signed "Fludd." These use the same type of architectural phraseology as a symbolic language and are also accepted as evidence of Robert Fludd's Masonic affiliation.

The teachings of Fludd, as mentioned previously, were greatly influenced by his study of Paracelsus. The latter's views are extended by his own scientific researches. Fludd's cosmology and theology are principally those of the continental Rosicrucian. There is much reference to the word *magic*, in his writings. It must be understood that

the word *magic* at this time had reference to the applications of many kinds of phenomena. Fludd classified magic under various headings, three of the principal ones being (1) natural magic ". . . that most occult and secret department of physics by which the mystical properties of natural substances are extracted"; (2) mathematical magic, by which adepts are able to "construct marvelous machines by means of their geometrical knowledge"; (3) Divine magic, this being moral laws and theological precepts.

Fludd expounds that the universe proceeds from God and will return to Him. Creation, he declares, is "the separation of the active principle (light) from the passive (darkness) in the bosom of the Divine Unity (God)." The universe to him consists of three worlds: the archetypal (God), the macrocosm (the world), and the microcosm (man). All parts of each world correspond to each other; that is, there is a harmonious parallelism between them. Fludd holds that things are not just the result of necessity but determinism, the will of God. In his work, *Mosaic Philosophy*, Chapter VII, he states: "For first of all what (I beseech you) is of greater antiquity than God, being that he was before anything? What is in geometry before or in measure less than a point? Or which among all the numbers of arithmetic is of so ancient a standing as is the unity? Wherefore it must needs follow, that God is free and voluntary in his actions, being that he was of himself, and did exist without any respect had unto any other. . . ."

Robert Fludd, then, as the Rosicrucians have ever done, denounced the superstitions which, in the mind of the masses, had been associated with the Brotherhood. He inveighed against "venefic, necrominic, goetic, malific and theurgic magic." This put aside all attempts at communication with the dead, spiritism, and what is today also termed *black magic*. The writings of that later Rosicrucian, Johannes Kelpius, who in 1694 first brought the Rosicrucian teachings in an organic form to America, reflect much of the works of Robert Fludd.

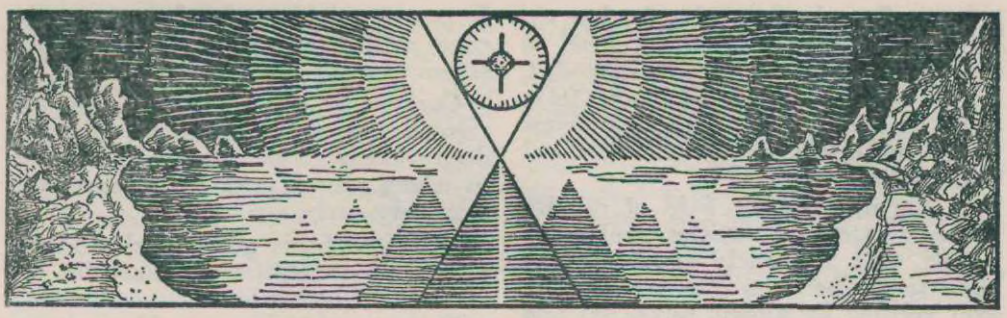
Fludd's pantheistic theories—God in all things—were challenged by the astronomer Kepler. Their arguments constitute one of the literary achievements of the day. In reply to Kepler's *Apologia*, Fludd says in part (1622): "Finally, Pythagoras, and all the other philosophers who were endowed with some touch of the Divine, recognized that God is one and indivisible. Wherefore, we can argue syllogistically as follows: (a) That which was a whole before any division is not a part of something; (b) Now, the soul was a whole before any division; (c) Therefore, it cannot be a part of nature."

On his death (1637) Fludd was buried in Holy Cross Church, Bearsted. This is but a few miles from Milgate House where he was born. A monument to him is now in the choir vestry under the tower of that centuries-old edifice. It bears an inscription extolling his virtues. The memorial monument "is a copy of Camden's monument in Westminster Abbey." There is a brass plate in the flagging of the church, indicating where Fludd's body is interred. (See photograph in *Rosicrucian Digest* —February 1953.) Those Rosicrucians who gaze upon the monument are fortified in their convictions, and their courage is renewed to defend anywhere at any time the Order's noble purpose.

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DAYLIGHT SAVING TIME

Daylight Saving Time will become effective in California on April 29. Pacific Standard Time will be resumed on September 30. AMORC members, in their contacts, will please take notice.



Einstein's Quest for Oneness

By WALTER J. ALBERSHEIM, Sc.D., F.R.C.



NE year ago this month, Albert Einstein, the most controversial and the most beloved of modern scientists, left this earthly plane. Now that he belongs to History, we are attempting to assess the heritage he left to humanity.

For forty years the name Einstein was a symbol of scientific genius. His face was familiar not only to scientists but also to millions of laymen who did not understand nor care about *relativity*. An unruly shock of hair, gradually softened and bleached by age, overshadowed his features, frozen into an eternal question mark and into deep sadness. Only in the last picture, taken a few weeks before his fatal illness, did loving-kindness ease the tenseness of dedication, while his tired old eyes twinkled benignly over the rims of his glasses.

His features tell the story of his mission. The questioning look stands for a life devoted to research. The lines of sorrow were etched by the heroic failures to which even this successful pioneer was subject in his scientific and humanitarian efforts. For Einstein was a great man as well as a great scientist, and his work was not limited to scientific treatises. Although he expressed himself in many fields, we shall find that his endeavors were directed toward a single goal: to bring about Unity, where others saw only diversity, contradictions, and enmity.

Bridging the Invisible

In physical science he unified waves and particles, space and time, matter and energy; and he attempted to unify electricity and gravitation. In human affairs he tried to reconcile races and nations, Socialism with freedom of the individual. In Philosophy he tried to bridge the gap between Science and Religion, between Determinism, human responsibility and the Moral Law.

Let us look first at his scientific work. Doubted and derided in the beginning, it is now part and parcel of every textbook, of every college course on fundamental Physics.

Einstein's first pioneering venture was a bold interpretation of photoelectric effects. By asserting that light is emitted in the form of bulletlike photons, he paved the way to the unification of waves and particles which was brought about, some fifteen years later, under the name of Quantum Mechanics. It is for this photoelectric research that Einstein was given the Nobel Prize in 1921.

His greatest and most famous creative achievement was, of course, the "Theory of Relativity." Its impact upon the physical sciences was enormous, in two widely separate fields. In the macroscopic field of Astronomy, it corrected imperfections in Newton's laws. Hitherto unexplained changes in the orbit of the planet Mercury were accounted for. The theory also predicted the bending of light rays by the Sun and the reddening of light emitted by very heavy stars; both predictions were

soon confirmed. Relativity further asserted that space itself was curved so that the Universe, although unbounded, might turn back upon itself and form a vast but finite Cell. This latter view agrees strangely with some mystical Cosmologies.

In the microcosmic field of rapidly whirling atomic particles, relativity proved that a particle accelerated to high speed becomes heavier—a fact soon verified by atomic physicists and cyclotron builders. Conversely, by losing mass a particle sets free large amounts of energy. This last assertion is the principle underlying Uranium and Hydrogen bombs and atomic power plants.

In addition to these material results, relativity greatly affected the thinking and the philosophy of our century.

Its first axiom was that Space and Time have no separate existence but exist only conjointly as a four-dimensional framework of observation, a framework that changes with the standpoint and motion of the observer. This tenet may seem natural and sensible to Rosicrucians who for numerous years have regarded time and space as man-made abstractions. However, it aroused a furor in conservative scientists as well as in totalitarian politicians—both Nazis and Bolsheviks.

Relativity's second axiom was the equivalence of energy and matter. This was accepted with less struggle than the first because its practical proofs and consequences were undeniable. But from a philosophical viewpoint it was equally revolutionary. "Solid" matter was no longer to be regarded as an entity separate and distinct from light and other forms of radiation. The entire physical Universe became one vast ocean of vibratory energy—in full agreement with age-old, long-derided Rosicrucian tenets.

Consulting with Nature

In the introductions to his papers on relativity, Einstein hinted that he was spurred on to his deductions by belief in the consistency and unity of Nature. Underlying the harmony of physical laws, Einstein sensed a Cosmic Intelligence which he contemplated with rapture and awe. His lifelong search for Truth was a kind of mystical worship. It permeated his entire being and became embodied as the questioning look common to all his photographs.

Questioning and wonder are the common lot of pioneers. But why the deep sadness in the features of a man to whom success and fame came at a relatively early age?

In spite of his great work and renown, his scientific opinions in the second half of his life were out of step with the trend of Physics. At his death, his lifework was unfinished and in doubt. His scientific failures were as heroic as his achievements. To understand these assertions, let us go back to the history of relativity.

Einstein's discovery of the relativity principle, as stated in 1905, might have been interpreted as a quick flash of genius. It was deduced from the experimental fact that the speed of light is constant; the claims of "special" relativity were limited to uniform, straight-line motion.

However, ten years of most difficult physical and mathematical research preceded the announcement of "general" relativity which applies to all motion, whether straight or curved, uniform or accelerated, translational or rotational. The general theory showed that the force of gravitation spreads out with the speed of light; and light, as we know, is an electromagnetic phenomenon.

A 40-Year Question

Therefore Einstein, always endeavoring to unify natural laws, asked: If gravity and electromagnetism are linked by general relativity, may we not surmise that they are two aspects of one single underlying principle?

He devoted the remaining forty years of his scientific lifework to the task of discovering this new and wider unifying principle. Two or three times he believed that he had evolved a "Unified Field Theory"; but each time he had to discard it as inadequate. The last public announcement was made in 1953. Death overtook him before this theory could be confirmed or disproved.

However, many of today's leading physicists believe that Einstein's goal is inherently unattainable. For in order

to be universally valid, a Field Theory must account for the fixed sizes and charges of elementary particles, such as electrons and protons, and for the universal constants of gravitation and of quantum theory. It also must govern the motion of these particles and of photons. And this is deemed impossible because the "Uncertainty Principle" of Quantum Mechanics states that the motions of these particles are individually unpredictable and subject only to the average laws of chance and statistics.

This conflict between relativity and Quantum Mechanics was one of the tragedies in Einstein's life. He himself had created the concept of the photon—the bullet of light that can carom off an electron as if both were tiny billiard balls. And now his own brain child rose up to thwart him.

He was willing to admit that in our present state of ignorance quantum processes are uncertain. But to him, uncertainty did not mean indeterminacy. A new discovery, a new scientific principle, might enable us to predict the Unpredictable. To an Infinite Mind all future must be as the present, if relativity's four-dimensional world of "Being" had any meaning.

"The Lord God does not play dice with the World" was the way in which Einstein worded his transcendental belief. Alas, it was a belief only, unproved by research and opposed by his scientific peers.

Concern for Humanity

Frustrations and dilemmas beset not only Einstein's scientific work but also the social and political views which he expressed vigorously in many articles and speeches. For, although sensitive and modest, he did not hide in an ivory tower. He was concerned with people individually and with humanity as a whole. Fervently he wished that all men could enjoy peace, economic security, political and religious freedom, and leisure to pursue the higher things of life—such as science, art, and philosophy.

In his younger years, Einstein had been shocked by the oppressions, tortures and murders perpetrated by the Nazi régime in his native Germany. He had called upon the Western Democracies to save humanity from this onslaught of a new Dark Age, by force, if necessary. When the second world war did break out, he advised President Roosevelt to develop the atom bomb—lest Hitler should possess it first and use it to enslave the world.

The war was hardly over, when new danger threatened from the hostility between the United States of America and the Russian Soviet Republics. By this time, Einstein had become convinced that victory by force of arms was futile. He spoke out bravely for reconciliation, for a strengthening of the United Nations, for the Unity of all mankind. For these efforts he was honored in 1948 by the "One World" award which, perhaps, meant as much to him as the Nobel Prize.

But the sharp rebuff he received from his Russian fellow scientists raised doubts in him, whether rulers and subjects of dictatorships could listen to reason. He spent his declining years in the fear that the fruits of his own scientific research might help to bring untold suffering to mankind—perhaps to wipe out all civilization.

