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JULY, 1950 - 30c per copy





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DR. H. SPENCER LEWIS

Late Imperator of AMORC, and dignitary of many renowned esoteric and philosophical orders. Members of the Rosicrucian Order throughout the world will honor his memory and achievements on August 2, the anniversary of his transition from this life. His *great initiation* occurred in the year 1939. (See page 208.)

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ROSICRUCIAN DIGEST

COVERS THE WORLD

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

Vol. XXVIII

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THE THOUGHT OF THE MONTH VANQUISHED GLORY

By THE EMPEROR

This is the fifteenth of a series of articles by the Emperor about his observations on a journey which took him and his party around the world and into remote mystical lands.—EDITOR



THE MURKY skies cleared, causing a rise in our spirits as we journeyed toward the ruins of the once mighty Babylon. On each side of the narrow road was scant pasture land, patches of green relieving the otherwise barren terrain. Small flocks of sheep nibbled at the grass. Beside them, and staring at us as we passed, were the shepherds. They were Bedouins, attired not unlike their forebears of centuries past. Their patient and obedient dogs slowly circled the flock to nip at the heels of strays and bring them back into the fold. The dogs were also on the alert for jackals, a coyotelike animal which preys upon stray animals. Seeing our admiring glances at some of the lambs, one of the shepherds picked up a woolly bundle, a black lamb, and cuddled it affectionately. Nearby were low black goatskin tents. They were barely high enough for a man to crawl in. The skins were supported by a crude cradle of sticks. These skin tents have been used by nomadic tribes in this region since Biblical times.

Babylon lies some fifty-five miles south of Baghdad. One experiences a sense of deep depression as he draws near the site. All suggests death and desolation. One is not only impressed with the lack of life or any evidence of civilization, but with the thought, as well, of the complete destruction of

what had been a great attainment of man. One becomes all too conscious of the fact that civilization can easily return to the dust from which it arose. The level surface on either side of the roadway was interrupted at intervals by what appeared to be low long mounds. Some of these were several city blocks in length, paralleling each other or at right angles. Beneath these were secrets yet to be disclosed. They were the debris of the ages, sealed against time, ruins of cities and the lives of men waiting for the spade of the archaeologist that they might tell their fate to modern man.

Making a sharp turn to the left and climbing slightly upward, we came to the end of the winding unpaved roadway. To the casual observer, it would seem as though he were approaching a great excavation that had been made for the construction of a building. There were mounds of rubble. Climbing with our equipment and the help of Arabs to the edge of the large depression, we saw part of what had once been a great seat of learning, religion, and philosophy—*Babylon!* What one now sees is that which was erected principally between the time of the Assyrian conqueror, Sennacherib, and the later conqueror, Alexander the Great, 323 B.C. But on this site in far earlier times was the city of Hammurabi, who was the greatest king of the first dynasty of Babylon. He conceived a famous code of laws and the earliest

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system of jurisprudence. The laws which he had inscribed upon a monument are said to have influenced the Mosaic Code. In other words, the subsequent interpretation of Moses' theophanic experience on Mount Sinai was probably syncretic, using Hammurabi's principles as a basis. At least the similarity between the two codes is very striking. Babylon reached its height of culture after the fall of Nineveh and the Assyrian Empire. With King Nebuchadnezzar's accession to the throne, it was a place where all the great sages came for discussion, philosophical study, and for learning in the sciences of astronomy and mathematics.

Ancient Memories

There is a thrill which every lover of history and of mankind experiences when walking along streets and among the ruins of structures where once dwelt an ancient people. Perhaps it is because he is conscious of a unity with the past. The isolationism of our present times seems to disappear. We become more fully aware, not just of a current period of history, but of the continuity of the whole of humanity throughout the ages. We realize that there have been hopes, aspirations, and a common idealism which men of every period have shared.

Where now there are these piles of mud bricks—some still bearing cuneiform inscriptions of exhortations to the gods and panegyrics to kings—lived a people who in spirit were not greatly different from us today. They loved and feared their gods; they looked upon their deities as absolute creators of all natural phenomena. They confessed to them, they offered them prayers and sought to invoke their divine intervention in mundane affairs as men do today. They showed staunch devotion to their homes and a pride in their personal achievement. They were taxed; they built huge fortifications at great expense to themselves and had to support great military ventures. They had their sensual weaknesses and, as well, moments of afflatus when their souls envisioned a divine beauty which had its expression in hymns and in sculpture.

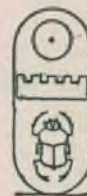
Again we thought, as we studied

fragments of glazed brick or early tile from the walls of the palace of the mighty king, Nebuchadnezzar, that these could, as well, be from the ruins of our twentieth century civilization. It is within the realm of possibility that our own foibles, unless checked, may reduce us to a dust which men of tomorrow will ponder about, just as we were doing.

Nebuchadnezzar built a series of gigantic embattled walls at the periphery of Babylon. They reached from the Tigris to the Euphrates on the east bank of which the city proper was erected. Similar walls were built north and south forming a huge square. Inside of it was the citadel, the magnificent city, a place of beauty in antiquity. Its streets intersected each other at right angles. Most impressive of these is the great processional or sacred way. It was along this way that the images of the gods were carried to the New Year feast, much after the manner of some Christian processions when effigies of the saints are carried. At the end of this processional, in the north wall, still stands the Ishtar Gate, dedicated to the goddess *Ishtar*. She was the goddess of love and the Babylonians named a planet for her. She later became known to the Greeks and Romans as *Venus* and the same planet named accordingly.

The tops of these huge twin towers are now almost level with the surrounding flat terrain. At one time they were covered with beautifully ornamented, colored and glazed brick. The whole city would seem to the present casual observer to have sunk into the desert. Actually, through the centuries the sand has accumulated at the rate of several inches a year to cover the city. The mounds to be seen in the vicinity of Babylon are proof of what time does to man's handiwork when once it is abandoned.

Near the Ishtar gate are the ruins of the great palace of Nebuchadnezzar. It was the focal point of a vast empire of wealth, power, learning, and ruthlessness. This palace was, as well, the site of the famous Hanging Gardens, one of the Seven Wonders of the Ancient World. The sides of the palace were terraced, consisting of several levels. At the base of the palace the Euphrates had been diverted to partial-



ly encircle it. By some means the water was raised to the different levels to irrigate palm trees, tropical shrubs, and flowering vines which covered the sloping sides, making the whole an exquisite vision. Legend relates that Nebuchadnezzar had married a princess of one of the mountain peoples to the north. Her nostalgia for the beauties of the highlands of her home caused the king to simulate for her a mountain in the erection of the Hanging Gardens.

A short distance beyond the Ishtar Gate was the main temple, Bel-Etemenanki. The great tower temple was visible for miles around the flat Plains of Shinar. There had been other tower temples of similar design built by the Sumerians and by the Assyrians. In form, it was a ziggurat or staged tower. It was from this tower that there arose the legend of the *Tower of Babel*. The tower was about 330 feet high and 330 feet on each side of its square base. Since most of the towers had similar dimensions, it is believed that there was a sacred significance to its proportions. Each stage was slightly less in dimension and, consequently, the tower assumed a tapered form. The sides were of glazed or fired mud-brick, as were all the important religious and public edifices of ancient Babylon. Some of these colored bricks, which have resisted time, now repose on exhibition in the Rosicrucian Museum at San Jose in our gallery of Babylonian and Assyrian antiquities. When polished, they still have a luster reminiscent of what must have been the splendor of this ancient city to which the Bible makes many references.

At the front of the tower was a flight of wide steps leading to one half its height or about 150 feet. The upper part of the tower had erected upon it a temple. The center of this temple or court was open to the sky. This open area was a sanctuary.

Facts and Legends

Herodotus, ancient Greek historian, gives an account of his visit to Babylon: what he saw as a firsthand observer and what was told to him. He wrote glowingly of his experiences at that time. In describing this tower temple, he said in part: "When one is about

half-way up, one finds a resting place and seats where persons are wont to sit sometimes on their way to the summit. On the topmost tower there is a spacious temple and inside the temple stands a couch of unusual size, richly adorned, with a golden table by its side—"The couch is where the god, Marduk, reposed.

It is supposed that the earlier Sumerians, who descended from the mountains of the north, brought with them their belief in Enlil, god of the air. In their own land they erected sanctuaries to this god on mountain peaks, close to his realm, the atmosphere. In the lowlands, on the Plains of Shinar, they thought the god must also repose in a habitat far above that of man. The tower temples, reaching heavenward, then became the sanctuaries for Enlil. The Babylonians copied these temples, substituting Marduk for Enlil.

Though excavations in Babylon are permitted only with government sanction, it is easy to dislodge fragments of glazed brick and portions of pottery from the ruins of the Hanging Gardens and the palace of the infamous Belshazzar.

All communications in ancient Babylon were written on little squares of soft clay with a wedge-shaped reed. These were then baked and became hard, forming a durable writing material. Sometimes around these "letters" was placed an envelope of soft clay on which was impressed the seal of the sender. Subsequently, when the envelope dried hard, it did not adhere to the tablet inside. It could be broken and the tablet removed from inside and read. Some of these ancient letters or communications and their envelopes are also in the Rosicrucian Museum. To read some of these clay tablets is to review the social relations and business transactions of these people of thousands of years past. There are contracts for the delivery of sheep, grain, and fruit to the temple warehouses. There are contracts for labor and there are inventories of stock. There are also the conical type of tablets which are the official documents issued by the priesthood or the king, declaring their authority over the people in religious or temporal matters. Now, everywhere was dust and desolation,

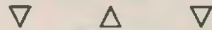
the consequence of an empire grown internally soft through ease of living and moral decline.

When the Persian king, Cyrus, was advancing on Babylon with his army, the Babylonians had sufficient time to prepare. Their character had so deteriorated that they were indifferent to his approach, relying on the security of their great walls. Cyrus, reaching the city, began his siege. He built large trenches about it. The Babylonians, seeing this activity, jeered at him. They knew he could not starve them, since their warehouses had a twenty-year supply of food. It is related that, during the early hours one morning, while King Belshazzar was presiding over a feast in his banquet-hall, the Persians diverted the Euphrates into the trenches which they had constructed. They then crossed over the dry bed of the river and threw open the gates, taking the city.

To the credit of the Persians, it must be said that they maintained this city as a center of learning until its conquest by Alexander the Great. This latter young conqueror had intended to make Babylon the capital of his far-flung empire. However, he died in the city after a three-day banquet of celebration.

After Alexander the Great the decline of Babylon was rapid. Its present state echoes a prophecy of Sennacherib, one of its former conquerors. His prophecy appears inscribed on a cliff far to the north. He relates: "That in after days the location of that city and the temple of the gods be seen no more, into the water I cast it and ended it entirely." Although Sennacherib did not completely submerge Babylon, subsequent conquests have left it fallen in upon its own vanity, its bricks returning to the dust from which they were moulded.

(To be Continued)



GERMAN GRAND LODGE

The work in Germany has again begun after a long time of interruption. The German Grand Lodge of A.M.O.R.C. has been established under the sponsorship of the Imperator for the jurisdiction of North, Central, and South America, Australasia, and Africa. The first local Lodge has been founded in Munich under the name of "Gustav Meyrinck Lodge." Convocations are held every month; initiations are performed from time to time by the Grand Master of Germany, Frater Victorious. All Fratres and Sorores who are visiting Germany, especially Bavaria, are cordially invited to participate in the Lodge evenings. All questions regarding such matters will kindly be directed to the mailing address of the Order in Germany:

AMORC, (13b) Muenchen-Pasing, Postlagernd.

