

# ROSICRUCIAN DIGEST

JANUARY, 1952 - 30c per copy

## Weaving Our Destinies

Do generations of men  
return to finish patterns  
of former lives?



## West African Tribal Mysticism

A primitive world of good  
and evil—and immortality.



## Art in Expression

Will modern art impress  
future generations?

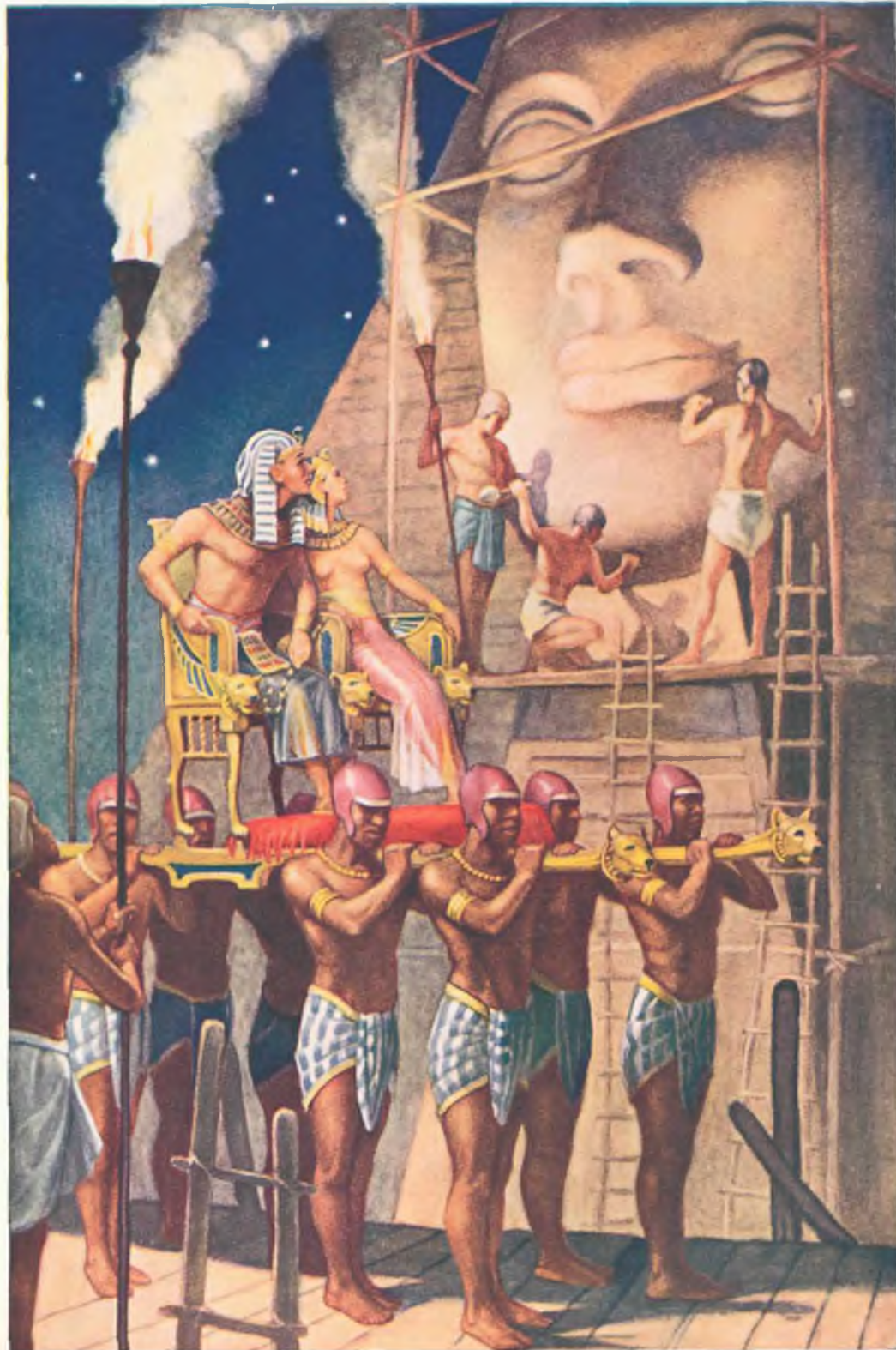


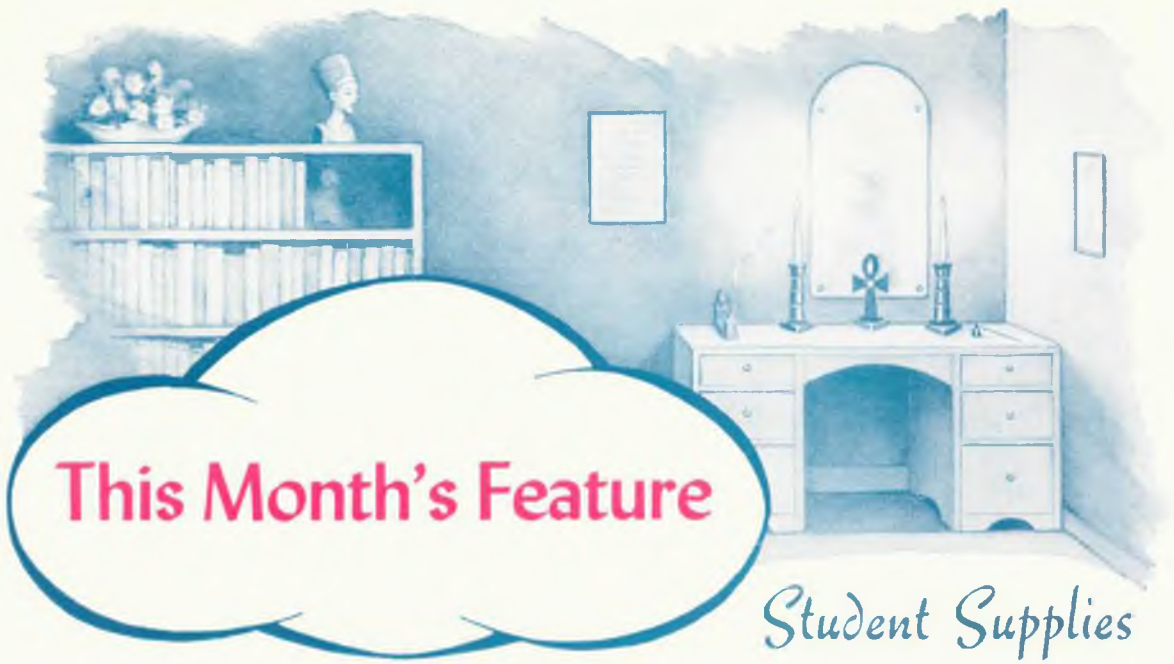
## Featuring:

- *Mysticism*
- *Science*
- *The Arts*



*Next Month:*  
*Ancient Wisdom  
and the Bible*





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### MONUMENT TO A ROSICRUCIAN

In quaint Mortlake, a suburb of London, this centuries-old church is best known because of the celebrated Dr. John Dee (1527-1608), whose remains are interred there. Dr. Dee, English mathematician and Rosicrucian, was falsely accused by the superstitious of using enchantments against Queen Mary. He was acquitted and became mystical adviser, astrologer, and counselor on affairs of the Empire, to Queen Elizabeth whose favor he enjoyed.

*(Photo by AMORC)*

# Hearing the Infinite

Is sound  
**ALL** You  
can Hear?



Have you had the experience of exquisite *inner harmony*—of hearing a symphony of tones even where no sound exists? Has the silence of a mountain retreat ever thrilled you with notes no ear could hear? Do you find your search for mental peace and harmony limited to space and time—are they dependent upon where you live and the shaping of events? Can you rise above such limitations and capture the *rhythm of the Infinite* wherever you are?