A third inner conflict that troubled Einstein was the disharmony between his humane instincts, his mystical intuitions and his scientific convictions: as a human being he believed in love, in the moral law and in the progress of mankind. As a scientist, he believed in strict determinism.

But if determinism is a fact, if it is true that every particle and every energy-ripple in the universe follows a fixed "World Line," then it matters not whether their course is preordained by a capricious God or by an inflexible physical Law. Men fret and struggle as it is predetermined for them. It would be better for them if they could submit dumbly to the Inevitable.

What is the use of devoting one's life to the search for scientific Truth unless the searcher feels deep down that his efforts are a free service? Perhaps the expression of hopeless bewilderment so evident in many pictures of Einstein is due to this philosophical impasse.

The Way Out

The Rosicrucian philosophy teaches a way out of this dilemma that baffles puritan scientists and Puritan believers:

The particles and waves, for which relativity postulates rigid determinism, constitute only the negative polarity of an all-pervading vibratory energy. Over and above them is the positive domain of Life Force, Consciousness, and Will. This positive domain is not limited by space-time nor by physical determinism.

Since Consciousness and Life can affect and direct matter (at least in our own bodies), we are entitled to believe in inner freedom despite outward necessity, and in a moral law underlying physical laws.

The Missing Law

Perhaps the crowning scientific unification, the one that eluded Einstein, will consist in the discovery of the law that governs the interplay between material energy and conscious life force...

Albert Einstein did not achieve the scientific triumph of gathering all physical laws into one. He did not live to see the dawn of an age in which nations could unite in peace and brotherhood. He did not attain the Peace Profound of reconciling the finite laws of matter with the voice of Infinity within his soul.

But—he earned and savored the mystic joy of leading Science and Humanity a long step onward toward the eternal goal of Unity.

This is the heritage that Albert Einstein left to the world. May it be long remembered and cherished!

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Can You Explain This?

EARLY in 1940, Mr. H. S. Rhymes of England had the following experience which he shares with *Digest* readers. It concerns a meeting with a friend whom he had not seen for some months. Late one night it was necessary for him to go into town some two miles distant from his home.

"I decided," he writes, "to take a different route from that of former occasions. This led me along a quiet road rarely used at this time of night, especially since street lighting was prohibited, and because of black-out restrictions there were no lights from houses along the way. It was not so dark that I could not see; and as I neared the town, I saw a gentleman approaching me along the footpath. He was walking slowly and it was not until he was close to me that I recognized my friend, Monsieur L. Our pleasure was mutual as he greeted me in his usual fashion: 'Bon soir, Monsieur, comment ça va?' He went on to say that he was delighted to see that I had entered my country's service and that as a Frenchman he looked to the English to liberate his home country. After a few commonplace remarks, he went on his way.

"When I left him, I pondered over this meeting because he did not shake my hand either on meeting or at parting—something he had never before failed to do. Having other things to do, however, I dismissed the matter and did not think about it again until two days later.

"Remembering that one of the clerks in my office also knew Monsieur L. and his family, I mentioned to her that I had seen a mutual friend on the previous Saturday. 'Who was it?' she asked.

"'Monsieur L., the Frenchman,' I replied. Her expression was one of startled concern. When I asked the reason, she said, 'I went to Monsieur L.'s funeral three months ago.'" Can you explain it?



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 the 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 Scribe 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.)*

THE TIMELESS MIND

By Cecil A. Poole, *Supreme Secretary*



All great accomplishments and great minds rise above the limitation of time. Time we believe to be primarily a physical phenomenon; at least it is a measurement of consciousness and exists only so long as we have the consciousness which is an attribute of our brain. The fact that time may seem vital to us as we live our daily existence exaggerates its importance. Actually, those things that have proved to be the most valuable, that have been the most enduring and the most worth while in the history of man, have always continued their existence beyond the limitations of time. The great traditions, the ideals of philosophy, and the discoveries of science continue to live, regardless of the interval of time between their conception or discovery and the era in which we are now living.

On January 17 of this year the 250th anniversary of the birth of Benjamin Franklin was observed. The fact that Benjamin Franklin is well known in many parts of the world, as well as here in his native country, is evidence that he overcame the limitations of space in a time when travel from one place to another was very difficult. The fact that so much attention is given to the observance of the 250th anniversary of his birth is also an indication that through his great accomplishments he transcended time.

There are many who believe, and with just reason, that Benjamin Frank-

lin was the greatest man born in the Western world. Historically, we know that Franklin was an important figure during the formative period of the United States. He was associated with many significant events of its early history, yet Franklin was not primarily a politician. While many of his political ideas are expressed in documents that became a part of the historical background of this country, many of his ideas exist in other forms, and he is at least equally as well known for his accomplishments in other fields as he is in connection with early American history.

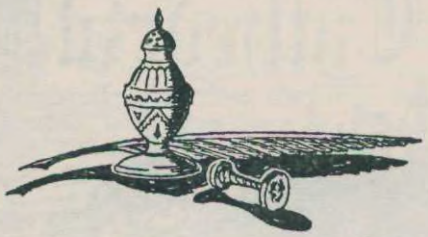
Franklin's life story is generally quite familiar. Apprenticed to his brother in Boston, he left at the age of seventeen and went to Philadelphia. After arriving almost penniless, he made his living in that area and for three years in England as a printer. He returned to Philadelphia when he was about twenty-one and engaged in many enterprises, one of which was clerking in a store. He founded a newspaper and built it into what was then one of the most influential in America. His most successful venture financially was the publication of *Poor Richard's Almanac*, an annual volume that included so many of what are now the most familiar phrases in the English language.

Having a sense of humor, Franklin in later life must have contemplated with interest the fact that the publication of the sayings in *Poor Richard's Almanac* concerning hard work and thrift had by the time of his middle age placed him beyond the need of thinking about either. Actually, he retired from any active participation in business when he was about forty-two years old, and devoted the remainder of his long life to scholarly pursuits and public service.

Franklin was self-educated, but yet he received degrees from leading universities and colleges, not only in what is now the United States but also in European countries. He founded the American Philosophical Society and the academy which later became the University of Pennsylvania. He was influential in establishing the first pub-

(Continued on next page)

Questions



The questions in this column are two of many submitted by readers. They have been chosen as of sufficient general interest to warrant inclusion here.

• • •

Question: What are the contents of the Dead Sea Scrolls?

Answer: The documents known as the Dead Sea Scrolls were accidentally discovered in 1947 by a Bedouin of the Ta'amire tribe while he was roaming through the wilderness of Judaea in search of a lost sheep. In his wandering he suddenly discovered a cave opening on a narrow gully. In the cave the Bedouin tribesman found some jars containing leather rolls wrapped in cloth. The contents proved to be ancient scrolls which have now been established as having originated in an ancient Essene Monastery once located along the Dead Sea. So far the content of the Dead Sea Scrolls contain: The Book of Isaiah; the Rule of the Essenes; the Habakkuk Commentary; the Essene Manual of Discipline; the Apocalypse of Lamech; the psalms of Thanksgiving; War of the Sons of Light; The Testament of Levi. What the future will uncover is awaited with eager anticipation by an interested world.

• • •

Question: What is the place of Christianity, as to numbers, in relation to the other world religions?

Answer: According to the latest available census of Religious Bodies (1953), the rank of the great world religions is as follows:

(1)	Christians	787,016,933
(2)	Miscellaneous groups	344,184,924
(3)	Mohammedans	315,699,603
(4)	Hindus	303,885,000
(5)	Confucianists	300,290,500
(6)	Buddhists	150,310,000
(7)	Primitive	121,150,000
(8)	Taoists	50,053,200
(9)	Jews	11,558,830

lic library, a hospital, and a fire department. So many of these activities are now a part of our heritage that we little realize how much of the inspiration behind them is owed to one man.

Today the world probably knows him best because of the scientific achievements with which he is associated. In the day of Franklin there was very little scientific knowledge to draw upon. It was a great deal easier to be wrong than it is today, but an indication of Franklin's genius was that with so little to go on, he frequently discovered the right answers. An outstanding scientist has pointed out that, although Franklin had little training either in the technique or the history of physics and little contact with others, within two years of the time of his first experiment with electricity he acquired a keener insight concerning the nature of electric phenomena than had been known at that time, and, as far as that is concerned, was not acquired by his successors during the next 150 years. Actually, in 1900, according to the late Robert A. Millikan, the scientific world returned essentially to many of Franklin's views.

Franklin worked consistently, and his mind seemed to have a certain scientific, intuitive ability with which he could perceive the information which he sought. His mind was active and probing. He searched and formed hypotheses which he tested by experiments. Sometimes these experiments failed, but the careful planning of his experiments shows a characteristic consistency which indicates why he was so seldom wrong.

Franklin was modern. He regretted that he did not have the opportunity to live in a future age, but his achievements formed a background to all of the future ages of man. We today are indebted to him for many of the things which he did and contributed to our everyday welfare, and we are most indebted because of the fact that his concepts and his ideas were not limited by the ordinary measurements of time and space, and that he transcended many physical limitations. We now benefit both materially and spiritually by those ideas which he gave posterity.

The circumstances of the world in which he lived were certainly not ideal. There were many who felt that the world faced many critical situations from which it might never recover to be again as good, but Franklin was generally an optimist. He looked to the future with hope and with a certainty that man had the ability to develop himself and to place himself in proper harmony and relationship with the world in which he lived. He believed in continued growth, in the possibilities that the expansion of the human consciousness was practically unlimited. Truly timeless, Franklin illustrates for us by his great accomplishments that human mentality can be used in many ways, can create and produce in a manner that will exist beyond the moment of its production.

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A WORD TO THE WISE

"Come!"

Rose-Croix University
1956 Term
June 18 - July 7

Write at once for information on how to spend the finest three weeks of your life at a Rosicrucian school. Members only. Address: THE REGISTRAR, ROSE-CROIX UNIVERSITY, Rosicrucian Park, San Jose, California.

Bible Miracles

By Dr. H. Spencer Lewis, F.R.C.

(From *Rosicrucian Digest*, January 1931)

Since thousands of readers of the *Rosicrucian Digest* have not read many of the articles by our late Imperator, Dr. H. Spencer Lewis, we adopted the editorial policy of publishing each month one of his outstanding articles, so that his thoughts would continue to reside within the pages of this publication.



THE generally accepted definition of a miracle is that it is a Divine intervention in the course of natural events, or at least a supernatural manifestation of some kind not coming within the category of expected and dependable occurrences. It is man who must determine whether a manifestation is the result of a miracle or not, and therefore the term *miracle* has often been misapplied. It is trite to say that many of our natural manifestations today would have been considered miracles in the past. To hear a person speaking over long distance, or along thin wires, or to be able to see through television what is occurring at a distant point, would undoubtedly have been classified as a miracle by the average mind some centuries ago.

When Nero of Alexandria, long before the Christian period, built a temple with a large wall about it and arranged the gates in this wall so that they would open only when a holy fire was built on an altar outside of the wall, he probably caused all the people to cry, "A miracle!" when the huge gates automatically opened after the holy fire had burned a while. This was but one of the many scientific applications of natural laws which he used to astonish the mass of people. Today, the average young man in high school, familiar with the principles of physics, could understand how the fire opened the gates and would never think of attributing the manifestation to any demonstration of a miracle.

However we may analyze the so-called miracles of the past in the light of modern discoveries, and attribute most of them to advanced knowledge beyond the ken of the multitude, there nevertheless are many described in the Christian Bible which will forever remain as a demonstration of Divine intervention. Two forms of such miracles come to our mind instantly: instantaneous healing and the raising of the dead.

No matter how we may view the instantaneous healing of those who were lame, or blind, or very sick, and no matter how we may view the raising of the dead, we cannot say that in every instance these manifest powers were the result of the application of natural laws and were not miracles. A few of the marvelous healings may have been the result of the proper application of some principle which we use today and do not look upon as a miracle. But there are other cases which, when analyzed from our present enlightened point of view, cannot be taken out of the classification of miracles. Likewise, we may question the power of observation on the part of those who reported these manifestations, and we may discount the enthusiastic description of them and make all due allowances for self-deception or misunderstanding, but we still have the fact that everyone who witnessed these miracles could not have been deceived at each instance and that all testimony of them is to be discredited or incompetent. That being the case, we must admit that there were healings and, in many instances, the raising of the dead which we cannot duplicate today.