Please add no additions to the above address. Write only as shown and letters will not be delayed.

All Fratres and Sorores are cordially welcome at Munich in the new German Grand Lodge.

Victorius, fr. R+C
Grand Master of Germany

Editor's Note: Members of the Order who desire to contribute to the printing of literature in German for the German Grand Lodge may make such contributions to the Supreme Secretary, Cecil A. Poole.



In Memoriam

THERE CAN BE no greater tribute to a man than that time has added to his eminence rather than diminished it.

The passing of the years since the transition from this mortal life of Dr. H. Spencer Lewis, late Emperor of the A. M. O. R. C., has confirmed his prophetic vision. His philosophical and mystical discourses, prepared for the private study of Rosicrucian members throughout the world, showed a remarkable insight into human nature. He was able, logically and scientifically, to chart the trends of human nature, the rise and fall of idealism, and the oscillation of society between objectivity and subjectivity that might be expected for many years to come. As a result, he was able to predict the influence of these tendencies upon such world affairs as government, economics, religion, and education.

To his mentality these trends and incidents had such clarity that he unhesitatingly asserted them most emphatically in his writings. At the time of such declarations there would be no obvious indications that such events would materialize. As a result, he was often subjected to criticism by those with a more restricted view. Time, however, has substantiated almost all of his statements—and events casting their shadows into the future indicate the further fulfillment of much which he related. He did not consider himself a prophet but rather a *student* of cosmic laws and principles. Perceiving what would occur in future years was less important to him than seeking, through the Rosicrucian teachings, to prepare his fellow members to adapt their lives to the inevitable circumstances as he saw them.

In accordance with custom, a simple annual ceremony by officers of the Supreme and Grand Lodges will be conducted in the Amenhotep Shrine at Rosicrucian Park to commemorate the lifework of Dr. H. Spencer Lewis. Beneath the simple triangular monument in this shrine are interred his earthly remains. On Wednesday, August 2, at 4:15 p. m. (Pacific Daylight Time), all Rosicrucians throughout the world are requested to kindly participate in a moment of meditation as a tribute to Dr. Lewis. The hour is the actual time of his transition, when he experienced the Great Initiation in the year 1939.

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A Strange Experience

By DR. H. SPENCER LEWIS, F. R. C.
(From *The Mystic Triangle*, September, 1928)

Since thousands of readers of the *Rosicrucian Digest* have not read many of the earlier articles of our late Emperor, 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.



HERE is one experience in my life which I will never forget, and, although I have written of it before, I know that it will bear repeating at this time.

The experience occurred in 1917, while the Rosicrucian Order occupied exclusively a building on West 48th Street, New York City. On the second floor of this building were the reception room and general executive offices, and in the rear of that floor, in an extension to the building, was the Supreme Lodge. On the upper floors of the building were the editorial rooms, the printing plant, secretarial offices, a lunchroom, and some rest rooms.

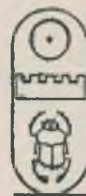
One Saturday morning at about eleven o'clock, there came into the reception room of this place a man of very foreign appearance, and with very old and very worn foreign clothes. He seemed to be about forty-five years of age, robust with the health of a foreign peasant, fresh from the fields of agriculture, or from the mountains or valleys of rural districts. There was a kindly smile in his eyes, and his lips spoke hesitatingly as he asked: "Is this the office of the Rosicrucian Order?" There was a foreign accent to his speech, and his mannerisms were those

of an educated or cultured person, despite his clothes. At first appearance, and without hearing him speak, I am sure that our office boy would have decided that he was either a peddler or an immigrant who was seeking his way about the city, and I feel certain that he would have given the slight attention which office boys usually give to persons of this class.

I happened to be passing through the reception room at the time, and so it was to me he addressed his question. I invited him to come over to a corner of the room and be seated, and before I could ask any further questions he proceeded to say:

"I am a foreigner in your city, a stranger in your land, if you please. Having heard of your Lodge here, I came to you to ask a favor. Forgive me if I am intruding, but on Monday morning I will begin some work in your city and until that time I must take care of myself in some way. I am totally without funds, and I ask the privilege of doing some menial work so that I may earn enough to have a few meals and a place to sleep until Monday morning."

I asked him a few questions about himself, including his birth date. He significantly stated that he knew even the hour of birth, and that it was eleven a. m. I made a notation of the birth



date with the intention of making a hasty horoscope during my rest hours on Sunday, and perhaps finding something about him that would help me in giving him useful information before he started to work on Monday.

I offered to permit him to sleep in one of the rest rooms on the premises, and naturally offered to have him partake of a meal with us. He insisted, however, that he be permitted to earn whatever food or shelter we would give him, and stated that he would prefer to clean, scrub, sweep, or dust. He said that he had had no breakfast, and although noontime was approaching he said he would not think of eating anything until he had first given some service in exchange.

I realized, of course, that the man's motives were prompted by a beautiful spirit, and since it was Saturday, and the offices would be closed for the afternoon, I suggested that he could do some cleaning if he wished to, and if he wanted to start work before the offices were closed he could begin in the Lodge room or Temple in the rear of the premises where there was no activity at that time of the day. We pointed out to him where the janitor of the premises kept his broom, mops and pail, and then ushered him to the doorway of the Lodge. We noticed that as he approached the Temple and stood upon the threshold, that he hesitated and did not enter. We understood his amazement and seeming embarrassment, for the view of this Egyptian Temple from the threshold was a most picturesque one. The entire aspect was one unexpected in such a locality, especially after having passed through offices that appeared to be no different from the regular offices of any business institution. Not having time to spend with him, I left him at the threshold to proceed in his own way.

Lunch with a Servant

About one hour later, at twelve-thirty, I went to the Temple to call him to lunch. I found that in that one hour he had mopped the Temple floor and had done his work so completely and neatly that the care taken by him was quite evident. He washed his hands and put on his old coat, and tried to tidy himself for the little meal at the table on the second floor where several

of us ate each day. A special lunch had been prepared because of this stranger's presence, and we noticed that he remained very quiet during our few moments of ceremonial blessing preceding the meal. He then entered into the spirit of the occasion in a manner which made all of us realize that the man had seen more prosperous and happy days in his past. His comments were always kindly, softly spoken, and with certain inflections which gave extreme significance to his remarks. I remember that at one moment he broke into a manner of speech that made me believe he would be a good orator. At another moment he almost brought the tears to our eyes and we felt like drawing him closer to us and saying one word: Brother!

As the meal progressed, we learned that he came of a wealthy family living in Marseilles, on the coast of the Mediterranean. He said that his father was a wealthy banker and his mother a sweet and learned woman. He admitted after much questioning, without pretense or affectation, that he could speak and write eight or ten languages, including Syrian and Persian. Why he was in the financial position which forced him to seek menial work, and why he wore such old clothes, he did not explain; but permitted us to surmise that he had wandered away from home many years ago, had failed as a soldier of fortune, and by some means had immigrated to America, and after wandering for a while in New York had succeeded in getting the promise of some menial work beginning on Monday morning.

The Supreme Secretary waited upon him, and served him during the meal, and I recall that this brought forth one strange remark. He said: "It is I who should be the servant at the table with the Masters." When the meal was finished, which was all too soon we thought, for the stranger was interesting indeed, we all felt that there was some problem to be solved before we permitted him to leave us. And yet the hour was close at hand for all of us to leave the premises for the week end.

Horoscope

The stranger insisted, however, upon completing his task in the Temple. He

called our attention to the fact that he had not yet dusted every seat, every bench, and every bit of the equipment in that large room. He even asked permission to remain throughout the afternoon and clean the offices in exchange for the privilege of sleeping in one of the small rooms upstairs. So while he went to work within the Temple, the Secretary and myself proceeded to work out his horoscope for we could not wait any longer in trying to solve the mystery. The map of his birth clearly showed that we had in our presence a remarkable soul, and a true mystic. Every planetary aspect, every angle, every position in the map was worthy of many minutes of study, and thus several hours were spent.

Before we knew how long we had worked over his horoscope, we found the stranger approaching us and asking if he could not begin work upon the offices, because he had finished the work in the Temple. The Secretary and myself went to the Temple to see what he had done, and we were surprised at the thoroughness of his work, in so short a time. Realizing that we were not ready to leave the office, he asked if he could go upstairs and have a drink of water. We allowed him to go, and although he was absent from us for fifteen or twenty minutes, we thought nothing of it. When he returned to the office we told him that we thought he had done sufficient work for the little help that we were able to give him in the form of meals and shelter.

Surprise

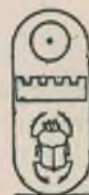
We were surprised then to find that he was preparing to leave the place rather than stay, as we anticipated he would do. We thought that he and the caretaker would spend the afternoon, evening, and all day Sunday, together, but instead he was now preparing to leave. He extended his hand to say good-bye to us. I approached him with my hand extended. He made a courteous bow and instantly our two hands were clasped, and at once I discovered that he was giving me the grip of a high officer of the Rosicrucian Order.

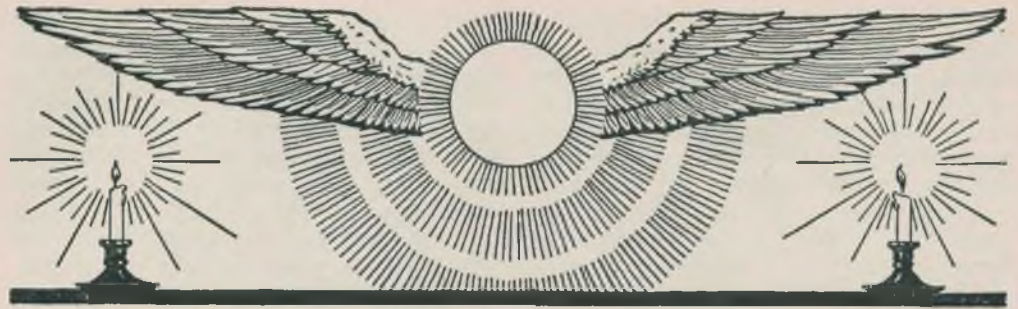
Astounded, I called to the Supreme Secretary. The Secretary approached and the stranger said: "Brother Secre-

tary, I am very glad to have met you." He also gave the Secretary the same sign and grip which he had given to me. It was the grip of the Illuminati. As the stranger stood in the doorway, he turned again and with the bow that one often sees made by foreigners, raised his hat and said: "I am happy, Sirs, to have had the pleasure on my first visit to your Temple to cleanse the Lodge and give the service I have given." Then he made a sign with his right hand which is made in Europe by officers when walking backward out of the Temple. It is a sign of blessing, and in another moment he was gone.

What a lesson in humility and in greatness! For weeks the story was of intense interest to all the members of the Lodge in New York. And then one day from New Orleans came a letter. It was from the stranger, and it stated his whole history. He was truly the son of a great banker who had several branches in America, including one in New Orleans. But he was more than a banker's son. He was one of the highest officers of the Order in France and Egypt, and a member of the High Council of the Order in Switzerland. He had purposely changed his clothes in New York and given himself the appearance of a poor peasant so that he might call on us in disguise and offer his services, and in this way introduce himself first with humility, and then allow us to discover the real self in other ways. In later months, letters came from him after he returned to Europe, and his contact with our organization has been one of the beautiful experiences of our life.