Some persons hear only the outer waves which seem to pound upon their ears. *But there are others* who can attune themselves to that concord of vibrations having their source directly within the Infinite. Such persons are able to move through the outer chaos and distraction of a turbulent world with *poise and personal power*.

A composite illustration. At the top right is a large, detailed drawing of a human ear. From the ear, several wavy lines representing sound waves or vibrations emanate downwards and to the left. In the center, a man's face is shown in profile, looking upwards and to the right. Below him, a woman's face is shown in profile, looking upwards and to the left. The overall composition suggests a connection between the physical act of hearing and a higher, more spiritual or mental experience of sound.

Beethoven evolved his subconscious unity into a beautiful expression of harmony, even though he had lost his sense of hearing. Thomas A. Edison achieved mastery by listening to this infinite creativity—yet, men called him *deaf*. By attuning with the Infinite, you can convert much of the disharmony of your surroundings to a world of personal inspiration, a calm and successful pursuit.

## *Accept This Gift Book*

Attunement with the Infinite is neither a trite term nor an impractical one. It has a place in your everyday living. It is a blending of self, your personality, with the rhythmic forces of nature. Learn to amplify your personal power by working in unison with the Infinite. Challenge these statements. Write today to the Rosicrucians, a world-wide fraternity of thinkers (not a religion). Ask them for a free copy of the book, *The Mastery of Life*, which explains how you may share this knowledge. Address Scribe S. P. C.