The question then arises as to why these miracles were performed and how. One of the most commonplace expressions among those who suffer or who are sickly or deformed is that Jesus and his disciples performed miracles and they claimed that man would be able to do the same thing and even greater things. Therefore, we are lack-

ing in our spiritual attainment or development today or we also would be able to perform such miracles.

A careful analysis of all the unusual miracles performed in the past, not only in the early Christian period but also before it and since then, indicates that more than mere desire on the part of the lame, the blind, or the sickly is necessary in order to have a demonstration of some miraculous Divine intervention. Even Jesus himself seemed to regret that when his time came for persecution and suffering there was no intervention and he had to bear his cross despite his plea for mercy.

Millions today are praying and pleading with God for the performance of a miracle. It is heart-rending sometimes to see with what sincerity and honesty persons appeal to God for the restoration of life to one who has passed to the Beyond suddenly, or for the relief of suffering and pain on the part of those who are victims of physical conditions. It appears that in most cases such pleas and prayers are unanswered despite the fact that on the surface we are inclined to believe there is just as much reason for the performance of a miracle in these cases as in the cases described in the Christian Bible.

This leads us to analyze the nature of these miracles and the reason for them. Why were some selected by Jesus to be raised from the dead or cured of their physical conditions, while others were allowed to suffer and remain unchanged? As we read the Bible records we see that Jesus cured and helped only a fraction of those who were suffering during his lifetime and in his own country. Since the passing of Jesus from this earth there have been millions who have appealed to God to be helped in the same way as Jesus helped others in his lifetime. Why were those mentioned in the Christian Bible more worthy of Divine intervention than those of today?



It is well enough for us to ask these questions from our modern point of view. We ask such questions only because our limited finite knowledge does not enable us to see everything as God sees it, and understands everything from the Divine point of view. As we read the story of how Jesus stopped before the gates of a city and raised a dead man from his sleep of death to an awakened consciousness of life, we search in vain for any explanation as to why this particular man was selected for the demonstration of a miracle, and why the evident working of the laws of nature was set aside. From our human point of view we cannot think that there was any difference between this man who was being carried to his grave and who was brought back to life and the millions of men and women who pass out of life unexpectedly today and whose passing brings great sorrow, grief, suffering, and anguish into the lives of many others. We are likely to think that if a humble character of an everyday position in life were brought back from death by Jesus, in his time, certainly a man like the president of a nation or the head of a great church should be saved in the same manner and brought back to life after transition.

We seem to forget, however, that because neither the disciples nor Jesus himself had stated why the miracle was performed in some cases, there may have been a good reason which we do not comprehend. The man who was raised from the dead may have been commonplace from our point of view and even from the viewpoint of his associates. He may have appeared to be a mere man like thousands of others in his community. We may think that purely coincidence had brought Jesus near him at the time of the funeral. On the other hand, we must not forget that from the mystical point of view, he who has benefited from such a miracle must have deserved it, or some great law of God was being demonstrated by the performance of a miracle. How are we to be able to decide whether the miracle was justified or not? What do we know of the man's real past or what he deserved in a previous

incarnation or even in the life just preceding transition and from which he was brought back to life again?

Jesus was teaching and demonstrating and representing God in the awakening of a new faith and a new hope in the mind of the masses, and it was necessary for him to select certain persons to be the recipients of Divine intervention in order that he might prove the existence of God and the power of God. Therefore, certain miracles had to be performed and certain persons had to be chosen to be the recipients of these miraculous benefits. By what process these persons were selected we do not know, but we may rest assured that each of these persons thus helped was worthy of such help or he would not have received it.

Can we look into our own life and determine whether we have earned or deserved in the past any intervention on the part of God, or any special attention because of our attitude and our way of living?

Miracles of one kind or another are being performed by God for our benefit constantly. We may never know how many serious situations have been swept from our path or from our life by Divine intervention. It may be a great miracle that anyone of us is living today in the face of conditions that have existed. Many a young man who has returned from the great World War [I] safe and sound may be a living demonstration of a miracle performed by God. He may attribute his fortunate position in life today to chance or luck, and he may even deny the existence of miracles and may be seeking for a sign or symbol that such things are possible. The only way in which we can be sure that a miracle will ever be performed for us when needed is to so live and conduct ourselves that we may earn and be worthy of such Divine intervention when it is necessary. We must not judge by what has occurred in the past in our lives nor by our failure to secure certain results through prayer at the present time. We may be asking for what we do not deserve and yet blaming the absence of miracles for our handicaps and our suffering.

It is most certainly true that a miracle can come into life only when nothing else will serve so well and when there is some great purpose to be gained other than a purely selfish benefit to our present worldly existence.

We find, therefore, that miracles are not the strange and mysterious things they are pictured to be but the logical operations of God's mercy and love. To question or even attempt to analyze them is to attempt to reach beyond the finite understanding and into the infinite; and while he may find joy in doing this, man should never forget that he is trying to put his mind in attunement with the Divine mind so completely that it can and will understand God's mind in all of its ramifications.

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YEAR-END STATISTICS

It is felt that our members as well as other readers of the *Rosicrucian Digest* will be interested in the following figures, which tell an accurate story of the administrative activities at Rosicrucian Park during the year 1955.

Total number of pieces of incoming mail	384,685
Total number of pieces of outgoing mail	3,322,275
Individually dictated correspondence	82,269
Staff Payroll	$509,000.00
Property taxes, utilities, maintenance and insurance	$83,000.00
Printing Costs (not including books)	$179,000.00
Envelopes, office supplies, and stationery	$34,000.00
Postage for the year	$168,000.00

35-mm. Slides

NOW—enjoy the benefits of Rosicrucian Park in your own home. Show your friends who are interested in AMORC these beautiful color slides of the "Institution Behind the Organization." These pictures will evince pride in you for your membership in AMORC. Dramatically and colorfully they show the famous Rosicrucian Egyptian, Oriental Museum with its fabulous exhibits and architectural style. They show the grounds of Rosicrucian Park, the stately buildings, the science exhibits of the Rosicrucian Science Museum, the large, modern library, the beautiful exterior of the Rosicrucian Supreme Temple, and the extensive administrative buildings.

The special colored slides taken of the exhibits and models in the Rosicrucian Museum are an extremely valuable addition to your slide collection. They picture an accumulation of civilization's tools, structures, and modes of living as man climbed upward. Literally, the slides take you on a visual tour of the Museum's treasures. Such unusual items as a rare proclamation by Nebuchadnezzar, the beautiful, full-size replica of the bust of Queen Nefertiti, or the exquisite model of the Tower of Babel are brought life-like to you.

The colored slides of Rosicrucian Park would be of special interest to your friends, or to yourself if you have never visited San Jose before. The beauty of the Park as shown in the slides beggars description.

REQUIREMENTS FOR ORDERING

These colored slides of Rosicrucian Park and its facilities need only standard 35-mm. projection apparatus for full benefit of viewing. They are the same slides which are currently being distributed to schools and clubs throughout Western United States. Only a small supply is on hand, but *we will order* from our negatives of these rare subjects any one or more of the sets listed below. Reproduction and mailing in small quantities is necessarily expensive, but our object is to *make the slides available* for those who can make use of them. (If we must order, expect a delay of up to 45 days in U. S. and Canada—90 days elsewhere.)

Set 1. ANCIENT EGYPT

- View of museum exterior
- Red granite statue of Horus
- Toys and games
- Bronze implements
- Writing materials
- Cosmetic accessories
- Jewelry
- Bust statue of Nefertiti

Set 2. ANCIENT EGYPT

- Great Pyramid exterior
- Stone statue of priest
- Replica of a Memphis temple
- Replica of a rock tomb
- Ancient method of embalming
- Canopic jars
- Funerary model (brewers)
- Funerary model (sun bark)

Set 3. ANCIENT ASSYRIAN-BABYLONIAN

- Black Obelisk of Shalmaneser III
- Rare decree by Nebuchadnezzar
- Ishtar Gate
- Bas-Relief—Assyrian horseman
- Royal seals
- Rare stone head
- Cuneiform tablets
- Tower of Babel

Set 4. ROSICRUCIAN PARK

- Pylons at entrance
- Supreme Temple exterior
- Planetarium exterior
- Egyptian Museum exterior
- Administration buildings
- Library
- Rose-Croix University building
- Amenhotep Shrine

Price per set, only $3.25 (£1/3/3 sterling) postpaid. If you own a 35-mm. projector or have one available, you will want to own all of the above sets. Special price for all 4 sets only $12.00 (£4/5/9 sterling) postpaid. *Order by Set Number*, from ROSICRUCIAN SUPPLY BUREAU, ROSICRUCIAN PARK, SAN JOSE, CALIFORNIA.





Profile of Virtue

By Rodman R. Clayson, *Grand Master*

It is not enough merely to possess virtue, as if it were an art; it should be practiced.
—Cicero



In this era of our history when teachers in schools of learning, and even our governmental officials, are stressing the need for, and in fact are encouraging, understanding which may lead to the very best of human relations, the idea in the connotation of the word *virtue* is seldom used. Although there was a time when virtue was in more common use, its application today seems to refer mostly to a kind of moral purity.

Throughout the ages philosophers and mystics have given much consideration to virtue. Actually, when understood, virtue could represent a kind of code of life. It need not be associated with dogma or sectarian creeds. It represents a sort of summum bonum of thought and action. For instance, to be virtuous means to manifest the greatest excellence or goodness of which one is capable. It is an active quality or power; it implies excellence, courage, and strength; and this of course indicates integrity and uprightness of character.

Twenty-five hundred years ago, Socrates identified virtue with wisdom. He conceived wisdom as being knowledge of the greatest goodness. It was Plato who distinguished the four cardinal virtues. To Plato virtue represented (1) wisdom or prudence; (2) courage or fortitude; (3) temperance; (4) justice or righteousness. Aristotle looked upon virtue as the habit of excellency in conduct. He stressed the virtue of the practical life, but he also stressed the virtue of wisdom and insight. It was from the Greek philosophers that the theologians or Christian moralists got their idea for the well-known virtues of Faith, Hope, and Charity.

So we find that virtue has to do in a large measure with strength of character; and, as is brought out in Aristotle's philosophy, it constitutes a particular excellence; and the man of virtue functions excellently in all that he does in living reasonably and following rationally ordered habits. Virtue is a condition to be worked for, to attain.

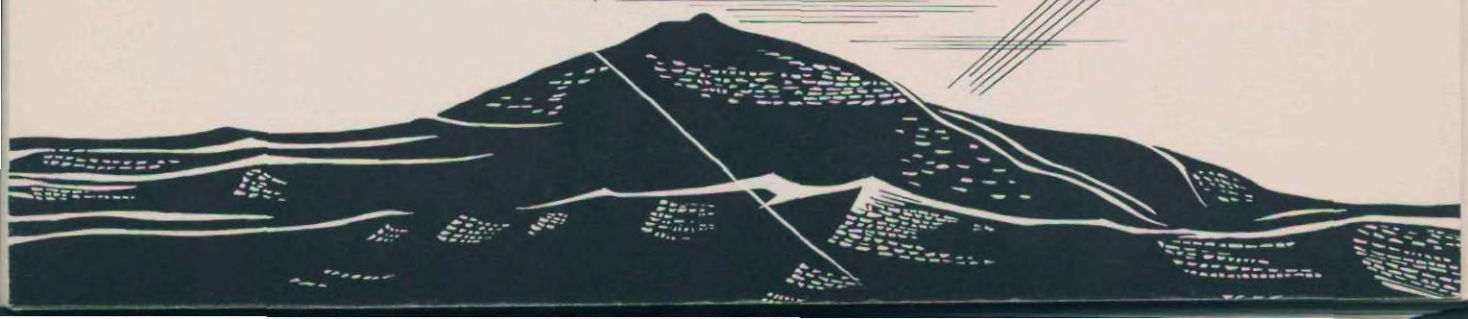
We cultivate the best of human relationships by living charitably and compassionately. When we manifest understanding, tolerance, and consideration, we are manifesting Plato's four cardinal virtues—prudence, fortitude, temperance, and justice. These were later emphasized by St. Augustine. They are an active quality of excellence. The antithesis of virtue is personal vanity, prejudice, false judgment, envy, and a weak inefficiency. By manifesting constancy and sincerity, and by being ethical in all that we do, we are being virtuous in the truest sense of the word. Of course this implies a moral excellence.