How many of our members hoping to visit the Lodge of the Order in one of the foreign lands would be willing to enter one of them in such humility, asking for the privilege to serve in a menial capacity in order to become acquainted with the real spirit of the persons connected with the Lodge? And yet, this great Master proved to himself, and proved to others, that the spirit of the Rosicrucian ideal is kept active in this country as it is in foreign lands. For at the end of his letter to us he quoted this significant phrase: "I was a stranger and you took me in and gave me bread!"





Shakespeare and the Three Souls

By MYRL LEWARK BRISTOL

*Shall we rouse the night-owl in a catch that will draw
three souls out of one weaver?*—Twelfth Night, II, 2



MODERN psychology, being wholly materialistic, does not discuss the soul. Elizabethan psychology, equally materialistic, discussed nothing else. Differing from modern psychology not in its conception of human behavior, but in the way of accounting for this behavior, it did not ask, Whence comes the soul, nor, What is its essence; it asked only, How does it work?

Theologians of the Middle Ages, while localizing the soul in the head or in the heart, had insisted upon the separateness of body and soul. Strife among the powers of the soul was a mediaeval doctrine, though rather more theological than physiological. Elizabethan psychology, recognizing no conflict between soul and body, was separate from theology.

"Three Souls" Doctrine

Psychologists of the Renaissance, the period of revival of classical influence in Europe, really discussed three souls. The theory of the three souls is based upon Aristotle's doctrine of the three *kinds* of souls, each subsisting in different forms of life, as in plants, in animals, and in man. This doctrine the sixteenth century psychologists applied to the *faculties* of the soul in man, calling them the vegetal, vital, and animal faculties; or, sometimes, the vegetal, sensitive, and rational souls. With true mediaeval partiality for the number *three*, Renaissance psychologists claimed that three chief organs serve the

three souls: The liver serves the vegetal, the heart the vital or sensitive, and the brain the animal or rational soul. By adapting Aristotle's conception of "three souls," Renaissance science reunited the soul with the body, maintaining that the incorporeal soul extended threefold throughout the body and was active in all its parts.

Of course, some writers still thought of the soul as something apart, joined to the body as a rider to his horse, or a seaman to his ship. To others, like Sir John Davies, the soul dwells within, neither as if in a tent, nor as a pilot in his ship, but after the fashion of morning light in the atmosphere. Moreover, in referring to the three powers of the soul as if each constituted a separate soul, it was understood that

*. . . these three powers are not
three soules, but one;*

*As one and two are both contained
in three;*

—Sir John Davies, *Nosce Teipsum*
[Know Thyself]

Fourfold Nervous System

In order to make possible the operation of the soul in the body, God provided man with "spirit" or "spirits," the Elizabethan equivalent of the nervous system. As the operations of the soul are said to be threefold in kind, so are the spirits. Within the body, the natural spirit corresponds to water, the vital spirit to air, and the animal spirit to fire.

These spirits operate as subtle fumes or vapors [magnetic emanations] that arise in the blood and are maintained

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in the body by means of nourishment which is provided by the four humours. Playwright Ben Johnson devoted a whole drama to the psychology of the humours, *Every Man in His Humour*. Of the humours, melancholy represents *earth*, phlegm *water*, blood *air*, and choler *fire*. An abundance of choler, for example, renders the individual subject to passions that are hot, makes him bold and wrathful. The spiritous substance, arising with the blood in the liver, undergoes successive processes of sublimation in the heart and in the brain. The soul can function properly only when the spirits are perfectly wrought, or sublimated, for by them its faculties exercise all their powers.

The four elements—earth, water, air, fire—are the simplest particles of all that is material, and the simplest particles of our bodies. All the elements exist in all parts of the body, but in each part one predominates. For example, among the senses, the correspondence is between feeling and *earth*, taste-smell and *water*, hearing and *air*, and sight and *fire*. In a body of the proper “temper” the elements are properly mixed. Shakespeare’s Brutus, “the noblest Roman of them all,” was well tempered, for

. . . . the elements

So mix'd in him that Nature might stand up

And say to all the world, "This was a man!"

—Julius Caesar, V, 5.

The elements have a tendency either to ascend or descend, and each is linked to the one above and to the one below. The four qualities—cold, moist, hot, dry—corresponding to earth, water, air, fire, cause a circular motion. Life itself consists in the preservation of the instruments of the soul, and the chief of these are heat and moisture.

Since every part of the universe is composed of elements, and since the elements of all matter, celestial as well as earthly, possess qualities, the quality of one substance is capable of acting upon the same quality in another. The Elizabethans considered man as an epitome of the entire universe, his body partaking of the nature of inanimate substances, his intellectual faculties enabling him to communicate with incorporeal natures.

Or, to state the resemblance differently, the lowest part of the body corresponds to the earth, the thorax or middle portion to the air, and the head to heaven. There is an analogy, also, between man and a commonwealth, and between mind and the government of a military state. This comparison Shakespeare carries out to obvious completion in *Coriolanus*, the common citizenry being the feet of the body politic, and the leader of the rabble, the great toe. The Senate is the stomach, the King the head—only there is no king. This state, at strife within itself, is a monster, a headless body. Thus, by the aid of the theory, Shakespeare makes his thought concrete without explicit statement.

It is an ancient idea that man is allied through mind to heavenly beings and through flesh to inferior creatures. To the Elizabethans, gross disparity between outward seeming and inward being was startling, contrary to nature. In the psychology of love, the Platonic conception of beauty became in the Renaissance a fundamental principle. The body is an image not only of the infinite and divine beauty of God but also of the beauty of the soul. The soul and body are so closely united that whatever affects one affects the other.

Will Creates Action

Successful action depends upon the orderly functioning of the sensitive and the rational faculties of the soul, cooperation of heart and head. The powers of action are the affections and the will—which is superior to the affections, and thus responsible for action. The faculty of will is joined to the understanding as the affections are joined to the imagination. If the will should keep its natural state—accept the reason as counselor, the affections as servants, and the senses as slaves—men would be as gods. However, since the imagination has to do with both thought and action, it exercises a vital influence over conduct. Close to the heart where the affections reside, imagination may side with them against reason. A chaste and noble affection, guided by the intellect, is common only to men and divine beings.

Although the Elizabethan psychologist-moralist describes man as a crea-



ture generally yielding to the affections, he does not question the ultimate responsibility of the intellect for action. Accepting definite theories as to the physiological behavior of the passions, the Elizabethan had little faith in the power of man to control emotion and little belief in the power of the will of ordinary men to prevent outward manifestation of inward states.

Except when the instruments of the soul have become diseased, the will may listen to reason and control the affections if it so desires. As the body is well or ill-disposed, so are the affections. The will is blind, inclined to yield to the affections, but yet is absolutely free. The will may be depraved, through the senses, by false reasoning, or through its own waywardness. Reason and judgment are joined to the will not to command but to admonish through counsel.

Heart, the Protector

The kind of passion to which a man is subject varies according to the condition of certain organs and to the disposition of his whole body, particularly as regards humours and spirits. It is understood, however, that the soul itself, three but yet one, remains unmarred by physiological changes within the body. The passions, through altering the humours and spirits, actually produce physical distress; insofar as they disturb the processes of thought, they may be called "perturbations of the soul."

All passions reside in the heart, which as the fountain of life, must be the retreat of the appetites which nature has given man to preserve his life and chase away peril that may threaten him. Any departure from that balance between emotion and intellect is dangerous. Whatever the passion, it has a definite effect upon the heart. When the imagination, for example, has judged an impression from the external senses or from memory, animal spirits flock from the brain to the heart, where they make known whether the object is good or bad. Immediately the sensitive appetite, from which the emotions spring, strives to effect the soul's desire and, through contracting or expanding the heart, either calls in

or disperses humours and spirits. If the rational soul has judged, for instance, that an act of courage is required, the animal spirit so informs the heart which, expanding, sends an ample supply of blood to the outer members of the body, to provide the necessary energy.

The simple passions, from which may spring derivative emotions, are love and hate. Hatred of an evil, present and possessed, is sorrow, and of an evil to come, fear. Fear prevents man from persisting against great odds, and courage leads him to combat that which opposes him. Joy brings health, for it enables the heart to concoct a goodly store of spirits and disperse them throughout the body. In sorrow, the heart shrinks, and this shrinking, together with the desire of nature to succor the center of life, draws blood, spirits, and natural heat from the outward parts of the body. Whenever an obstacle is insurmountable, despair arises to prevent strong desire from spending itself in vain. A very composite affection, like the "courage of despair," is the most dangerous of all.

As the passions become inordinate they blind the understanding. So long as the physiological change is confined to the heart, man suffers no great danger, for the emotions are still subject to reason. The danger comes when physiological effects invade the brain. Madness, in Elizabethan thinking, was understood in terms of the principles operative in almost any perturbation. It was merely an extremity of distemperature. The temperate see the world as an organized universe in which divine and human laws operate; only the distempered regard the earth as "a sterile promontory," and life as "a tale told by an idiot," as Shakespeare mentions. Chaos in the microcosm causes man to find chaos in the macrocosm.

Man alone, among all creatures, is possessed of a rational soul—let him, then, make use of it, is the moral conclusion to be drawn from sixteenth century psychology.

Symbols in Drama

The system of psychology to be found in various scientific treatises of the sixteenth century, in England and

on the continent, was a complex doctrine inherited from Plato and Aristotle, Galen and Hippocrates.

One of the treatises makes the doctrine clear by means of geometrical figures:

The Philosopher lykeneth the soule that is called Vegetabilis, to a Triangle. For as a Triangle hath three corners, this manner soule hath three vertues, of begetting, of nourishing, and of growing. And hee lykeneth the soule Sensibilis, to a quadrangle square and foure cornered. For in a Quadrangle is a line drawne from one corner to another, before it maketh two Triangles, and the soule sensible maketh two triangles of vertues. For where ever the soule sensible is, there is also the soule Vegetabilis, but not backwards. And hee lykeneth the soule Racionalis to a circle, because of his perfection and containing.

—Batman upon Bartholome London, 1582

The fragment just quoted provides an example of how the terminology of the science throws light upon the genius of Shakespeare, who owed a great part of his imagery, an important means of characterization, to his knowledge of the science of psychology. The "quadrangle square" of the sensitive soul explains an expression which has long puzzled the critics:

*. . . I profess
Myself an enemy to all other joys
Which the most precious square
of sense possesses;*

—King Lear, I, 1

The inner motivation of the dramatic action itself, in Shakespeare's plays, is

in complete agreement with recognized principles of the physico-psychological science of his day. He presents us with many great characters in which the "active" and the "mental" parts are at war with each other, but he particularly keeps before us the danger of yielding to the heart.

*Give me that man
That is not passion's slave, and I
will wear him
In my heart's core, ay, in my heart
of heart . . .*

—Hamlet, III, 2

Shakespeare's portrayal of the varieties of love is an incarnation of contemporary thought. It derives from a conception to which the philosopher, the moralist, the physician, the astrologer, and the poet had all contributed.

To the unusual man who was able to control his emotions and to maintain seemly behavior, the Elizabethans paid special honor.