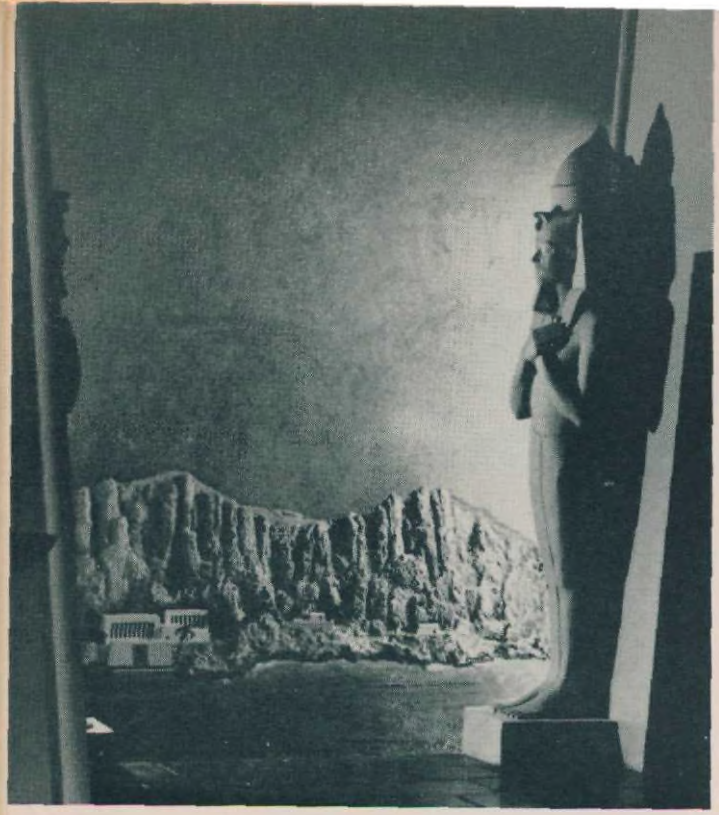
The standards of right and wrong are the same for all civilized people, although they may differ in their personal philosophy of life. The virtuous person is a thoughtful person; he is

Like the dawn of a new day . . .

The 1956 ROSICRUCIAN CONVENTION

JULY 8-13





A vista of the Nile. A realistic diorama in the symbolic East of the Supreme Temple where rituals and convocations are held.

From Early Morning...

One inspiring ritualistic convocation follows another in the sanctuary of the Supreme Temple. During the six-day session of an International Rosicrucian Convention, hundreds of members gather for these and for other unique events in different buildings. Rosicrucian Park with its extensive facilities and beautiful grounds is the fraternal home of every member. Here, during the convention period, you may find demonstration and confirmation of the principles brought out in your lessons. Here you can examine, firsthand, the many original papers, books, and documents to which your lessons have so often referred.

. . . Till Late in the Evening

The fascinating program of instruction, inspiration, and recreation is carried out to the maximum advantage of everyone who registers for the convention. Events are so scheduled that each member can partake of all the main attractions. Interviews and consultations with the officers and staff members of AMORC are scheduled throughout the week. The entire program of events is designed to provide you with a living experience, rich in mystical and practical content.



The East of the Supreme Temple—one of the five principal points in a Rosicrucian Temple. Symbolically, it alludes to the source of the Greater Light which frees man's mind of ignorance.



Dramatic portrayals of great moments in the history of civilization highlight one day of activities during each annual Convention.



Here is the opportunity—as shown above—to inspect rare old manuscripts of esoteric Orders, and books by the great masters, preserved in Rosicrucian archives.



Distinguished delegates look over Cosmic Ray Coincidence Counter, one of the science exhibits open to the hundreds of Rosicrucians convening.

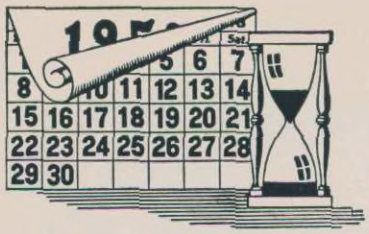
and Between the Sessions . . .

There is much to see and do at Rosicrucian Park. Western United States' greatest collection of Egyptian and Babylonian antiquities await you in the Rosicrucian Museum. World-famous originals hang in the Art Gallery. The Science Museum provides fascinating exhibits of the world we live in. Beautiful statuary, tranquil surroundings, and refreshing interludes with other members add to the serenity and rapture of the occasion.



A joyous throng who have just participated in a convention session in the Francis Bacon Auditorium.

Make Time



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wise and, at the same time, prudent. He is not cynical or indifferent. He is fair, and ascertains facts before making a decision of any kind. In making a decision he is sure that it is logical and does not magnify circumstances out of proportion.

We do not do what we do because of ignorance, but as the result of our own thinking. One idea succeeds another. We think for ourselves and make our own deductions and conclusions from what we see, hear, or read. The world turns on its axis and moves ahead because of thought. What we enjoy or fear is the result of thought. Thus evolves growth in understanding and improvement in our human relations.

There can be no happiness where there is the manifestation of prejudice. Courage is a quality that is essential in following through with any constructive action. It will always be a battle against obstacles. Confidence is a necessary ingredient of virtue. We promote justice in striving for equality. Self-control makes temperance possible in thought, action, and speech. The virtuous person is honorable, reliable, and responsible; and he maintains his dignity and self-respect in all that he does.

One who lives by these virtues and the strength of his convictions is a courageous person. He is prudent, however, about asserting his convictions, and does not foist them on one and all. He who would be virtuous perseveres, but at the same time is temperate and moderate; for he realizes that a balance cannot be attained through the manifestation of any excess.

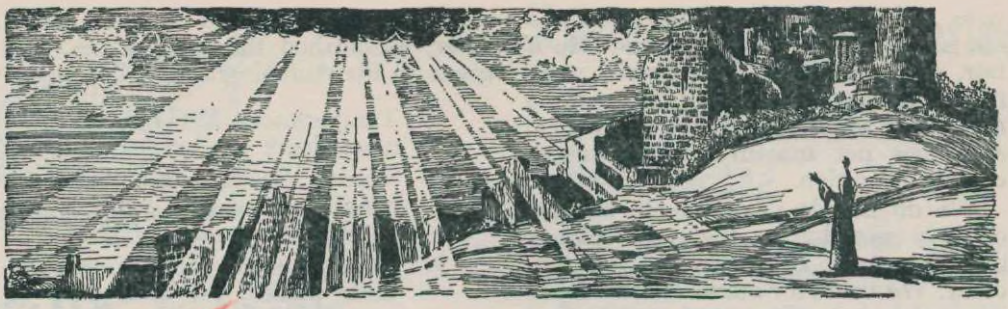
Most people apply the cardinal virtues to their life, to a greater or lesser degree, but not all people have thought behind this practice. When there is thought, there is a true sense of values; and, of course, the judgment of values is based upon the education and family training of the individual. The higher level for a judgment of our values depends upon our mystical and spiritual development. This enhances our knowledge and discrimination. With the practice of virtues comes personal peace, success, and happiness, and the respect of our fellow men.

Benjamin Franklin, an eighteenth-century American Rosicrucian, to strengthen and develop his own character, established thirteen virtues. As given in his *Autobiography*, they are:

1. Temperance: Eat not to dullness; drink not to elevation.
2. Silence: Speak not but what may benefit others or yourself; avoid trifling conversation.
3. Order: Let all your things have their places; let each part of your business have its time.
4. Resolution: Resolve to perform what you ought; perform without fail what you resolve.
5. Frugality: Make no expense, but do good to others or yourself; that is, waste nothing.
6. Industry: Lose no time; be always employed in something useful; cut off all unnecessary actions.
7. Sincerity: Use no hurtful deceit; think innocently and justly; and, if you speak, speak accordingly.
8. Justice: Wrong none by doing injuries or omitting the benefits that are your duty.
9. Moderation: Avoid extremes; forbear resenting injuries so much as you think they deserve.
10. Cleanliness: Tolerate no uncleanliness in body, clothes, or habitation.
11. Tranquility: Be not disturbed at trifles or at accidents common or unavoidable.
12. Chastity.
13. Humility: Imitate Jesus and Socrates.

History bears out the fact that Franklin strove to express his virtues in thought and action. The character and virtue of Franklin then and now receive the greatest of respect by wise and discerning men and women.

In the final analysis, as Socrates said and Franklin wrote and believed, virtue is the wisdom and the knowledge of the highest and greatest good—a good which can be universally and equally understood by everyone and applied by everyone. It implies a charitable and understanding attitude and manner of living.



Repetitive Prayer

By O. H. CHILTON *of South Africa*

WHETHER a man be dedicated to a life of contemplation or he be one who is engaged in worldly affairs with all their distractions, if he is a true mystic he is still much alive to his need for dwelling in the secret inner life of the Soul. This brings with it the increased awareness, the extended consciousness, which eventually may lead to the Divine Union.

The mystical tradition handed down through the centuries gives full recognition to this fact. Confining our attention for the present to the Occidental tradition, the practices and way of life adopted by the "Desert Fathers" of Egypt in the first centuries of our era are reflected in the *Confessions* of St. Augustine, a one-time disciple of the philosopher Plotinus. It was the latter who had brought the most valuable of the far earlier Hindu philosophies to the West, and had incorporated them into a system of thought and devotions. Augustine was not only a great "Knower of God" but also a literary artist who was able so acceptably to present the best of Oriental mysticism to his Christian contemporaries. Yet, it was an unknown Syrian monk in the fifth century A.D. who, writing under the pseudonym of the much earlier real Dionysius the Areopagite, gave to the Western world the very foundations of contemplative practice and mental discipline. He taught a way to the attainment of the knowledge of God based on the Neoplatonists' proposition of a power infused by the Cosmic into man's Soul for that especial purpose. His principal works *Divine Names* and *Mystical Theology* were translated in the ninth century into Latin by Johannes Scotus Erigena. They are now available in English.

It is, however, to an anonymous English author of the fourteenth century that we owe what is probably the finest of all mediaeval mystical literature—*The Cloud of Unknowing*. Written by one who had not only literary talent, but also the far more valuable high spiritual gifts which enabled him to encompass the whole mediaeval development of Dionysian mysticism. It has recently been said of *The Cloud of Unknowing* that it seems to sum up the doctrines of St. John of the Cross two hundred years before his time. It is not a book for the beginner. Its author in his prologue writes: ". . . whatsoever thou be that this book shalt have in possession, either by property, either by keeping, by bearing as a messenger, or else by borrowing, that in as much as in thee is by will and advisement, neither thou read it, nor write it, nor speak it, nor yet suffer it be read, written, or spoken, of any but that hath by thy supposing in a true will and by an whole intent purposed him to be a perfect follower of Christ . . ." The book was intended for sincere students of mysticism; students who have been through an extended course of training of the mind and will which leads to the gradual unfoldment of the inner spiritual comprehension.

The cloud referred to is that seem-

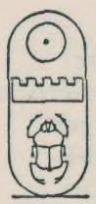
ingly impenetrable mystery of God's nature which cannot be pierced by any intellectual processes. There are no words or forms of rational thought which can be employed to express that which is infinite, inexpressible, unknowable—whence comes *The Cloud of Unknowing*. Baffling the problem appears. How then *are* we to get to know God? Can it be that a complete "oneing with God" (as that author calls it) can never take place during the earthly life, that the full union with God is only to be had in some future state of being? Or may it be that for just one short timeless moment the cloud is pierced and all knowledge of God is made available? That this latter does occur, albeit rarely, is well known. We must seek ways to qualify for it. *The Cloud of Unknowing* provides a guide to that way of life which leads to spiritual perfection and the attainment of the ultimate goal.