*. . . for thou hast been
As one, in suffering all, that suffers nothing;
A man that Fortune's buffets and rewards
Hath ta'en with equal thanks; and
bless'd are those
Whose blood and judgment are so
well commingled
That they are not a pipe for Fortune's finger
To sound what stop she please.*

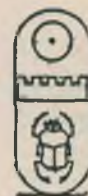
—Hamlet, III, 2

Note: In the study of the "three souls" much help was secured from the book *Elizabethan Psychology and Shakespeare's Plays*, by Ruth Leila Anderson. Iowa Humanistic Studies, Vol. III, No. 4. University of Iowa Publications.



THE OLD IS NEW

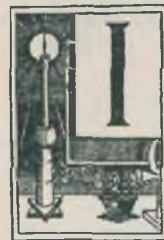
EMPATHY is a word now being popularized, especially by psychologists. Webster gives its meaning as, "Imaginative projection of one's own consciousness into another being." To a mystic, this knowledge is ancient and the word is old. . . . even as the knowledge of the atomic energy is centuries-old, being the "magic" of ancient alchemists.





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 Friar S.P.C., care of AMORC Temple, San Jose, California, enclosing three cents in postage stamps. (Please state whether member or not—this is important.)

WHAT IS RIGHT IN THE WORLD?



IT IS A GOOD policy for both the individual and society occasionally to inquire into the nature of personal and international affairs with the idea of selecting those things that seem right. There is a tendency on the part of the average human being to distinguish more readily anything that is wrong or out of place, and to accept as a regular course of events those things that are right. Basically, this question involves the age-old problem of good and evil. We realize that both exist in the world insofar as our objective standards of perception reveal them to us. To that extent as a person selects or picks out things and events and labels them as being good or evil is reflected the general outlook of the individual to-

ward the affairs of the world. Generally speaking, the optimist sees more good than evil while the pessimist sees more evil than good.

This method of designating individual viewpoints is not always a true analysis, but it does give us some hope that there may be optimists who are not merely hoping for the good but who intelligently analyze world-wide situations in society and feel that some good is evident. If one would base his full conclusions upon the world's affairs at the present time on the basis of newspaper headlines and the most talked about items in the daily news, one could sum up the situation by pointing out that political confusion, selfishness, greed, crime, and disaster are the most outstanding events existing today. If an individual of an intelligent nature similar to that of the

average adult could suddenly come here from another planet and base his conclusions upon the state of the world from the front pages of most newspapers and from the radio reports, he would certainly take a very dim viewpoint toward the prospects of the world civilization.

The sensationalism with which unsocial events or things, that may be heading toward a disastrous ending, are given precedence over those things that are good and constructive is a serious matter insofar as its control over the thinking of many people is concerned. If every newspaper in the country would put on its front page a summary of constructive events that take place in the world and would confine crime, disaster, and the unfavorable international reports to a less prominent position, it is quite possible that the thinking of the average human being would change very rapidly.

There still are forces for good among all forms of society. In every country and among all races, many persons are working for the development of the individual and toward a more perfect state and society. Their achievements and accomplishments may seem to be secondary in contrast to those events or anticipated events that could lead us all to destruction. It is impossible to list categorically everything that is right and good in the world today, but it is certainly a worth-while project for every individual to begin to pick out for himself those things that indicate constructive activity so that such ideas can be concentrated upon instead of those which would tear down or destroy.

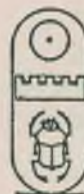
We know that in our personal lives there is always a tendency to place emphasis upon our problems rather than upon those things by which we benefit. A personal problem is one of the heaviest loads which each of us can bear. The fact that it is personal and interferes with our own achievements and hoped for happiness and success

frequently makes it appear out of proportion with the actual effect it has upon our living.

Just as we have a tendency to spend much time and effort on worrying about our problems or trying to solve them, so does society as a whole direct its attention toward real or imagined injuries that come from other groups of society. If we would study the problem we would realize that those individuals who appear to be affiliated with groups, countries, or organizations that are apparently working against the interest of the groups with which we may be affiliated are fundamentally no different than we are. The human race is at that general level of development which we see among all human beings. Each of us, regardless of our race, creed, or nationality, is striving in his own way toward a better understanding of himself and of his environment, and hoping for a better adjustment between personality and the world in which it must function.

We can help change the viewpoint so prevalent in the world today by reorienting our own outlook. If every individual could be made more conscious of the fact that he can be alert to the things that are good and right in the world as well as to those things which are evil and point toward wrong, a great deal would be accomplished in attaining a better society in which to live. It is unimportant that the viewpoint of any one individual could affect the over-all picture of present and future events; however, the whole basic change that is desired must first come within the thinking of the individual. If the individual sees more clearly and anticipates the experiencing and understanding of that which is good in the world, then this point of view will be reflected within the world itself, and the problem of good and evil can be made of less consequence through the process of the proper tempering of our own conscious selves.

REMEMBER THE CONVENTION—July 9 to 14, 1950



Mystical Symbolism of the Cross

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

LET US realize that the modern symbol of the Rosicrucian Order, the Rosy Cross, is syncretic. It is borrowed from a number of sources but *not* from the Christians. It comes from their predecessors, the ancient sages and mystics and the learned Kabalists. Some early Rosicrucian lodges even used the Tau Cross, undoubtedly borrowing it from the Kabalistic fraternity. They referred to the three points of this cross as depicting the divine trinity—namely, God, the logos or mind and law of God, and Cosmic Consciousness, which was the result of the mind and law of God working within man.

The Sign of the Cross which is made by Rosicrucians at their lodges and in ritualistic work symbolizes *the law* of the cross. It depicts the unity of those two natures of which man consists and of the dual forces extant in nature. The cross represents the earthly body of man, his material substance, and, as well, man's labors, trials, and ambitions. We may say, in fact, that the cross denotes the whole of mortal existence and all that it includes. Since antiquity the cross has also symbolized the human form, that is, man upright with arms outstretched at right angles to his body. An interesting legend relates that primitive man perhaps while looking down a path between two long rows of stone monoliths which he had erected and waiting for the rising sun to make its appearance above the distant hills, stretched his arms outward in salutation to it. Then looking back over his shoulder, he came to realize that his



own figure cast upon the ground the shadow of a cross.

Specifically to Rosicrucians, the body is a cross upon which the spiritual nature of man is crucified. It is held that the body, with its grosser substance and its material elements, is not a corruption of Cosmic forces. It is not a falling away of divinity

but rather a lesser aspect of the whole of Cosmic forces. The body of man is necessary so that he can be brought into contact with those ruder forces of nature. Thus we learn, from contact with the lesser, of the existence of the microcosm. Without a body such as the human organism, the finite aspect of the dual existence would be lost to our consciousness.

An Islamic mystic has said that God becomes conscious of Himself when man is conscious of his own divine nature, the divine nature being an extension of God. In man the divine consciousness looks upon itself, when man realizes his own spiritual nature. Another way of putting this is that, as dust particles are necessary in the atmosphere to reflect the energy of light so that it may become visible to us, so, too, the grosser substance, which we call *body*, is necessary to reflect the spiritual consciousness of the divine. It is man's duty, therefore, to perceive, to be cognizant of this reflection of the divine within himself, this inner illumination.

Why and how was the *rose* introduced in connection with the cross? Etymologically, the root word of *rose* is the Latin *ros*, which literally means

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dew or dewy. The ancient alchemists collected dew for use in some of their experiments because of its nature as a pure form of water. They used it as a solvent in connection with certain other elements. Because of that practice, it was thought that the Rosicrucians had selected the rose as a symbol for the mystical principles associated with water and with dew. Actually, to Rosicrucians the rose symbolizes the evolving *soul-personality* of man. We are told in Rosicrucian literature that in the center of the cross blooms the mystical rose, the flower of light, of life, and of love. We are further told that the order of its petals, that is, the arrangement, typifies the elect, those who have been selected and chosen as members, in harmonious hierarchy, in their order or rank, serving the noble purposes for which the Order exists.

Since the rose symbolizes the evolving soul-personality, it obviously must always be exhibited as partially opened. A fully opened rose would not depict evolution or development. Conversely, neither would one that was a tight bud. Furthermore, the rose must always be red in color. Dr. H. Spencer Lewis, late Emperor, had pointed out that in antiquity red always depicted the divine consciousness. In fact, in Christianity and early religions red blood denoted redemption and the salvation of the spiritual essence in man. This rose, this soul-personality, evolves only with experiences, the trials and tribulations of the cross to which it is affixed, namely, the body. After continual crucifixion, varied experience, adaptation to life, and refinement of self, the self is then eventually freed. It is liberated from its somatic or bodily enclosure. It is no longer affixed to the cross. When we have an understanding of our divine nature, then we can function as a unit, as a whole, with the Cosmic.

Michael Maier, sixteenth century Rosicrucian Grand Master, alchemist and apologist for the Order—that is, outstanding defender of its name and purposes—perhaps more beautifully than anyone else has expressed the mystical meaning of the rose to Rosicrucians. He said that the rose is the most beautiful flower. We can take that as meaning not just its physical appear-

ance, color, scent or form, but rather the spiritual significance of it. He said that it is guarded like a virgin by its thorns. He also said that the rose abounds in the garden of flowers. This term, *garden of flowers*, was a poetic reference to the Rosicrucian Order. It meant the place where many minds dwell, where one finds beautiful thoughts growing, a place rich in an abundance of knowledge. Then Michael Maier continues with the idea that, as the natural rose is sweet and fragrant, so the *philosophical rose*, the rose that represents man's personal unfoldment, exhilarates the heart, gives us courage and further strengthens the brain or mental processes. As the external rose turns toward the sun and is freshened with the spring rains, so the metaphorical is prepared in blood, that is, it thrives on life, on the experiences of life, and is nourished by *light* or *understanding*.

The Body, a Vehicle

A certain Latin phrase, inscribed for centuries on Rosicrucian temple walls or on temple plaques, and also in much of the literature of the Order, is an epitome of the mystical significance of the Rosy Cross. This phrase is: *Ad rosam per crucem, ad crucem per rosam*. It means, literally: to the rose by means of the cross and to the cross by means of the rose. Another way of expressing this thought is that through the soul we attain the mastery of physical existence and through the body we may raise our objective consciousness to a final attunement with the Divine Mind.

Notwithstanding the poetic and mystical aspects of the symbolism of the rose, the Rosicrucians have always been practical workers in the garden of philosophy. If within this garden beautiful flowers, representative of noble ideas, are to be had, or if there are to be found beautiful flowers in the form of inspiring experiences, then they must first be cultivated. It is necessary to realize that the body does not exist solely for the furtherance of its own somatic and organic functions. The body serves a higher purpose. It is subordinate to a motive that transcends its own nature. As the gnostics said, nothing is created for the universe



without form. There are *celestial* bodies, the stars; there are *earthly* bodies, mountains, trees, and seas; and then there are *intelligent* bodies, animate and thinking organisms. None of these bodies exists for itself. Each has its place in the great spiritual rank, in the Cosmic hierarchy of all manifestation. And so, too, the mortal body must be considered not in itself but rather as a vehicle for the finer forces which it contains. Our mortal body must do more, however, than to confine these forces. It must allow these spiritual qualities to function and it must give aid to their expression.

The full functioning of the human body is not the perpetuation of its own mass. It is not merely the assimilation into itself of physical elements. The body is also obliged to *refine* itself and to serve, not obstruct, that which is its content. Let me ask, Why do we put beautiful flowers in glass vases? Also why do we put gems or other exquisite objects in glass cases? It is not just so that the container will support and protect them. It is as well that their function—their beauty—will not be obstructed. Consequently, humans who avoid labors, who avoid real contact with the vicissitudes of life or fail to study life, are entombing and obscuring the majesty and beauty of the Cosmic forces within their own being, for they are not calling them into play. They never come to realize the fullness of personal existence. Only by arousing and by cultivating our psychic forces we, as mortals, are brought into harmony with the whole of the Cosmic.

Human suffering, disappointments, and discouragement are not mystical crucifixion, unless there are certain lessons learned or morals derived from them. To wail, to lament our misfortunes, affords no refinement of the cross or body. It does nothing to contribute to the evolvment of the soul-personality. It is necessary that each experience which we have be subjected to an intelligent analysis. We must search for an understanding of the causes beyond all of that of which we are conscious. If we allow the vicissitudes of life to embitter us, to demoralize us, then the experience with which the body is brought into contact will con-

tribute nothing to the personal development of the soul-personality.

Adversities in life are blows, but to be effective they must be telling blows. By that we mean that they must reach deep into our psychic nature and really stir us. They must produce humility and compassion. They must further our spiritual expression. One man may take a hammer and rain blows upon a magnificent block of marble. All that he accomplishes in so doing is to produce an ugly scar, distorting the material before him. But a sculptor may make each blow fashion something fine. With his hammer and his chisel it almost seems that he is releasing an image locked up within the very veins or grain of the marble before him. And so, the mystically inclined person allows the blows or adversities of life to fashion something within him, to shape the expression of the soul-personality.

Soul Is Consciousness

Let us realize again that the soul is not a substance; it is not a material of some kind. It is not a segment broken off from something whole and deposited separately in each man. Further, we must realize that the soul is not an arbitrary theistic creation. It is not the result of some mind's assigning souls to each of us, as one would garments to be worn. Rather the soul is the flow of the universal consciousness which permeates the entire universe and is like the breeze blowing through the boughs of the trees. The souls are not individual, broken off and disconnected from the whole. Only the forms are individually mortal and physical—individual bodies and individual states of consciousness.

The *universal soul force* and the *vital life force*, with which matter is animated, are synonymous. The universal soul, after all, is the divine intelligence. This intelligence enters with life, with the first breath of life. It permeates all living things from simple organisms like the amoeba to the most complex of which we have knowledge—man. Therefore, the divine intelligence, the soul essence, is in all things. What we experience as soul, what man defines as soul, conscience, the moral sense, self, these are but the consequence of

his personal consciousness of the universal intelligence within him. To the extent that you realize the divine within you, you fashion that which you call *personal soul*. The aggregate, the sum total of the psychic impulses, the drives, the forces of this universal soul within us is what we know as the psychic self. After all, this psychic self is the individual personality. Our individual reaction, our response, I repeat, to the universal consciousness within us is what man knows as the soul-personality.

The more we refine the body as an instrument, the more sensitive it becomes to the finer forces within, the more responsive it becomes to the universal consciousness and the more manifest becomes the soul-personality. For an analogy, the more strings of various lengths there are added to a musical instrument, the more possible it is to produce the vibrations of various octaves. When you unfold your rose, the *Rose on your Cross*, you are not adding by such development one iota to the universal soul force within you. You cannot add to that which is already complete and full. All that you are doing by such development is expanding your consciousness of *self*. You are perceiving more and more of the beauty of the divine essence. It is like raising the shade on the window and letting in more and more of the sunlight, which at all times was outside. The rose is not really symbolic of the soul essence within man. Rather the rose is symbolic of man's *intimate consciousness* of

it. It depicts our realization of soul.

Light of Understanding

The ancients thought that the various glands were direct channels for the soul essence and that the soul, like a fluid, came through just those channels and then blossomed out. On one of my journeys to Mexico, I had an opportunity to visit an early monastery erected but a year or two after the conquest of Mexico by the Spaniards. The conquistadors "obliged" the Indians to assist in its erection. The Indians, in excavating for materials to be used in construction, found various stone images. These were now on exhibition and were of Toltec or Aztec origin. Some resembled beasts or animals indigenous to the region; others were mythological characters. On each, where the principal glands of the organism would be located, small *blossoms* were carved, some larger than others. These represented the *unfoldment*, the development resulting from the flow of the spiritual qualities or essence through those gland channels.

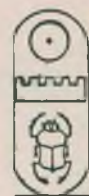
In conclusion, let us realize that the body is one quality, representing material substance. The vital life force and the divine consciousness is another. These two qualities crossed or *united* bring forth within the living entity the seed of the rose. The unfoldment of that rose, its blossoming, depends upon the extent to which it is exposed to the light of understanding.

(The end)

NATURE LEADS

Do not look around thee to discover other men's ruling principles, but look straight to this, to what nature leads thee, both the universal nature through the things which happen to thee, and thy own nature through the acts which must be done by thee. But every being ought to do that which is according to its constitution; and all other things have been constituted for the sake of rational beings, just as among irrational things the inferior for the sake of the superior, but the rational for the sake of one another.

—Marcus Aurelius Antoninus, 121-180



The Reader's Notebook

By

JOEL DISHER, F. R. C.

Literary Research

Department



Opinions expressed are the writer's own. In no way are they to be understood as AMORC's endorsement or recommendation of books quoted or mentioned; nor do they constitute an official judgment.



COMPLETE libraries of books have been, and continue to be, written about Shakespeare and Francis Bacon. Most of them lead to nothing at all; yet the fact that they continue to be written is decidedly significant.

It is high time that the ordinary and unliterary layman interested in things fundamental looked into such books, for though they lead through a labyrinth of dark corridors, it is possible that on their centuries-blackened walls, many things having surprising consequences for modern times may be discovered:

For one thing, the modern world, which seems so much a matter of natural growth, may turn out to be the clear result of careful planning done in the England of Elizabeth. For another thing, Shakespeare, the wonder of his age, instead of being an anomaly in art and nature, may be found to be a man raised up by time and circumstance to be the Moses of his age.

However that may be, Rosicrucians can never cease to be intrigued by whatever concerns Elizabethan England and Francis Bacon, for in that day, Rosicrucian activity flourished and Francis Bacon, as the then Emperor of the Order, directed it. Since, however, the aim was the glorification of God and the benefit of man's estate, it

follows that neither the extensive operations of the Order nor the manifold interests of Bacon lie completely open to public view.

There are direct hints aplenty in all the writings of the age, but they have been mainly disregarded because scholars have been unprepared to accept the thought that a design underlay the carnival colors and that ciphers, emblems, word play, and *double entendre* could mean anything more than that the Elizabethans often entertained themselves quaintly. This, too, in spite of Francis Bacon's open declaration of working as God Himself worked and his oft-repeated remark that "it is the glory of God to conceal a thing and the glory of the King to find it out."

Somehow these two thoughts have become so lugubriously mixed in our minds that we connect them with King James and his supposed judgment of Bacon's *The Advancement of Learning*. Because King James is said to have read the *Advancement* and remarked that it was like "the peace of God that passeth all understanding," we imagine that he had found Bacon out and that Bacon had been talking through his hat all the time.

Scholars therefore have, on the whole, had little more success in riddling Bacon's meaning than did King James. They have not been patient enough to pierce his Protean changes and get the pattern of his life and work. Like

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Aristotle, against whose philosophy Bacon so often inveighed, such scholars have come to Elizabethan research with preconceived notions, their minds already made up, and so they found what they wanted to find or else—

Fortunately, a few have rescued obscure bits of information and have found them to be like the odd-shaped pieces of a jigsaw puzzle, the very ones to fill in gaps and make the picture meaningful.

Chief among contemporary sifters of state papers and obscure documents is the indefatigable Alfred E. Dodd whose latest book, now some months old, is *Francis Bacon's Personal Life-Story* (Rider & Co., London. 30s.). It is, perhaps, the nearest approach to a complete biography, including as it does material on much in Bacon's life that has heretofore been hidden.

But there are others as well who are bent on giving Bacon his due and, in the main, are determined to be fair. Their shortcomings are not to be set down to prejudice. It begins to look as though vituperation, invective, and misstatement are no longer in favor—at least not among authors making a pretense of being honest students of history.

Benjamin Farrington has written of Bacon as a scientist. (*Francis Bacon*, Life of Science Library. Henry Schuman, New York. \$3.50) A member of the editorial board of *Scientific American* has called it "history with an important meaning for modern readers."

F. H. Anderson of the Department of Philosophy of the University of Toronto, has just written what purports to be the first systematic treatment of all Bacon's philosophic works. (*The Philosophy of Francis Bacon*. U. of Chicago Press, Chicago, Ill. \$4.00)

Both this book and that by Mr. Farrington once more point up the fact that the announced plan of Bacon in regard to the advancement of learning was complete in his mind and in practical operative form when he first gave public notice of it—even though it was adjudged fragmentary and incomplete. Being unaware of that part which was secretly set in motion, scholars in the fields of both science and philosophy suddenly came up against the realization that in some strange way Bacon's

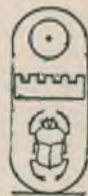
philosophy was comprehensive and effective and his science sound and operative and that the seeds of both had been entrusted to time as Bacon intended. It is beginning to be evident that he was not talking idly when he said: I like best that truth that does not argue its way noisily into men's minds but rather that which comes with chalk to mark its lodgings in minds capable of receiving it.

Once one is convinced of Bacon's indirect method of advancing on ignorance, he begins to have a little more respect for chalk, that freest of all substances whose slightest touch leaves a trace behind. The whole Elizabethan scene is covered with the subtle chalk marks of Bacon's mind.

Comyns Beaumont has recently shown just how those chalk marks reveal secret history, in his book *The Private Life of the Virgin Queen* (Comyns, London. 16s.). He explains, verifies, and confirms events in Elizabeth's life in a challenging way by reference to the concealed story Bacon himself left in cipher form, mainly in the Shakespeare plays.

This cipher, discovered and published by Dr. Orville W. Owen in some five volumes in 1893, is again being worked on by Miss Pauline Holmes of Wellesley, Massachusetts.

Just the other day, another important part of the whole picture was brought to mind by a question regarding the *Promus* argument for Bacon's authorship of the Shakespeare plays. Francis Bacon's personal notebook (commonplace books they were then called) is still preserved. It is a curiously fascinating manuscript, cryptically referred to by him as *Promus*. *Promus* is the Latin name for the household slave who brought things from the larder or storehouse. Bacon's intention seems to have been to make his commonplace book a sort of literary storehouse. It contains proverbs, sayings, aphorisms, metaphors, similes, turns of speech, single words, and quotations. Remarkably little of this material ever appeared in Bacon's own works, but a surprisingly large amount found its way into the plays of Shakespeare. Mrs. Henry Pott proved this in 1883 when she published a comparative study of the notebook and the passages



in Shakespeare bearing on it under the title, *The Promus of Formularies and Elegancies* (Longmans, Green & Co., London).

At this point, one may wonder a little just how to orient himself in all this welter of material. Until recently, there has been only the one way, that of plunging in and taking one's own chances. Now, at long last, there is available an easier way of getting one's bearings. Mrs. Kate H. Prescott, who

has had many years' acquaintance with serious students in the field and who herself has been tireless in research, has written her reminiscences (*Reminiscences of a Baconian*, Haven Press, New York, \$3.50). It is a small book but engagingly written. All aspects of the subject are touched on, and after reading it, one will at least have some idea of what a wide field Francis Bacon has covered in his chalk chase for those who are trying to find him out.