The trained will of the true aspirant is here directed towards the surmounting of all distractions. He must become master of his passions (and that means such things as bad temper, inconsiderateness, and so on, as well as the physical passions). He must gain control of his thoughts: first, to stop the senseless frittering away of time and mental energy in trivialities; second, to control the analytical intellect which is ever seeking to cloud his understanding by theorising in forms of words and mental patterns which, because of the very nature of God, can never succeed in their would-be purpose. Given the will to do, the single pointedness of purpose, a means must be found to deal with distractions, to discipline the mind away from fruitless intellectual arguments. The necessity for this has been recognised by all the great mystics of the past. The mediaeval monk Brother Lawrence, for example, advocated the "Constant practice of the presence of God." For, in the knowledge of the presence of God—all else, all distractions, intellectual concepts of God's nature, must have been banished.

The author of *The Cloud of Unknowing* offers several methods of dealing with distractions. For instance, we may quite simply (but it is not so simple in practice) just ignore them, turn aside from them, let them pass by unheeded, or we may attempt repression of trivial thoughts, let them be "trodden down under the cloud of forgetting" as he puts it. If we have a subject of contemplation it is then easier to turn away from the would-be distraction, back to the subject of contemplation. But it does occur at times that all those tiresomely trivial thoughts and worries of the daily round will not be turned aside and allow themselves to go unheeded. There is nothing then for it but to let the torrent pour through one's mind. Adopt a passive, spectatorlike attitude to the process and in due course the torrent will slow down and finally cease. In that moment of cessation there should be made a renewed determination to become master of one's thoughts, and therefore of one's self. Another quite different method mentioned is that of mental prayer.

Before discussing the art of mental prayer, notice should be taken of some of the pitfalls to be avoided. There is what in mystical literature is known as *annihilation;* that is, whilst working in the world one is dead to the world, dwelling inwardly in eternity whilst being actively engaged in worldly affairs. In a modern pithy phrase, "Being in the world, but not of it." We are at once back to Brother Lawrence's "Constant practice of the presence of God." The pitfall here for the unwary is that of too great a tendency to withdraw from active works, or good deeds, for fear that they may adversely affect contemplation, that they may become what we have here called *distractions*. Such a withdrawal defeats its own object. Then, there is the danger of allowing the subject matter of mental prayer to assume too concrete or definite a form, until it sets up some finite mental concept which will effectively close the door to any progress in drawing nearer to God. The extreme difficulty of annihilation, the experience of living at one and the same time in the workaday world and in eternity, of living among men and in God, has been recognised by mystics of all ages and all religions. It is nevertheless the most worthwhile of all human achievements: To become "a citizen of the kingdom of heaven," to know here on earth the peace and bliss of the unitive life.

In all versions of mental prayer, em-



ployed for the purpose of cultivation of awareness of the Divine Presence, there is a common factor—that of repetitive prayer. In all the Oriental religions much use is made of mantra. A word or phrase, forming the mantram, is repeated steadily again and again; the process is called *japam*. The mantram can be spoken aloud, or silently, when it becomes true mental prayer. A rosary of beads is often used, to keep count of the number of repetitions if a set number is desired, or simply to act as some slight outlet for physical and nervous energy which might otherwise tend to distract the mind. The Buddhists make much use of the phrase "Om mani padme hum" (Hail to the jewel in the lotus). The Hindus have their "Gayatri" which is an invocation and invitation to meditate upon the glory of the Supreme Maker of the Universe. In the Roman Catholic Church the "Ave Maria" and the "Paternoster" are used repetitively. Probably, when done as a penance, it is to occupy the mind of the penitent for a short space of time with devotional thoughts in the hope that he may "turn from his wickedness and live."

Consider the procession of random thoughts that pass through one's mind when, for instance, travelling by bus or train from home to place of work. The weather—What John or Mary said—that shoe does hurt—I must get some more ink for my pen—drat that fly!—Really, I should smoke less—and so it goes on endlessly. If into this formless reverie we introduce so simple a prayer as calling upon the name of God, again, again, and again, we shall find that we are controlling our random thoughts, that our mood has changed, that peace is settling down on us. But try repeating a few hundred or a thousand times some such word as Headache, or Taxation, or War, and then see what a dire effect it has on your mental climate. The simple repetition of God's name is not in itself sufficient to form completed mental prayer. There must be present an intention that it shall lead to meditation upon the purpose of the prayer. At first the beginner will find that the procession of random thoughts will tend to return, but if the repeated name or words are continued, they will act as it were as a constant reminder of the intention, like a gentle plucking of the sleeve.

True mental prayer in the Western world is best exemplified by the long-established practice of the Orthodox or Eastern Christian churches. There is a collection of writings by Patriarchs and Saints written between the fourth and fourteenth centuries A.D., in Russian, Slavonic, and Greek versions. The latter bearing the title *Philokalia*[1] (Love of the Good), the practice described therein being called "The Prayer of the Heart," to use its now traditional name. Only within the last few years has this become available in English translation. A brief outline was put out in English about 25 years ago in two slim pocket-sized booklets *The Way of a Pilgrim* and *The Pilgrim Continues His Way*, in the form of a narrative of a Russian religious mendicant's progress through his own country. The contacts he made with religious teachers whilst on his wanderings are described, together with the instructions he received from them on the conduct of the Prayer of the Heart.

It is at times said of such mystical practices as those which come under the general heading of Mental Prayer, that they are all very well for the secluded monk or nun leading a life of contemplation shut away from the world. Although the *Philokalia* was written by, and for the use of, such professed coenobites, the Prayer of the Heart is not only available for the man or woman of worldly affairs, but it is also of great value. Indeed, for them it has a very special worth in that it provides an always readily available entry, anywhere, at any moment, into an otherwise unimaginable realm of inner peace and tranquillity. A very little practice, a small amount of determination when making first use of it, and it then becomes a possession beyond any earthly price. The coenobite, with his whole time consecrated to the one purpose would expect to obtain greater and more rapid results than the worldly man with only spare time, and not all of that, to devote to this cultiva-

[1] "Writings from the *Philokalia* on Prayer of the Heart," translated by E. Kadloubovsky and G. E. H. Palmer. Pubd. Faber & Faber, Ltd. London 1951.

tion of inner peace as a means towards his spiritual evolution.

In its barest essentials the Prayer of the Heart consists of a phrase which is repeated, many, many times, endlessly. At first it is spoken with the lips, perhaps even slightly audibly. Soon, the sound is omitted, and then later even the lips will remain stationary. Mental prayer has then been established. In the Orthodox Christian church the phrase recommended (in its English translation) is "Lord Jesus Christ have Mercy upon me." One of the original writers on the subject, St. Gregory of Sinai, suggested that when one wearied the phrase could be altered to "Jesus, Son of God have Mercy upon me." Other writers deprecate such a change saying that it destroys the established inner rhythm. This has been the experience of the present writer. Rosicrucians may prefer not to associate this practice with any one religion. They can if they choose keep to the purely philosophical and use a phrase such as: "May Divine Light Illumine Me." The actual words used are not important: it is the rhythm to be established and the invocatory intention behind the words which count.

In order that such a repetitive phrase may become a natural rhythm, part of one's being, it must be prayed at a steady pace, and herein lies the secret. Each word of the phrase is spoken, even if only mentally, in time with one beat of the physical heart. The Rosicrucian phrase thus fits into five beats of the heart, a pause of one heartbeat at the end of the phrase, and then a repeat at the rate of about twelve repetitions per minute for the normal pulse. At the first trial perhaps two hundred repetitions will be sufficient; it may be as well to put a finger on one's wrist pulse to get the exact time of the heart's beat. After a surprisingly few such short practices the prayer becomes an easy and natural delight. Using a short phrase such as the one suggested above, with about twelve repetitions a minute, one soon notices a secondary effect. The rate of respiration has quite unconsciously been fitted into that of the prayer. With the first three words "May Divine Light" the breath is drawn in, and it is exhaled with the words "Illumine Me" and the pause. Thus there is a steady reaching out and upwards and then a drawing down into one's being of that Divine Essence which is sought. The Adept will also experience a further product of this prayer, in the activation of one or more of his upper psychic centres.

The secluded monk in a life dedicated to prayer, could with ease accomplish three thousand repetitions at a sitting, and at a special vigil carry out double that number. But for us in the busy distracting world the knowledge of, and the ability to use, this Prayer of the Heart is a treasure beyond price. One's lips need not move, and when sitting in bus or train it is a help to govern the eyes, either by closing them or by simply looking downwards. The mental prayer proceeds and that ridiculous procession of random trivial thoughts will be banished. The worry lines on the face will be smoothed out as Peace enters into the heart. At any time, anywhere, when the mind is not actively engaged on one's affairs, recourse may be had to the Prayer of the Heart. Then life's absurd little worries will have lost their power over us. After a time the accustomed user of the Prayer will find that it has become part of his being. It will continue to voice itself within him of its own accord. He will go off to sleep at night with his mind occupied with the Prayer and at peace. He will awaken in the morning, and as consciousness returns, he will delightedly find that the mental prayer is still going forth. It has become a genuine appeal of the heart in an invocation to the Cosmic, which will certainly aid in leading him to the Divine Union.

The greatest of the Illuminati of the first century A.D., St. Paul, when writing from Athens to his friends and disciples in distant Thessaly, advised them to "Pray without ceasing." Perhaps it was this art of repetitive mental prayer to which he referred?

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REMEMBER THE CONVENTION — July 8 through 13, 1956

Group Power in Action

The 1955 Creative Writing Workshop of the Rose-Croix University concentrated in general on the necessity for human understanding. Among others, they probed and analyzed qualities such as love, enthusiasm, fun, beauty. An overnight contemplation was assigned to each topic. Then writing simultaneously and under deep concentration, the class of 25 conditioned to express as a single unit devoted 10 minutes to each subject. The instigator of his topic acting as a dynamic center and keeping the viewpoint of oneness then compiled a single paper of expression from the 10-minute papers of the entire class, choosing words or statements which appealed to him or her as highlights. The following is one of the 10-minute writings. More will appear.

ON FUN

Compiled by EVELYN R. MCEWEN



Did you ever have someone say "Have fun" as you left for an evening's entertainment or a week end? And did it not start you off with a good feeling? Man is a tuning fork. Properly placed, a note moves off in waves giving to all, who hear, the pleasure of the note. There are different interpretations of fun. It all depends on the person involved.

What is fun? The word is a light word, a word of laughter, merriment, enjoyment, gaiety. Fun is positive—a moment of harmony, a dissolver of barriers, an influx of energy, a remover of tensions, or even a waster of time. Fun is from the Universal Mind—the recess time in everyday living. Fun is good for us. It is spontaneous, responsive participation, an inspiring cooperative pursuit in which we experience an all-absorbing interest. Merriment interchanges complexity or multiplicity into a transcendent Oneness. It makes us forget our limitations as participation in the beauty of an all-absorbing joy, the joy of forgetting our own feelings. It is the sugar of life, or it may be the oil that greases the wheels of living; it is as diversified as humanity itself—an earthy emotion—the thrill we get from something we like to do. It is the realization of the Reality of Now—that ever elusive, razor-sharp moment of the Eternal Now.

We should not confuse *fun* with *delight* a purer condition in a passive state. Fun is active. It is connected with our motivational patterns, our interests, and is associated with pleasure. Fun catches us in an intellectual or in an emotional whirl of the moment.

The fact that we are able to laugh is evidence that the Cosmic Mind includes laughter. How else would we have arrived at the idea? In experimentation with Cosmic principles we sometimes catch the Cosmic laughter, just perceptible to ourselves. Children under the age of five are psychic, we are told, and yet they always have fun.

Have I not told myself that I am justified in knowing my unlimited capacity for fun? When man is in a state to accept fun, he is in harmony. He feels good. Gaiety is not so much a planned activity. It is like water bub-

bling out of the ground in a rising spray. You are well; you are relaxed. However, one enjoys fine music but it would not be *fun* in any sense. Also, such expressions as "I love ravioli," or "It's fun to be in love," do not convey the right meaning.

I think the Creator wants us to enjoy this world—to get as much pleasure out of it as He had in creating it. We can find enjoyment in all our tasks and chores. If we were to analyze some situations that have given us sensitive unhappiness we might laugh instead of cry. How serious can we be?