The Human Urge

By FLOYD NEWMAN, F. R. C.



WHAT are the motivations which stimulate or destroy human buying power, people's interests, man's philosophy, or society's searching within the realms which draw out spiritual or practical success? Just what *are* people thinking concerning these things?

A study was made with a direct-mail questionnaire which covered a selected group from not only North America but also from many other continents where people of varied motives live, move, and have their interests. All of the people in the survey were students of several years' standing in occult and mystical subjects.

The submitted list of human urges or interests reads somewhat as follows: achievement, culture, faith, tragedy, health, heroism, mystery, self-improvement, recreation, romance, science, security; each person was asked to arrange these urges in their order of importance. It was not a question of what the person thought his own values might be, but what in his or her experience *with others* is the rating which would make sense in this list. The people were from the middle-income bracket of trade, and in semiprofessional and professional categories. The group averaged somewhere between forty and fifty years of age. There was no effort

made to classify these answers geographically because it was felt that the results might not justify the extensive tabulation required in such a process.

Here are a few responses in this 800-person survey which attempted to obtain the answer to just what are the basic motives of people. From the returns on this direct-mail study, a one-month survey tended to fall into natural groupings according to averages as they were received.

There was practically no disagreement in the placement of **HEALTH, SELF-IMPROVEMENT, and ACHIEVEMENT** at the top of the list in importance. The selections were made by numerical average from the listings. The other urges of the list ran—faith, culture, security, mystery; recreation, romance; science, tragedy, and heroism.

The first three—health, self-improvement, and achievement—would indicate possible motives for many who, being dissatisfied with a mediocre position in life, find a great deal in Rosicrucian teachings to fill that lack. For who was it that said, "It is the sick man who needs a doctor"?

The particular order in which these interests are placed seems to have significance for this period of time. For example, one who has had a vast congestion of recessions and illnesses in mind and body, would stress the factor

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of health and sickness in the contrast of fulfillment. Perhaps the aftermath of war, when disillusionment runs rampant, would indicate a reason for *tragedy* and *heroism* being at such a low ebb. The fear campaign of defense against atomic warfare may be responsible for the low rating of *science* in the scheme of things. In good times, money is likely to be unimportant, but when one is bankrupt, a person tends to place undue emphasis upon *security*. This does not mean that people disregard *recreation, faith, and zest for life*; for these tend to flavor the first three (health, self-improvement, and achievement) with true happiness and make the last three (science, tragedy, and heroism) have less importance. With the use of a certain amount of mystery, faith, culture, and security—with a touch of recreation and romance—each person looks for achievement and self-improvement.

Adults Blunder and Youths Aspire

To approach humanity with any practical answer to the question of human values, we must scrap a great deal of the stilted and crystallized thinking of an adult world which has blundered into many conflicts and loss of human lives. The purpose of listing these basic appeals of humankind would logically be that of placing the most important first in the light of the age in which we live. A re-examination of fundamental ideas of popular psychology may unearth a refreshing point of view in the higher octave of philosophy of values and ends for which we live. There is no infallible measure of human interests for all time.

One person stated candidly that he thought that new ideas—to be presented to people—often fail because of the strangle hold which superstition holds upon people. In fact, this person thought that the young people are the only hope in a world of adults.

An insurance salesman who has had a great deal of experience in the line of thought values, states it this way: "In the insurance business, the unsuccessful salesman tries to sell insurance; the successful one finds a problem, need, or interest that the prospect has, and then shows the prospect how a

certain insurance contract will satisfy the problem."

This particular analyst would make two lists, one for himself, and one for the other person. He had had extremely bad health, but he did not think that this interest of a "health nut" would apply necessarily to other people. After all, he had had numerous operations and trying experiences. With a little security and balanced living, this person might turn to culture and recreation.

Another person thinks that all of us are different in spiritual understanding, tastes, methods of thought, and factual comprehension, as far as any order of thought could be discerned for human values. However, he feels that the world is arranged on a scale not unlike a piano keyboard. At one end we find those of us who are 'great souls' and have a large amount of what others call *power*. The search up the keyboard of interests would indicate that factors of human emotion and materialism are replaced with thoughts of construction and perfection.

In still another reaction to the listings, the assertion was made that one's experience could rate any order of importance as a temporary condition in the flux of world affairs and as an individual development into deeper understanding.

After these individual representative reactions of people, the coherent tabulation of all of the responses possible would reveal some definite pattern. The conclusion, it seems, could be almost obvious. It would not mean that people are selfishly inclined but rather that it is necessary for each person to be true to himself so that he "cannot be false to any man."

To work toward a better understanding of the *human urges*, it would seem that from the consensus one must be sympathetic and thoughtful, listening carefully and venturing to say little; one must always have the good of the other person in mind as being of paramount importance. The motives of mystery, recreation, and faith should be used as levers to dislodge the self—the one who stands still in life. We may find that for whatever purpose



you use this information, it depends upon your achievement, self-improvement, and health to make the job of living something that will bring you

friends and give you personally a zest for living. In the words of one person in this survey, "it amounts to the stupendous job of *mastery* of self."

Does College Education Improve Marriage?

By HELEN BARNES LACY, F. R. C.

A questionnaire asking the above question was submitted to a segment of our Rosicrucian membership. For the many articles, ideas and suggestions submitted, we express our gratitude. The following article is presented as embodying in the main the views of those queried.—EDITOR



NEVER have so many students flocked to the doors of our colleges and universities. One often wonders if, through this pursuit of knowledge, society will be better, if happier marriages will be consummated, and ultimately a better race produced.

The function of the college is to train for leadership and to improve human relations. The closest human relationship is the family. In college the mind is introduced to the finer things of life, and the steady tug of Truth and Justice should gradually turn thought in that direction and affect the student's actions in all human relationships.

In college, too, one finds the buried ideal world gradually emerging into view; one finds the past linked with the present and becomes aware of an enlarged field of human experience. Such an enlarged perception permits one to see "into things" and to view the world with a better sense of values.

In this machine age, we live very close together. We become social beings in a newer sense. In such a society, education plays an increasingly important part. We must depend on it for a fuller understanding of the ideas, emotions, and prejudices of those with whom we associate. Certainly, we must depend on it for training in adjustment in a changing world.

But the most fundamental thing we look to education for, is that of preparation for family life. The family is

the home base of society and all that college gives us can find expression there.

A husband and wife in their establishing a home and founding a family are creating the most important unit of our civilization. For such a task, they need the best preparation society can offer.

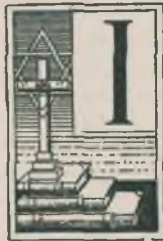
Colleges are not perfect institutions, and their shortcomings are but reflections of the men and women who constitute them; nonetheless, they are contributing to the practical side of life as well as to the scientific and cultural. It is true, too, that many individuals fail to make the greatest use of college experience; but, other things being equal, it is likely the failure would have been there even without college.

One who seeks the good life, the happy fulfillment of aims and ambitions, may hope to attain it sooner with the help of college. The home base of society is strengthened when both parents have made progress in enlarging their individual horizons—when each has become aware of life as an orderly process of living with others. Miss Mildred H. McAfee, as President of Wellesley College, once said: "Educate a man and you educate an individual; educate a woman and you educate a whole family." She might have added: Educate them both and you lay the strongest foundation for individual and family life. College training may not, of itself, be the everything of a happy and successful marriage, but it is the best possible insurance offered.



Reflections on Reincarnation

Excerpts from a letter by Dr. George Netzsch, F. R. C., of Germany



INDIVIDUALS are different. Some have interests that tend wholly toward materialistic things; others are more concerned with the serious things of living. When a child says, "The next time when I am born again, I will act differently," this statement may be considered as a flash indicating that the child has arrived earlier on the road toward finding itself than does the average individual. Perhaps the parents laugh at the "silly" talk of the child who knows nothing yet about life and the world. But what is it that makes the child talk like that? Is it the eternal truth that breaks through at some moment?

Each individual must realize this experience by himself, by his own psychic impressions and evolution in the course of his living. The subject of reincarnation touches the intimate side of an individual, and I am inclined to believe

that there are more spiritually developed men adhering to the doctrine of reincarnation than we realize.

It is my own "flash-like" experience that every action and every impression that has been gained in this life is stored up within the subconscious mind.

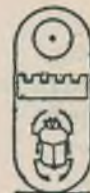
The February issue of the *Rosicrucian Digest* deals with an article about Heinrich Nuesslein, whom Frater Dr. Jaschke personally knew very well. Through him I became familiar with Nuesslein's contact-paintings (usually accomplished within three minutes) that presented the person (being painted) in his former or one of his former incarnations. These paintings were very impressive and gave as much reason for reflection on the subject of reincarnation, as did the phenomenon of Nuesslein himself.

The Rosicrucian method pertaining to the development of faculties respective to reincarnation was completely new to me, and I am eager to learn more about it.



ROSICRUCIAN GOLD CROSS AND CHAIN

What a friendly gesture it is for our members to wear the Rosy Cross emblem! These are expertly made, and every member will be proud to display the symbology of the Order. The gold cross, daintily designed, is only one inch in length. It is of 10-carat gold, surmounted by an attractive synthetic ruby. Not only is it a beautiful piece of jewelry, but it also serves as the official, traditional emblem of the Order. This cross, including a gold-filled chain, can be secured from the Supply Bureau for \$5.65, including Federal tax and prepaid postage.





SANCTUM MUSINGS

THE WILL TO LIVE

By RODMAN R. CLAYSON, Grand Master



THE WILL to live and survive, the eternal conquest for self-preservation, are inherent traits of every living thing. We do not need to be botanists or biologists to observe the world about us and note in the highest mountain altitudes, amid coldness and ravishing winds, the occasional blooming of a flower with the upward thrust of a shrub. Amid the arid heat of American deserts we find plant life struggling for existence in the hot sands. In the animal kingdom, beasts prey upon and fight with one another, so that their existence may continue. The will to live is evidenced everywhere.

Among mankind the conquest to survive goes on continually. Man in his evolution has experienced the hardships of thousands of years in bringing about the civilization which we enjoy today, simply through the will to perpetuate life. It is perhaps true that there are individuals not enjoying life to the utmost; and yet the will to live continues to beat within their breasts. *Even though conditions may not be as the individual would have them, he inwardly feels that his highest desires can be ultimately achieved.*

If the law of self-preservation were not manifesting universally, there would be continuous wars, resulting in the extermination of one side or the other;

there would be no national or community conscience. Throughout the thread of all human existence runs the conviction of a continuance of life. There is the desire for some form of immortality to preserve life in some way. The hundreds of thousands of near-starving men and women in India, China, and elsewhere, continue to live on because of the will to live. Among the savages and aborigines are medicine men whose concoctions and certain superstitious practices help the tribal members to maintain their existence despite disease, plagues, and epidemics. In our civilized world hundreds of thousands of doctors make an adequate living by administering to the needs of the distressed, those who want to achieve *good health and live.*

The science of chemistry instructs us in the idea of the indestructibility of matter. Nothing is ever completely lost or destroyed. It merely changes form. *After transition, the physical body of man decomposes, and in time its chemical constituents combine with other matter. The physical form is gone, but the elements which once composed it continue to exist. This analysis may or may not be related to life itself. It, however, explains the continuity of the material elements which compose the physical body of man in which he realizes and desires to maintain life.*

If we are inclined to accept the theory of evolution, then we must reason that

it took perhaps millions of years for life to manifest in matter, and additional millions of years for consciousness to manifest in human life. Even if the theory of evolution is not tenable, and one accepts instead the idea that man is a special creation, it must be admitted that the driving force to live, develop, and grow, is ever-present in man's consciousness.