The ability to see the amusing side of an incident often breaks the ice between two opposing factions. There have been scenes in the courtroom, when a single amusing incident has completely turned the tide of a serious situation. Fiction often dramatizes such a moment.

A sadistic type of mind would cause one to have fun in creating fear or in pulling a cat's tail. Individuals find fun in activities such as circuses, eating, movies, TV, traveling, reading good books, playing musical records, visiting old familiar places, singing, whittling, dancing, or engaging in any sport—working with crafts, hobbies, and even buying a new hat gives a man pleasure. Vicariously entering into another's activity, such as a friend's trip to Sweden, is fun.

There is fun, positive and negative. The time I fell off a scaffold into an empty ash can, seat foremost and stuck there and couldn't get out wasn't fun. I was definitely plunged into a negative mood.

Charlie Chaplin made a fortune in that fine line between laughter and tears. His pathetic expressions in times of unknowing ignorance set up spasms of laughter because we saw ourselves in him.

Birds and animals are of a happy spirit; they have their own games of merriment in which they express joy. Even plants and flowers sway in rhythm when the wind comes to play.

The higher our realization of planes and awareness, the more real fun we are able to capture and express in each moment of living. It is universal. Everyone likes the feeling of experiencing freedom from mental blocks which is gained by smiling and laughing.

"A merry heart doeth good *like* a medicine: but a broken spirit drieth the bones" is stated in Proverbs 17:22. "I come that your joy may be full," the Master Jesus said, indicating joy to be the pattern of life for all people.

You have a funny bone is often said to a happily disposed person, and no doubt all of us have one to our own advantage.

TO ROSICRUCIANS IN MEXICO

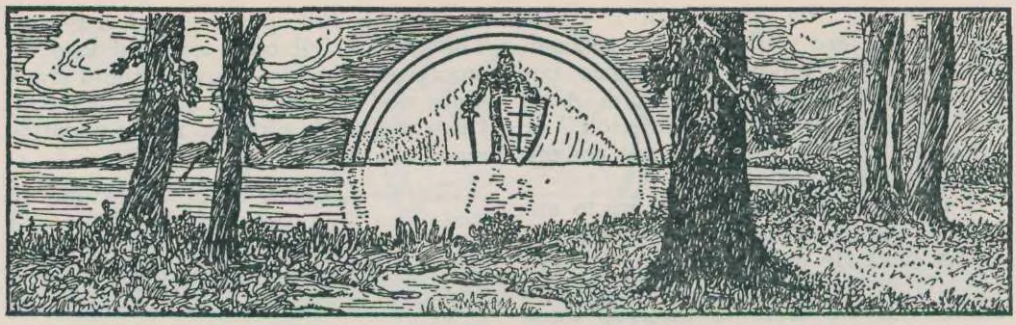
To all members in Mexico City and vicinity thereof: Be advised that the Rosicrucian Lodge known as the "Quetzalcoatl Regional Lodge," located at: Calle de Colombia 24, Mexico, D. F., is moving its activities to: Calle de Merida #105, Mexico, D. F., and will still be known and recognized as "Quetzalcoatl Lodge"—without the designation, "Regional."

All active Grand Lodge members are encouraged to contact our Grand Councilor, Carlos Núñez, at the above address, for full information about this change, and are also encouraged to become members of the Quetzalcoatl Lodge.

To become a member of this particular form of Rosicrucian Lodge activity, it is absolutely necessary to maintain active membership in the Grand Lodge in San Jose, California, as the Quetzalcoatl Lodge is a subordinate local Rosicrucian activity and receives its authority to function as a Lodge from the Supreme Grand Lodge.

HARVEY MILES,
Grand Secretary





Facing the Truth

By RAYMUND ANDREA, *Grand Master*, AMORC of Great Britain

IF on some occasions I have particularly stressed certain objectionable tendencies of the times in which we live, it would nevertheless be a mistake to regard this as a confession of pessimism. Were I a pessimist I doubt whether I should have written at all. For the nature of pessimism is to blight and kill; it blunts the edge of the mind, shuts the door to inspiration, and stifles the voice of the spirit. To point to unpleasant facts and indicate tendencies around us which have power to hamper and discourage the aspirant, is not pessimism. If we have given our allegiance to the articles of truth, that allegiance demands of us to see clearly the false values in life which ignore them, distort our vision, and dethrone those articles in their favour. Moreover, if we have elected to give ourselves to the service of others, I do not consider it wise to appear ignorant of so much in our way of life which might well breed pessimism in those who have to face many untoward circumstances which call for deep faith and courage to overcome them.

Because our philosophy is one of overcoming and progress, no matter what the difficulty, we need not therefore shut our eyes to the fact that among ourselves are many who find the best in themselves put to severe trial in these days when they are called upon, quite unconsciously it may be and through their individual point in evolution, to balance the account of their karma and clear a path for their feet. But if we are determined not to be pessimists, let us beware that we do not become such radiant optimists through absorbing too much light from sun-gazing, that we distort the truth about ourselves and life, forget the relative value of reason, and flounder as badly as those who profess and call themselves *pessimists*.

Now, curiously enough, I find myself quite unable to condemn or refute much of the pessimism encountered today. I am not a sun-gazer, much as I appreciate warmth and light. I am inclined to take a level view to the far-off horizon, where I can see what men and women are doing and what is happening to them. And I have no doubt that there is a weight of pessimism brooding over the landscape which only a miracle could lift. It saps the energy and fogs the mind not only of ordinary thinking people, but also of the well-informed and intellectual: for most of them pin their hopes and most of their aspirations to things and circumstances on the mundane ground floor of existence. They find themselves more and more marshalled and regimented "for the good of the state." They are so perplexed and worried with more and more rules and regulations "for the good of the state," and are bewildered with so many decrees and measures "for the good of the state," that it is small wonder then that they doubt whether there is any good in themselves or anything worth hoping for.

I think you will agree with me that not many can play the full-blooded op-

timist when their hopes and ambitions, aspirations and ideals, are sidetracked and damped in order that generations yet unborn may realize and profit from them. Men are not made of that kind of stuff. They do not feel they were born for retrogression. They have *some* urge, whatever it may be, for progress; and if *that* is frustrated and checkmated, you may be very sure that the decline of the West is not the dark vision of a pessimist, but is well under way.

For the heartening of those who believe in and work for the higher possibilities of mankind, it has been affirmed that an expansion goes on over the world in the direction of the mystical and divine that should be a cause for optimism. We do not dispute this, but should like to see evidence of it. The intellectuals appear to be quite ignorant of it, as their pathetic and ineffective controversies in the leading journals of the day plainly show. They are at a loss what to think. They argue and wrestle and confute one another and demonstrate a commendable skill in the dialectic of the schools. Religion does not satisfy them: it does not stimulate them to individual discovery of the self and its powers, but merely harps on a nebulous future. Philosophy, as they understand it, is a conflict of theories which gives them no firm footing: it exhorts them to be content with their lot, but has no applicable technique how to change it. And science leads them on to a promised land of new but fearsome material revelations: it has no voice for the soul of man. In fact, it is far too clever to trouble about the soul.

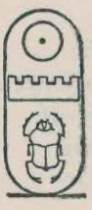
Well, if science, philosophy, and religion leave men either spiritually cold or dialectically hot and bothered, with the meaning of life and the possibilities of inner evolution by-passed by those who should be their teachers, what can be expected in the way of inspiration and cooperation from those who imbibe this spiritually negative pabulum and remain as speculative and unconvinced as those who distribute it? Add to all this the radio talks and commentaries with their pretentious titles from the experts in science, philosophy, and religion, and ask yourselves whether you have even glimpsed a greater light, whether you have been shown a new and secret way to the soul of the universe, or whether you stand where you were, perplexed and questioning still, and needing the wisdom and guidance of the superman?

Men and Chains

"Man is born free," said Rousseau, or being interpreted, "man is born for freedom; and everywhere he is in chains." But Rousseau was a political theorist, and his classic statement refers to the chains of political bondage. It is still true that man is born for freedom, and no less true that he is still in chains. But we do not deal here with the political aspect. We know a good deal about it, as much and more than Rousseau did; but that is being dealt with effectively elsewhere, and we shall hear plenty more of it. What perplexes the aspirant today is that he himself is in chains as well as his nonaspiring brother.

I know from long contact with the lives of students of mysticism that the portal of entrance to the larger life often appears more menacing than the broad highway they are trying to leave behind them. This must be so: and it is not surprising that the illusionary mist that dims the threshold should at times instil into the questioning heart of aspirants a pessimism about the things that are, instead of optimism about what can be. This is what is happening to them. This is the tempter which would turn them back on to the highway they well know and where they have had ample companionship to fortify them in aims and purposes compatible with it.

But once the door is resolutely closed to that and the eyes are fixed on the path of ascent from purely mundane interests to mystical truth, a testing time must ensue. And the more abrupt and determined is this reversal of interest, the stronger is the demand upon the aspirant's will to hold fast to the new rhythm he has set up for himself. The old ties of the world which have held a man fast for long will not at once fall away and leave him to his new quest for peace. Far from it. He cannot take a pledge to the higher life without having that pledge strongly challenged; and he will be challenged



where he is weakest—and where he is strongest. He alone knows from what level in his nature attacks are likely to come, and he must be prepared for them when and where he least expects.

I doubt whether a single aspirant has not experienced challenges in some form or other. I have observed this trial in the life of every sincere aspirant that I have known. And although I have felt compassion, I knew it was good for them. In some it has been so determined and menacing that they have questioned the validity of their highest ideal. There is no condemnation for that. Human nature is human, whatever of divinity informs it; and no matter what the religionists say, the fiercest battle for adjustment between the two is featured in the lives of the greatest saints, sages, and mystics of recorded time. Even there, the keenest struggles of the divine in man are not fully seen and can be sympathetically felt only by the few.

How then can we complain if the two-edged sword of destiny touches the heart of life, wounds us where we feel it most, and no more spares the saint than the sinner? For, from a limited point of view, there is no discrimination: they both rise and fall together: and I believe that fact alone has caused as much anguish in the minds of thinking people as any other. But there are those who feel that, *because* they have pledged themselves to ascend, the past *is therefore miraculously liquidated, the* crooked made straight, the imprints and obligations of the incarnations nullified and obliterated having no more power and voice within them, and that the ascent to truth is a prepared and angelic highway. This idea is as ill-conceived, as unjust, and opposed to fact, as the idea that the watery absolution conferred by a priest's finger upon sinners all and sundry can wipe out the decrees of a presiding and righteous Judgment upon the ways of men. The aspirant who believes his past is blotted out by ignoring the possible consequences of it, is a poor thinker indeed. He knows well enough that if he plays the fool today he will pay for it tomorrow. He would be greatly surprised if it were not so. But he cannot conceive that past lives condition the present one, as the present will determine those to come. And that applies to nations as well as to individuals.

The Inner Life

But I believe that comparatively few among Rosicrucian students fall into, or long remain in, this negative attitude. As a general rule one does not feel a call to study until there is a karmic urge to take a step forward in evolution. And it by no means follows that a new student must be a novice. He often has already a good deal of reading and study to his credit which prepare him to enter upon the way of practical experimentation which will consolidate his past knowledge and ensure rapid progress to a life of service. I have known many instances of this: and a very typical one has just reached me in a letter. I will quote from it because of its inspirational character... "I cannot resist mentioning the impact that your books, recently read and studied, have had upon me. They tore my soul to pieces. They have a tremendous effect upon me; they not only shake me to the foundations, take possession of my mind, but they have a quality of persuasion and appeal to soul and reason combined that do wonderful things for my personal and soul evolution. . . ." I quote this quite impersonally, because there is a profound lesson in it which can be stimulating and helpful to those who are ready for it.