Life, in broadening and extending its scope, is all-powerful. The force of life is versatile and dynamic in its persistence. It ever strives to triumph over worldly limitations. Every form of life which has its root in the ground, every form of animal life, and all human life, are manifesting forms of the life force. Just as there is an endless variety of life expression in plants and animals, so there must be various stages of development in human life—a development which progressively moves forward. It cannot regress. There can be no static condition, for the life force permeating all things is continuously and eternally manifesting itself in an ascending spiral.

Our philosophies, churches, and various schools of thought encourage us with a doctrine of immortality—that is, the continuity of life. There are those who feel that if they cannot realize the greatest of happiness in this life, they may have a chance to attain the realization of life elsewhere or perhaps at another time. The desire to live is the desire to perpetuate life, or immortality. This desire may be a selfish and egotistical yearning for personal survival, or the personal desire may be more altruistic in nature. Our having a consciousness of self, however, and the wish to perpetuate the self means that the life force is ever-present; and this

life force cannot best be expressed if its progress is impeded by limitations. Just as the life force in man is unceasingly expressed, unless man himself places a curb on life, so there is the endeavor to expand the depth and breadth of life; we may even go beyond its present limits. That the life force will manifest if given an opportunity is obvious. Therein lies the great hope of mankind.

Immortality does not necessarily refer to the orthodox belief in heaven, but if a little serious thought is given to natural tendencies, instincts, emotions, desires, and ideals, we must admit that the force that maintains life is the same force which, in passing through our minds, causes us to maintain and advance the force and perhaps to perpetuate it.


Survival

In his struggle for survival, to preserve life, man has created thousands of inventions to meet his needs. He has domesticated beasts and, in some respects, has harnessed the forces of nature. He has progressed because he has attained more and more confidence in himself and his abilities. Perhaps rightly so, he is proud

of his achievements, which have been possible only because of the manifestation of the life force. He is impressed with a conviction that his progress is limitless and will go on and on, even though the breath of life may be taken from him. The majority of mankind has the conviction that the force of life will always manifest through man.

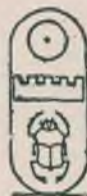
That there has been a belief in immortality for thousands of years is evidenced by certain tribal customs. Among our primitive peoples we find that at burial warriors' weapons are left with the deceased; food is also

As Science Sees It



By Lester L. Libby, M. S., F. E. C.
Director, AMORC Technical Dept.

- RCA is constantly improving the design of its Electron Microscope. Magnifications of up to 200,000 diameters are now obtainable, making possible the study of the characteristics of viruses, antibiotics, cancerous cells, chromosomes, and the like.
- Scientists at Los Alamos disclose that polonium, a highly radioactive metal discovered by Madame Curie in 1898 and which resembles lead in some respects, is the first metallic element yet known that shrinks instead of expanding when heated.
- Recent tests at the University of Chicago, made with instrument-carrying balloons reaching altitudes of fifteen miles or more, reveal that heavy nuclear particles which continually bombard the earth are half as numerous at night as they are during the day. This indicates the existence of a relationship between these particles and the sun.



placed in the grave for his needs, after the passing out of earthly life into another world. There are also beliefs that what was once the life force in a physical body now provides life for the growing of an oak tree, or that one's life is immortalized through his descendants or the institutions which he founded. An examination of ancient and modern beliefs indicates that mankind has always had the firm conviction that there is and must be a continuity of life.

Because of his very nature, man seeks escape from limitations; he seeks greater freedom. He is continually trying to cope more successfully with his environment. His endeavor to create bigger and better things for himself helps to create a more nearly perfect world in which to live. Self-expression and the use of creative ability are the essential tools of every man and woman. *Man may not have a realization of his ultimate destiny; however, instinctively or consciously he desires to get the utmost from life.* The individual experiences personal growth as he enlarges his scope of thinking and learns to solve his problems. He accepts every problem as a challenge; and as every obstacle is surmounted he is strengthened and better prepared for whatever the future may hold.

The life force within man gives him the ability to express himself in many ways. Life for him becomes static if this ability is not used. Not only do we create our own destiny, but we likewise create the conditions which surround us, and these can include our highest ideals and purposes. When man creates a thing of beauty he is influenced by that which he creates. If the thing of beauty is a painting, it may become immortal. Through the painting the artist may become immortalized. The beauty which the artist has put into the picture may be reflected in the life of the artist and contribute to the strengthening and continuance of that life and, perchance, to the immortality of the artist-creator.

In expanding and extending his potentialities the individual must conquer any sense of inability which he may have. The sense of inability is the product of a belief in limitation. Life cannot be maintained to its fullest extent if it is bounded and restricted. It is

human nature, therefore, to resent restrictions which tend to thwart one's activities. Fortunately in our schools today students are encouraged to use their innate creative abilities. They are encouraged to express themselves, which is a wonderful thing. Their expression will be found in all fields of endeavor.

There are those who may feel that they lack the time or experience to enter certain creative fields. However, the individual who has the will and determination to express himself will find his field. The life force flowing through man, as it does, will of necessity permit expression. Have we not seen these expressions in formulas, inventions, monuments, works of art, and music? Do we not perceive in them something that the mind of the individual who brought them into being has drawn from the potential, the eternal verities, the universal laws and forces?

Perhaps we do not take pride or satisfaction in our accomplishments—accomplishments which are similar in lesser or greater degree to those of thousands of other men and women. To those, however, who lived hundreds of years ago, our accomplishments would seem to be incredible, miraculous, and our advance far superior to that with which they were familiar.

Life must surely have more in store for us than mere bodily survival; mere physical survival cannot be the sole object of life. Life is beset with numerous obstacles which try us to the utmost. We experience business and economic reverses, disease and sickness, but out of such struggles something greater, nobler, and more spiritual is born. Throughout the history of the world there have been plagues, pestilence, cataclysmic violence, hazards and dangers of all kinds, and yet life has persisted. It has existed for millions of years, and no doubt will continue to exist for millions of years to come.

Supremacy

More and more man is beginning to realize that with the struggle and hardships of life come the awakening and perfecting of a higher form of consciousness and awareness. The mental fac-

tors are sharpened. It is no longer necessary for man to fashion crude weapons of defense and attack; to fell trees, that the logs may be used to cross raging streams; to build primitive shelters. Life has given man supremacy over the physical universe today, not by brawn, but by the power of thought. The law of the jungle no longer dominates man's actions. Within him are faint glimmerings of the manifestation of a higher and more humane law which takes precedence over selfishness and motivates his actions.

More and more are the factors of conscientiousness, integrity, spirituality, creative ability, and higher aspirations and ideals being expressed. More and more is man having the realization of his inherent kinship with all humanity. Every individual has a part in human evolution; however, every one is essentially different in his achievements. Because of the differences in individual development, one's understanding must likewise be different. It would be a drab world if this were not so. Life is, indeed, encompassed by strange contrasts.

Out of mundane existence something very precious and beautiful is being born. Out of the caveman-past and materialistic-present something deep, lasting, and eternal is taking root. Through the will to live there is undoubtedly evolving in us a power which is quite different from that ordinarily expressed in the long, long past of yesteryears. In this power we find a higher consciousness, a new understanding, greater tolerance, patience, and thoughtfulness.

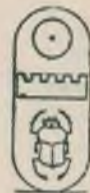
The eternal conquest of life ever continues, for man is still faced with adversity in some form. Man is learning, however, to use his own initiative to overcome such conditions. He knows that life is to be lived. There is something within him that makes him want to live. Whether it is conquest for attainment of ideals in this life or in immortality, it is a force which draws every man and woman on and on. Man realizes that he cannot live for himself alone. He is aware that we all are infused with the same life force, and that there are ideals and objectives to achieve and attain. The human race

is made up of individuals, and each can contribute or take away from the well-being of others according to his understanding.

There should be no mystery about life. Life should not make us morose or melancholy. Instead it should inspire us with an all-consuming ardor to live and to know and to solve the riddles of this earthly span through which we are passing. We must learn to enjoy the fruits of today, for there will be others tomorrow. The task is never completed. We must continue the unceasing upward push toward that which is greater than ourselves, that which leads us on and on to the possibility of the fulfillment of our most profound yearnings. Evolvement and development for the individual are not complete; however, there can be accomplishment. We know not what is in store for us beyond the curtain of this life, but we must continue to live to the utmost, to the fullest, in the light of our understanding.

"To be or not to be is the question," as Hamlet might say, but "There never has been a time when time was not," for we have always been and always will be. We have been given life for a purpose; we have been given life so that, among other things, we may have the satisfaction of accomplishment and peace of mind, and also bring comfort and understanding to our fellow man. It is to be hoped that man will come to realize that he has been given life to reflect and manifest the qualities of the origin of life itself. Call it divinity, if you will, or Cosmic force. The past has made possible the present for you, and by the same token the life which you are living in the present is contributing to your future. The fatalist or he who professes a belief in predestination can never experience a rich and full life.

Man has free choice; he has the will to do that which best fits his needs. Can one believe that there would be the instinct for survival or for self-preservation if our future existence were predetermined? The eminent philosopher, Henri Bergson, has written: "There are things that intelligence alone is able to seek, but which of itself it will never find. These things instinct alone could find, but it will never seek them." It



is quite possible that man's destiny is not limited to his earthly existence. This life and that which perhaps follows may be but the beginning of even greater reality. Comprehension in the human dignity brings to us happiness, contentment, and a satisfactory sense of progress. A great deal depends upon man's conscience, morals, and spiritual and philosophical ideals. By concentrating on his internal problems man will master his external problems. If man is saddened by disappointment he should find the incentive to be more determined to fulfill the tasks expected of him in life. Man should be proud

of the responsibility which has been bestowed upon him, and if he glories in his work, he will be making a better world in which to live.

Man's greatest happiness will result from his efforts to obey his aspirations and be free from the bondage of misunderstanding. It is the will to live life to its fullest, regardless of whatever the ultimate end may be, that makes this profound condition possible. No one can travel the road of life for us; for, as Omar Khayyám admonished: "Not one returns to tell us of the Road, which to discover we must travel, too."



Famous July Birthdays

Philanthropist

July 8, 1839. John Davison Rockefeller, Richford, New York. From public school to bookkeeping, to commission business, to oil refining, lay the course of this man's destiny. He had the faculty of making money easily and the greater one of spending it wisely. Humanity itself continues to benefit from his wise philanthropy.

Astrologer

July 13, 1527. John Dee, London, England. Beginning a promising career as university lecturer under Edward VI, he was imprisoned

under Mary as a worker of spells, and honored, but indifferently rewarded by Elizabeth who studied with him and consulted him frequently. A learned man, his excellent character was obscured by an unfortunate reputation.

Surgeon

July 19, 1865. Charles Horace Mayo, Rochester, Minnesota. Co-founder, with his father and older brother *William*, of the Mayo Clinic, his surgical methods have had definitely beneficial effect upon the general practice of surgery. His special study of goitre alone has been said to have cut in half the death rate from this type of ailment.