It is not simply the appreciative character of this letter which I note. What arrests my attention is the fact that it comes spontaneously and urgently from the heart. It is an unusual declaration of the inner life. What precisely does it mean? It means that the writer had suddenly responded to a vibrational level of stated truth of the path which was already hers and awaiting awakening and recognition. In a very real sense it was an initiation for which life and circumstances and study had unconsciously prepared her; and at a propitious karmic moment, and as it were by a single dynamic impulse, a door of inner revelation swung wide and she came face to face with her real self. That is one of the rich rewards of past effort, of wrestling with life from all angles, of accepted pain and suffering hidden, it may be, in the far

past but destined to bear its appointed fruit in this cycle. It shows that we cannot antedate the future. No matter how hard the way, how unpromising, how prone we are at times to yield to the leaden atmosphere of the world around us, this illusionary veil which confronts us must not be taken for reality.

There are forces which would hold us back and keep us down. It is their nature to do so. They have their part in evolution. Every aspirant will be tested and tried by them. We must look beyond this experience and call upon the will to exercise its supremacy, in spite of any opposition, whether of loneliness, of momentary defeat projecting itself from the endless timelessness, whether of personalities or circumstances thwarting the path we have chosen to tread, whether thrown down before us as a challenge to us by friend or foe.

Fires of Advancement

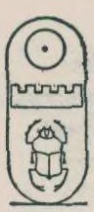
There is a dark and pregnant line in *Tacitus* which runs thus: "And those who had not an enemy were destroyed by their friends." The truth of that is worth bearing in mind, for not a few aspirants have been held back and discouraged by those near to them. What is good enough for them should be so for him; that is the attitude at the bottom of the opposition, criticism and his repudiation of old ties. I have known many such cases, and some of them have been pathetic and cruel. He who holds back his brother from the greater light of the path is the enemy of man: and there is a karmic retribution for that. He who loses a friend in the name of the light will find a greater friend in the hand of his Master. It is only a question of time; and it is time that so often defeats us. Be equal to the trial. Nothing can be lost of value which shall not be recovered later in the greater potency of achievement.

We may have knowledge and experience, but something else is needed—the fire of advancement. There are aspirants who are sometimes brought to a complete standstill in study and purpose: the one thing lacking is the fire of the spirit. Had they called upon that spirit, demanded it in the name of all good, believed in its presence and omnipotency, it would have descended upon them and carried them over the precipice of hopelessness.

There are among us those who have demonstrated this for themselves. They know the aspects of life I refer to and have long since reckoned with them. They have seen through the illusions of life and will never again be dominated by them. The raucous tones of the world do not disturb them, for they have the quiet heart and the seeing mind—two impregnable ramparts against the damaging and crucifying tendencies of our way of life. They will never surrender what they have fought for and won—TO HELP YOU!

Do you realize that but for these cultivated types whom karma has mercifully and forcefully and painfully brought to the fore of evolution, there would be not only pessimism but also despair preying upon the vitals of humanity? Are you aware of the secret and impressive influence of those who form the vanguard of evolution? They have not much to show for it: only a life lived determinedly. But the fire of the heart can make a lightning track across the universe, and those who are not wiser are nevertheless better for it; those who can sense it, awaken and live to some purpose. And today it is purpose, a high purpose and far above the average, that aspirants need to steel them to a new and forward advance. I do not refer to sudden and ill-timed enthusiasms. These are of short duration and soon exact the penalties of the opposites and fade out. Purpose here means a wisely conceived plan of procedure, a visioned ideal, whether to be fully achieved or not in this cycle, and the accepting with a divine indifference whatever karma decrees of good or ill, knowing well that whatever that purpose precipitates for its swifter achievement is peculiarly ours and has the sanction of law within it.

The fire of the spirit gives indomitable purpose, but it is not for children on the path. It is for tempered souls who will not be deflected from their aim. This temper characterizes the few, and always will characterize them. Nothing in this life is greater or more worthy than the resolving for ourselves to take the measure of these great ones and to belong to them.







FRATER Tom Croaff, well-known throughout Arizona because of his various State-wide activities —religious, fraternal, legal—*is especially known* to Rosicrucians both in his capacity as Deputy Master of Phoenix Chapter and as Inspector General of the Order for the State. At the New Year's ceremony this year, Frater Croaff was installed Master of Phoenix Chapter. He hopes to end the year as Master of Phoenix Lodge. Having served the Lions, Eagles, Knights of Pythias, and the American Legion officially, as well as the Phoenix Office Workers Union and the Central Methodist Church in a directorial position, Frater Croaff brings to his new office infectious enthusiasm and judgment well-seasoned by experience. It is natural to predict a busy and successful Rosicrucian year in Arizona.

* * *

Rallies were the order of the day in Southwestern United States so far as Rosicrucian activity for March was concerned. In Dallas, Texas, Albuquerque, New Mexico, and Phoenix, Arizona, enthusiastic members once more demonstrated eagerness to participate wholeheartedly with their brethren in every way to promote the good of the Order. The guest speaker on all the above occasions was the Supreme Secretary of the Order, Cecil A. Poole.

* * *

A Mystical Festival may seem to outsiders to be little different from a rally, but to those who attended the Mystical Festival held in Francis Bacon Lodge of San Francisco, the two are worlds apart. Your blushing editor of this department learned the difference the impressive way by calling the occasion a rally and being progressively chided and re-educated by the Francis Bacon officers in turn. It was a day to be remembered from the 8:00 a.m. opening presided over by Soror Beulah France, the Master, to the P.M. closing after an inspiring address by the Order's Imperator, Frater Ralph M. Lewis.

Festival or not, Francis Bacon Lodge is a true mystic's haven; and the mural in the East of its Temple—the work of Soror Marjorie Leighton—is as beautiful as anything to be seen within or without the Golden Gate.

* * *

In the January *Boletin* of the Matanzas, Cuba, Chapter, Frater Francisco Marimón has written significantly of the beginning and growth of Rosicrucian activity there: Four members in 1943, Fraters Humberto Casas, Leoncio Hernández, Andrés Rodriguez, and Valentín Vidal. Shortly afterwards through the untiring efforts of Frater Orlando Prendes Masso, twenty-five new members came into the Order.

By 1946, there were enough more to join in a Rosicrucian New Year's celebration and Pyramid ceremony. In 1952, there were more than forty members in Matanzas, enough to organize a Chapter. On Tuesday, December 16, 1952, the first Chapter Convocation was held with Soror Zoraida Curbelo, the first Master, presiding.

Today these earnest members in Matanzas are working zealously to make a Temple of their own a reality.

* * *

The second annual Convention of Tell-El-Amarna Chapter of Santiago, Chile, was held on March 24 and 25 this year, coinciding with the Rosicrucian New Year season. Installation of the Chapter officers for the coming year

was a feature of the Convention. Señora Eugenia De Tasville is Master for the ensuing year, Señor German Oraldo Landaeta F., the secretary, and Señor Alberto Patri, the Treasurer of the Board of Trustees.

* * *

Last year, Frater Ashton, treasurer of John Dalton Chapter of Manchester, England, mused happily over the fact that the Chapter's bank balance had grown like a poplar sapling from only a wisp to a sturdy young £100er in record time.

Recently, from South Australia via B. H. Stribling, Master of Adelaide Chapter, comes word that its treasurer, too, is an equally happy man. His name is also Ashton and his musings are happy because Adelaide Chapter's bank balance is in the £100 class. It makes one wonder "what's in a name?" Lodges or Chapters wanting to get quick growths in bank balances should either elect treasurers by the name of Ashton or write for their Midas-touch secret!

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On Easter Sunday, Stephen Prussing conducted *As the Prophets Foretold* in New York Avenue Presbyterian Church in Washington, D.C. This cantata for mixed chorus, carillon and brasses represents the joint effort of two AMORC members, Johan and Eloise Franco. The text was written by Soror Eloise and the music by Frater Johan. Both these members have been busy in the field of the creative arts for many years. Rumor is afloat that Soror Eloise's new book, *Journey into a Strange Land* will be published by early summer. More details when the rumor is made a fact.

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When San Jose's own "Light and Shadow" hangs an exhibit in the Rosicrucian Egyptian, Oriental Museum it is not only news—but very welcome news. In February, its Second International Photo Exhibition filled the gallery—with prints and with people. One hundred fifty prints by ninety-nine exhibitors were on display, and on successive Sunday afternoons, 256 colored slides by 186 exhibitors were shown. Visitors were constant, enthusiastic, abundant.

* * *

Attendance at the Museum grows larger every year. In spite of extensive alterations somewhat inconveniencing those visiting certain sections, during the twelve months of 1955, 111,504 persons took advantage of the opportunity to see the Museum and its exhibits. Special showings in the modern gallery each month are gradually attracting more and more regular visitors.

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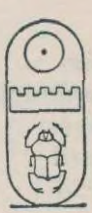
Soror Ruth Phelps, the Rosicrucian Research Library's librarian, carried an enthusiastic and interested audience along with her the other evening as she briefly called attention to books new and old in the library and suggested approaches that might make them more valuable to the reader—especially the Rosicrucian student.

Perhaps more important than this was the project of cooperative research outlined whereby local members would work under her direction in classifying available material and arranging it suitably for ready and immediate reference.

In addition, too, plans were suggested whereby members living anywhere might offer their services to the library and be assigned certain research details that could be completed in their own libraries.

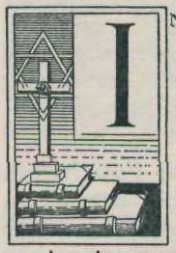
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Soror Laura De Witt James, through her newly published volume, "William Blake: The Finger on the Furnace," shares with the reader the rewards of her ten years' study of this mystical poet. Starting from the premise—not as yet recognized by many—that Blake's poetry was all in exposition of his transcendent experience known as Cosmic Consciousness, Soror James clearly and concisely outlines the most rewarding approach to Blake's message. Hers is a book that will do more than lead to a better understanding and appreciation of the poet's intent. It will engender a larger comprehension of what illumination brings into the individual experience. To know this is both instructive and satisfying. Your local bookstore undoubtedly stocks this unique volume published by Vantage Press, Inc., at $2.75.



Our Lesser Gods

By Mary Ellen Wood



In our efforts to live in closer harmony with Cosmic laws, we too often neglect a very old spiritual decree: "Thou shalt have no other gods before me." Most of us would be very upset if we were directly accused of engaging in a polytheistic practice of worship while giving intellectual assent to the idea of one God. Yet, it is just this kind of hypocrisy, unconscious or otherwise, which prevents our soul consciousness from evolving toward higher understanding and Illumination.

It must be realized that anything of mortal creation or material substance, coveted and adored for its own sake, becomes a lesser god. I am not going to discuss the plight of the totally unenlightened—the grasping materialist, the arduous social climber, or the squandering pleasure seeker who places money, position, and sensuous experience as the chief end for living. Rather, I am speaking of the vast majority of us seeking to know the Reality of God. By kneeling before our lesser gods we, through negligence or lack of understanding, continue to frustrate and block our spiritual efforts; for example, who has not been guilty of letting himself be dominated by the ideas and standards of specific groups?

Family circles, religious organizations, academic institutions, social, business, and political groups can so infiltrate our thinking with their ideals that before we know it these influences have become the beginning of all that is feared and the totality of all that is loved and must be satisfied. Not that group influences are necessarily bad, but they are not God. And when, in their limitations, we let them function as God we sacrifice some large part of our better, thinking selves.

The ideals, methods, and techniques of any specific group will never be able to resolve all the problems of humanity. Proponents of certain forms of government would lead us to think in that direction. Scholars tend to think that the acquisition and application of various branches of learning is the whole answer. Technical experts err in the same direction. And even churches which try to circumscribe Infinite Creation within the limits of finite dogma immediately defeat their own good purposes and fall into the role of a lesser god.

Often we blame the group for our individual dogmatism. For instance, in our religious practices we develop the notion that we have achieved a full spiritual life by maintaining a prescribed relationship with a particular religious organization. This is not the fault of the church. It is our own blindness. Or we get sidetracked into believing that all spiritual experience is embodied in virtuous behavior, in certain forms of private devotion, in the emotions of repentance or conversion, in achieving health, success, and a feeling of well-being. None of these things are to be condemned as such. But at best they are only spiritual landmarks pointing the direction toward greater truth and knowledge of God. When we hold them in our consciousness as ends in themselves, they become insidious little gods supplanting our spiritual hungers with a crude sense of complacency. This can only result in spiritual mediocrity and decay.

Pure rebellion against any type of group domination seldom has been a satisfactory solution. Too often another little god asserts itself and the problem is only aggravated. For instance, the child who is forced to rebel against a tyrannical family group, in order to find his individuality, usually regards his individuality as his most highly prized possession. He coddles it, defends it, exalts it until it is as tyrannical as the family group he rebelled against in the first place. Or to use another example, people who are repelled by the shallow tenets of certain religious dogma but have no spiritual conviction beyond their criticisms may feel justified in repudiating the entire idea of

God. The eventual disillusionment resulting from their atheistic outlook is as repugnant as the shallow dogma against which they originally rebelled. Rebellion, then, is merely a negative form of adulation and can be exalted even in one's thinking as a virtuous form of conduct and as an end in itself.

So, another point begins to unfold. Our thoughts, attitudes, our personalities reflect some part of the gods we worship. The more deeply we let ourselves be influenced by our lesser gods, the more clearly we come to reflect their qualities. Little gods ruling our thinking and aspirations make us little people. And we remain small and petty as long as we continue to bow down before these gods. No one can become greater than the thing he idolizes and worships.

The psychological aspects of such statements are immanent. A child, ignorant of all life processes, can do no more than worship his father and mother. He reflects certain of their personality characteristics. He is made to feel secure or insecure by their expressed attitudes toward him. He develops his basic concepts of love, fear, anger, and hatred according to what he comes to reflect from his gods. If his gods are big people, interested and capable of relating their child's worship to something beyond themselves, the child has a good chance of finding the Reality of God later on in his life. However, if the parents are bound up in themselves and victimized by fear, bitterness, jealousy and envy, their small worshiper reflects these qualities and grows up relating all his experiences to these "facts" about life which were built into his consciousness by his unquestioning worship of lesser gods.

Also, our personal desires and goals rule our passions and activities to a great degree. Many of them are extremely worth while, being a part of all that is natural and good. Too often, however, we are so dedicated to the fulfillment of these human aspirations that we do not take the time to relate them to the larger purposes of God. As a result they remain to influence our thinking as separate entities assuming the role of lesser gods.

It is natural for each one of us to trust and be most influenced by those things we know. However, the natural becomes distorted beyond its original function when we let human ideas, aspirations, and institutions become the final word to be obeyed, the final message to give ultimate meaning to our existence. Yet, if God's Will remains obscure and mysterious in the dull light of practical affairs, we can not possibly be guided by it. No one can be guided by what he does not know. We might try, but the great gaps in our understanding will send us scampering back to the familiar oracles in our physical environment.

Of course, this is all background leading up to consideration of the most tyrannical and determined of all the lesser gods, namely self. What *I* want, what *I* am, see and believe, what satisfies and interests *me*, is not only most important but most deserving of recognition and glory. God tends to become glorified in our opinions only as he first glorifies us. Indeed, the self is entirely responsible for the creation of all our lesser gods. Without the breath of life from self, these lesser gods would crumble and vanish instantly. For we can only see in the objective world what already exists within the self. Relationships, experiences, and beliefs are learned and built into our subjective thought patterns before we can give witness to them in the physical world of the senses. We see in the outside world what we are within ourselves, and vice versa. Therefore, those groups of individuals responsible for developing our consciousness in a particular direction are our gods. Most of us change our loyalties frequently. Or we passively worship a number of lesser gods. This produces a consciousness which looks out on a world of change, conflict, and diversity.

Our one, real hope rests in the knowledge that we are made in God's image and likeness. This is not true as most of us exist within ourselves today, because we fail to fulfill the commandment: "Thou shalt have no other gods before me." But in the living potentiality of our soul reside Divine possibilities. By building into our consciousness the knowledge of Universal, Cosmic Law and the Divine Nature of things, we slowly fall more and more under the



influence of the one, true God. Our subjective consciousness is quickened by Divine Concepts until we find ourselves changing, evolving to reflect more and more of the qualities of Divine Nature. And the objective, outside world viewed through our senses changes accordingly.

We sense the profound meaning of this change in the quality of humility which settles over men who would teach us of God after they have personally reached the threshold of full mortal understanding. Their voices are filled with awe and wonder when they speak of the Infinite, and of what even they themselves cannot comprehend. They radiate a love and gentleness inspired by a Presence inexpressible, but which could never be inspired by the finite phrases man uses to influence man. The peace, the joy, the implicit conviction reflected in their being surpasses all human power of communication.

The roadway to this higher understanding is through the discipline of faith-filled prayer, meditation, and study. It promises all things to all people—in terms of human need, desires, and the glorious fulfillment of life itself, according to our faith. Most important, we are promised the power and the insight to silence all our lesser gods forever. We see some of them for the first time as they actually are, instruments through which God works to lift us beyond ourselves. Sometimes the way grows steep and twisting so that the end may be momentarily lost from sight. But each new discovery is a fresh incentive to push onward and upward until we, too, achieve a nearness to God that is the kingdom of heaven on earth promised to all mankind.

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Individual Differences

By Thomas J. Croaff, Jr., F.R.C.

(Member, State Bar of Arizona and Bar of U. S. Supreme Court.)



The recognition of the fact that people are different is the most significant enlightenment we can obtain in our dealings with other folks as individuals and as members of groups of persons. No two people are ever identical. Every individual is different in many respects. In all areas of our associations with people, we find a great variety of things, temperaments, likes, dislikes, beliefs, and sentiments. Some writers refer to "dual personalities," but it is easy for one to defend the thesis that people actually have "multiple personalities."

Individual differences are vital to human progress. It is, of course, essential that a common meeting ground be provided so that, despite these individual differences, cooperation can be achieved. Perhaps it is surprising to many of us to learn that we all have things in common that make for cooperation, and these factors often create in individuals that essential feeling of belongingness which is so important to the emotional life of any person, no matter how individual he is.

Surely we must not despair because of individual differences. We find, as we live our personal lives day to day, that we can determine some basis for cooperative enterprise with others, no matter how widely separated we may seem to be on many things. The fact that mankind has come as far as it has in overcoming numerous obstacles, as it progresses from generation to generation, clearly indicates that cooperation is possible provided we can find that common ground for mutual helpfulness.

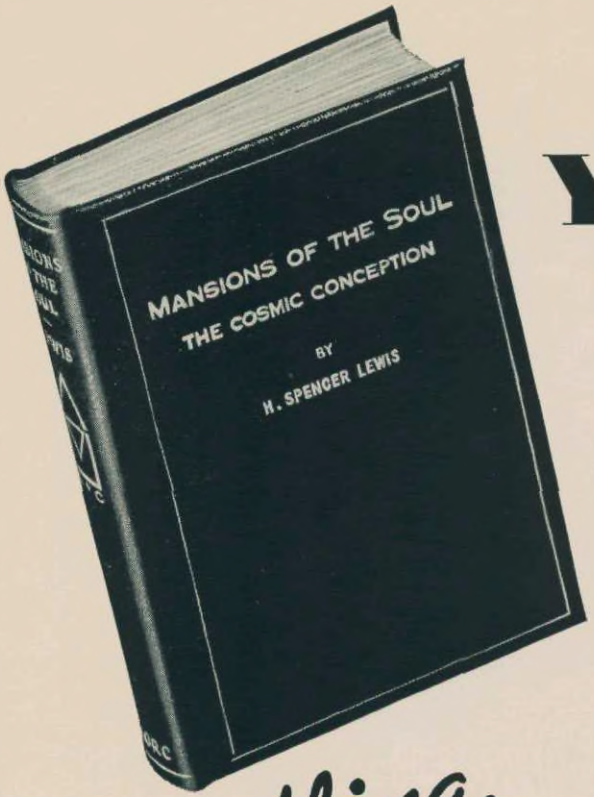
Finding such ground for the "meeting of minds" is the responsibility we owe to ourselves and humankind generally.



SHRINE TO A PHILOSOPHER

Holy Cross Church, Bearsted, Kent, England, constructed on Saxon foundations, contains the earthly remains and a monument to the eminent Rosicrucian philosopher and physician, Dr. Robert Fludd. Known as the Rosicrucian apologist of the 17th century, Fludd set forth the purposes of the Order and defended it against the attacks of both the materialists and the religious bigots of his era. Several of his original works, both in English and in Latin, repose in the archives of the A.M.O.R.C. at Rosicrucian Park, San Jose, California. (See page 124.)

(Photo by AMORC)



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

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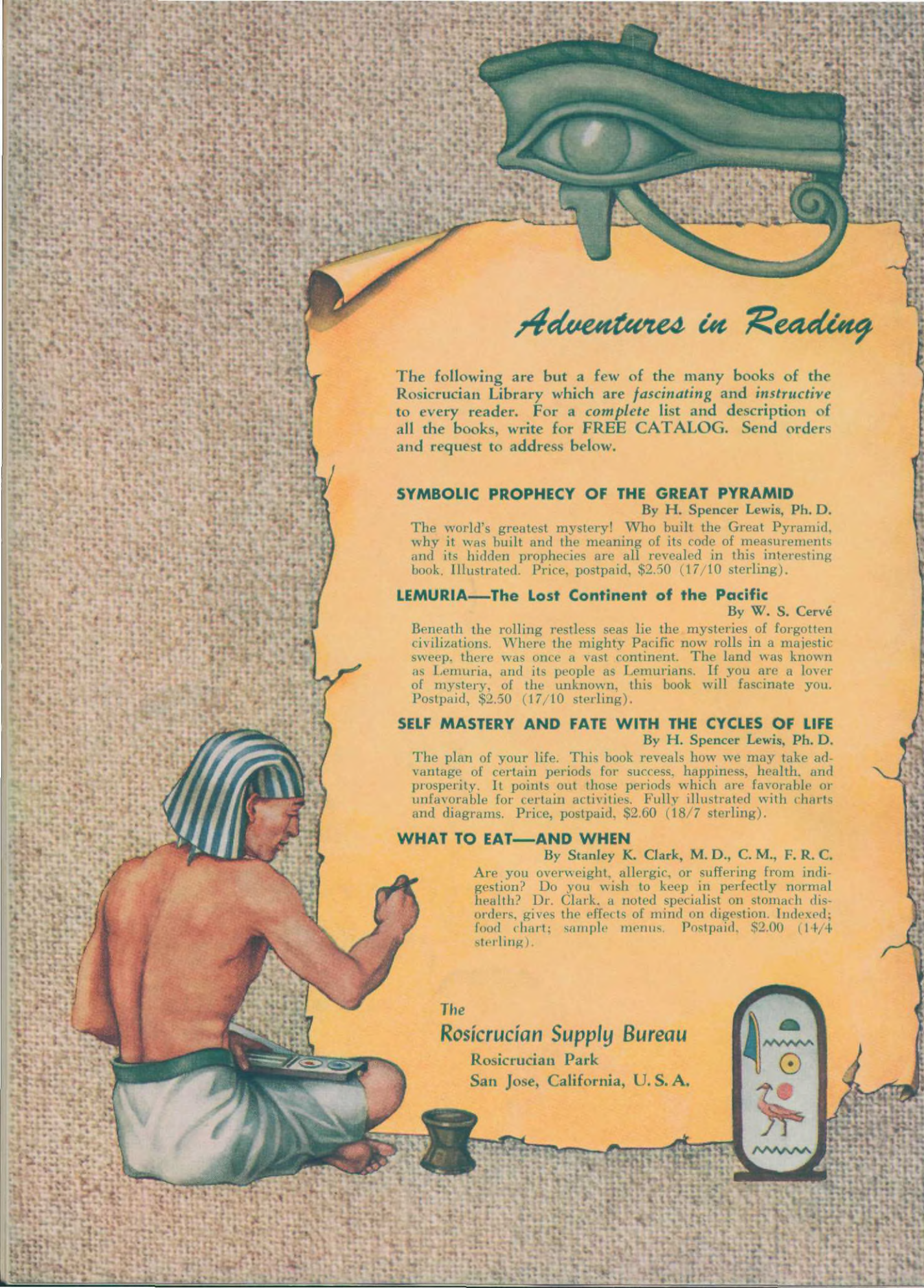
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