Geneticist

July 22, 1822. Gregor Johann Mendel, Heinzendorf, Austrian Silesia. In 1866, while teaching natural science in the Brünn

Realschule, Mendel experimented with hybridizing peas to obtain evidences of hereditary laws. His published findings attracted little attention for forty years. Then their rediscovery, confirmation and extension led to a new biological science, genetics.

Other July Birthdays:

Charles William Beebe
Alexandre Dumas
Mary Baker Eddy
Henry Ford
William Makepeace Thackeray
Benito Mussolini
George Sand
George Bernard Shaw
Rembrandt Van Rijn



VANCOUVER is a somewhat longish island of some 20,000 square miles lying just off the Pacific Coast of North America. At its southernmost tip, lies the beautiful little city of Victoria, the capital of British Columbia Province. For many years now, Victoria has been a center of Rosicrucian activity. Until a few months ago, one of the two remaining Regional lodges of the Order in this jurisdiction was operative there, the other being Quetzalcoatl Lodge in Mexico City, Mexico.

Although sentiment dictated its continuance, Rosicrucians in the Victoria area were convinced that a new charter which would allow the Victoria Lodge to function on an equal footing with other Rosicrucian bodies would be more in keeping with the times. The transition was easily made, and now the old has become the new. Once again, it has been demonstrated that while change is inevitable, it can also be the occasion of progress, success, and benefit. The change means that instead of being confined in its work to its own initiates, Victoria Lodge may now be a center of activity for all Grand Lodge members. It is recommended that AMORC members in Vancouver Island lend their support to Victoria Lodge in its new cycle of activity.



The Moderns, who for months have held the field in the Art Gallery of the Rosicrucian Oriental Museum, yielded temporarily to the Realists during May. The exhibitors were Claude Buck and a half dozen of his pupils: Leslie Buck, his wife; Hazel Rittenhouse; Mabelle Fulmer; Verna Tan-

ner; Margaret and Arlin Drake—all of Santa Cruz County, California.

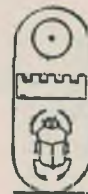
The students had been under Buck's instruction from four to six years, and had all exhibited previously. Buck himself began his study under his father at four, continued at National Academy of Design in New York City for seven years, and rounded out his experience with a year in various places in Europe. He has had some twenty-odd one-man exhibits in the United States.

In many subtle ways, the exhibition at Rosicrucian Park was a rewarding one. It gave visitors a chance to view work in the traditional character—objects recognizable; colors applied from an acceptable palette; attention paid to textures and natural compositional values. Meticulousness far beyond photography pleased many while drawing the ire of those who feel that art should transcend nature.

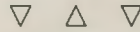
Anyone can copy, say they, but where is the artist himself in such work? Buck answers that by asking, what message is not enhanced by technique or made inarticulate by undisciplined daubing?

Our age, it is true, has little patience with the obvious. Everything in life carries its psychologic overtones, and surface comments must always be superficial. The reflections called *music*, *poetry*, *painting*, therefore like everything else must be complex.

Certainly, there is nothing complex in the work of Buck and his pupils unless it be the entangling nuances of light and shade, or the complicating textures of iron rust and patina. One wonders a little whether man, be he artist or layman, might not patiently withhold his own message until he has penetrated all of nature's subtleties.

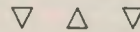


This exhibit may have done little to reconcile the divergences of Moderns and Realists—but it did cause the Moderns “furiously to rage” and the Realists pleasantly to think.



In February, 1916, issue of the *American Rosae Crucis*, the following item appeared: “On Monday evening, January 17, 1916, the Pittsburgh State Lodge, A.M.O.R.C. had its official opening. In its report we are pleased to note that about eighty crossed the Threshold during the evening and became initiated members of the Order.”

The above item was recalled a short time ago when Frater James M. Yorty, in thanking the Emperor for his Natal Day card, remarked that he had been one of that group of eighty who were initiated in Pittsburgh in 1916. That really makes Frater Yorty an Old-Timer with thirty-four years of membership. How many others of that class, we wonder, still remember so gratefully that initiation ceremony?



In the early days of the present cycle while the Supreme See of the Order was in Tampa, Florida, a decorative metal lamp, telling the life story of Buddha, hung in the center of the Temple. When lighted, it cast a beautiful black and white pattern on the Temple area. This lamp, a personal possession of Dr. Lewis, later was part of the Supreme Temple furnishings in San Jose.

Those participating in the Temple Builders ceremony during the coming Convention will notice that it now hangs in the chamber of initiation in the new Supreme Temple.



Quite a few readers seem to have been interested in “Let’s Talk About the Animals” in the April *Digest*. Frater Samuel P. Livingstone of Renfrewshire, Scotland, responded with a long

and interesting account of his experiences with birds, fish, rabbits, rats, cats, and dogs.

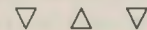
Of rats, he writes: “I have watched rats carry off eggs. One rat turns on its back with the egg between its four legs and two others pull it away by the tail. I have also seen a rat removal, which we call a *fletting*, where hundreds of rats move in formation. Blind rats are placed in the middle. Each has a straw in its mouth by which it is led along by a rat on either side.”



Many who enjoyed the article on “Goethe and Faust” in the May *Digest* will be interested to learn that its author, Thomas H. Gentle, is a retired schoolteacher. He was at one time the principal of a grade school in Oregon, attended by our Supreme Secretary. Knowing the Supreme Secretary, we might add, speaks well for the Gentle method, whether in Faust or in the schoolroom.



Soror Myrl Bristol, whose article on “Shakespeare and the Three Souls” appears in this issue is a Latin major who couldn’t let Shakespeare alone. It bothered her that Francis Bacon’s head kept getting in the way, and one day a few years ago she appealed to the Order to help her put Bacon in his place. The Bacon Society’s *Baconiana* has several times welcomed her as contributor, and, on at least one occasion, so has the *Philological Quarterly*.



Up in the Sierra country of California, in Mono County, lives Soror Genie A. Honn. Every winter she’s snowbound and, just to make sure that she has a sufficient supply of study material for the months when no mail reaches her, about this time every July a special packet of monographs goes to her from Rosicrucian Park. Even though the mails don’t go through, it is a must that her monographs do.

FIRST TEMPLE DEGREE INITIATION

On Sunday, July 16, at 1 p. m., the Francis Bacon Lodge, 1957 Chestnut Street, San Francisco, California, will confer the First Temple Degree Initiation on eligible AMORC members. Please contact the Lodge if you wish to participate.

Myths and Legends

Myths have been invented by wise men to strengthen the laws and teach moral truths.—HORACE

THE COMING OF OANNES

ACCORDING to Berossus, a Babylonian priest, who lived around 400 B. C. and wrote a Greek history of Chaldea, mankind's first instructor in all things, was a god. The Babylonians called him *Ea* although in Greek, this name becomes Oannes. He is variously referred to as "father of the gods," "lord of the earth," "god of great strength," and similar titles.

He was one of the most important Babylonian trinity of earth, water, sky and was associated with the fruitful waters of earth. Because the chief god of Babylon, Marduk, rose to prominence when that city brought both the Akkadian peoples of the north and the Sumerians of the south under its rule, it is probable that many of the stories told of Marduk were earlier told of Ea.

At any rate, in the story Berossus states that "in the first year there made its appearance from a part of the Erythraean Sea (Gulf of Persia), which bordered upon Babylonia, an animal endowed with reason, who was called *Oannes*." He was said to be a fish and yet a man. He was human and took an interest in the people he found in the land, teaching them not only art and letters but also how to build and how to cultivate their land. In fact, his instructions were so complete that nothing could be added.

Only in the daytime, however, did Oannes (*Ea*) mingle with men and then he took no food among them. When night came, he returned to the water.

Berossus says that Oannes also wrote of mankind's beginning, of his social customs, and his differences. His account begins: "There was nothing but

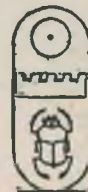


darkness, and an abyss of water, wherein resided the most hideous beings, which were produced of a twofold principle."

He continues: "Men appeared with two wings, some with four wings, and two faces. They had one body, but two heads—the one of a man, the other of a woman. They were likewise, in

their several organs, both male and female. Other human figures were to be seen with the legs and horns of goats. Some had horses' feet; others had the limbs of a horse behind, but before were fashioned like men, resembling hippocentaurs. Bulls, with heads of men likewise, bred there; and dogs, with fourfold bodies, and the tails of fishes. Also horses, with the heads of dogs: men, too, and other animals, with the heads and bodies of horses and the tails of fishes. In short, there were creatures with the limbs of every species of animals. Add to these fishes, reptiles, serpents, with other wonderful animals, which assumed each other's shape and countenance. Of all these were preserved delineations in the temple of Belus at Babylon.

"The person, who was supposed to have presided over them, was a woman named *Omoroca*; which in the Chaldee language is *Thalath*; which in Greek is interpreted *Thalassa*, the sea: but, according to the most true computation, it is equivalent to *Selene*, the moon. All things being in this situation, Belus came, and cut the woman asunder: and, out of one half of her, he formed the earth, and of the other half, the heavens; and at the same time he destroyed the animals in the abyss.



Darkness Divided

All this (he says) was an allegorical description of nature. For the whole universe consisted of moisture, and of animals being continually generated therein; the deity (Belus), above-mentioned, cut off his own head; upon which the other gods mixed the blood, as it gushed out, with the earth; and from thence men were formed. On this account it is that men are rational, and partake of divine knowledge. This Belus, whom men call *Dis* (or Pluto), divided the darkness, and separated the heavens from the earth, and reduced the universe to order. But the animals so recently created, not being able to bear the prevalence of light, died.

"Belus upon this, seeing a vast space quite uninhabited, though by nature very fruitful, ordered one of the gods to take off his head; and when it was taken off, they were to mix the blood with the soil of the earth, and from thence to form other men and animals, which should be capable of bearing the light."

The opening sentence recalls strongly that of Genesis, and the primeval chaos from which the elements emerged into order is well suggested. The forming of the heavens and the earth from the halves of the abyss undoubtedly depicts the separation of light from darkness—a story more familiarly known in Babylonia as the war of Bel with the dragon.

Interestingly enough, there is a flood, too, in the account, with the god *Ea* in the role of man's protector. He warns the Babylonian prototype of Noah and aids him to escape destruction. There is even mention of Armenia as the place where the Ark came to rest.

No matter what the language or people, there seems to be an over-all agreement among them in the stories they tell of the beginning of things. There are other elements in this myth which will be found meaningful to the discerning reader. Especially significant is the fact that *Ea* is a fish-god.

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*The
Rosicrucian
Digest
July
1950*

The ROSICRUCIAN
ROSICRUCIAN PARK

SUPPLY BUREAU
SAN JOSE, CALIFORNIA, U. S. A.



BEDOUIN SHEPHERDS

These Arab shepherds, dressed like their forebears of centuries past, herd their flocks on the plains of Iraq. Back and forth across this same region once swept the mighty Assyrian phalanxes to terrorize the ancient world. Though of the twentieth century, these shepherds are reminiscent of a world far-removed from the mechanized age of today.

(Photo by AMORC Camera Expedition)

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Supreme Executive for the Jurisdiction of North, Central, and South America, Australasia, and Africa
Ralph M. Lewis, F. R. C.—Imperator

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