**THE ROSICRUCIANS (AMORC) San Jose, Calif., U. S. A.**

# ROSIKRUCIAN DIGEST

COVERS THE WORLD

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

Vol. XXX

JANUARY, 1952

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SAN JOSE, CALIFORNIA

EDITOR: Frances Vejtasa

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THE  
THOUGHT OF THE MONTH  
ANGLO-AMERICAN RELATIONS

By THE IMPERATOR

This is the third in a series of articles analyzing the prevailing conditions in Europe. This survey consists of personal observations by the Emperor during his recent visit overseas.



**B**ETWEEN the average American and the Britisher, there is much difference in opinion on world affairs. The disagreement is principally a result of each being unfamiliar with the other's customs and prevailing circumstances. The press, particularly in America, has catered to the nationalistic biases of its readers, and they are thus often not getting the facts so necessary for *international* cooperation. The average American is still very insular in his views. For many decades his country has been quite self-sufficient and has been kept from "foreign entanglements" except when precipitated into war by overt incidents. He is highly suspicious of collaboration with European powers, believing them a possible drain upon United States economy and a potential involvement in affairs which he believes to be none of his concern.

The average American citizen still believes also that United States security is possible only by a complete withdrawal from the problems of Europe and Asia. His attitude is: "It is not our problem; it is theirs—let them meet the contingencies that arise." He is slow in learning that if you pinch the tip of the cat's tail, the cat feels it just as quickly as if his whiskers were being pulled; the remoteness of the tail does not ease the pain. America cannot remain an island of tranquility in a sea

of turbulence. Its economy, transportation, and communications constitute a network of nerves spreading throughout the entire world. Anything, anywhere that impinges on one of these nerves produces a severe sensation in the very heart of America. Such incidents intimately change, or will change, the life of America. Nevertheless, the American feels that European economic aid or military collaboration is a political contrivance to be avoided.

Likewise, many British are anti-American. For years, they have been content to consider the Americans as lacking in old-world culture; they have thought of American progress, industrial and commercial, as having been made because of the individual's desire to sacrifice culture for dollars. America as a melting pot of old-world customs had to evolve gradually a culture of its own. It could not accept exclusively the traditions of any one of the peoples that a century ago were pouring in upon its shores. Further, as with any group who is to make a choice of available resources, some are found to be obsolete, or not preferred. There were practices, ways of living and of thinking, which, though habitual in Europe, were no longer worthy of perpetuating, and especially so in a new country where pioneering was the need. For several decades, the Americans were frontiersmen, bluff, aggressive, wrestling with the rugged conditions of their country. There was no opportunity for the refinements of Europe.

Individual wealth was relatively easy to acquire by some of the American pioneers—in industry and trade. They were new to the luxuries such wealth made possible. Unaccustomed to the powers of their financial position, they often offended others by their behavior. It was natural that they should visit Europe, the birthplace of their ancestors. They often created, in England and on the Continent, impressions which were most unfavorable. Unfortunately, many Britishers have retained this memory as a kind of traditional concept of the average American; it has been handed down to them from their forebears. Just as the average American wishes to feel independent of the rest of the world, so too, the average Britisher resents, no matter on what grounds, the necessity of dependence upon the United States. These states of mind are adolescent. They have no place in England or in America, and certainly not in a modern world—especially in a world where there is a need of international unity if there is to be survival.

It is most regrettable when such restrictive and prejudiced thinking reaches into high places, when it is echoed in Congress and in Parliament. There have been, and still are, criticisms to be heard in the United States Congress and in editorials in American newspapers with reference to England's trade with Eastern Europe. These countries, such as Poland, Roumania, and Hungary, are in the Communist bloc. They are satellites of a nation whose political policies the West abhors. Deeply involved in the Korean conflict, the United States seeks to penalize economically all powers allied to her enemies. Therefore, American congressmen and editors have named England's Eastern European trade relations as a wholly selfish attitude—one of "business-as-usual."

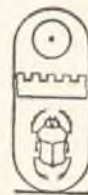
#### **When Dollars Fall**

These critics have declared that such trade was to secure England's crown colony investments in Hong Kong by appeasement. Just how Communism in China was to be appeased by trade relations with Eastern European nations was not made clear in the passionate but illogical polemic. England's trade

with European nations behind the Iron Curtain goes far deeper than any political ramifications. *England must have food.* England is first and foremost an industrial nation. She has far greater mills than farms, and mills must be fed raw materials, lumber, cotton, and wool if they are to bring forth finished products for the world market. If the mills are not fed, man does not eat. The sale of the manufactured commodities makes possible the purchase of foodstuffs—as wheat, meat, vegetables, and dairy products.

Before World War II and before the dismembering of the British Empire, in part at least, England had sufficient dollars, as a result of her production, to buy from the United States and Canada the necessary raw materials and foodstuffs. Then came the disastrous dollar shortage and the curtailment of basic raw materials. The Marshall Plan was a temporary expedient, but the relief was not for long. American public sentiment, unthinking as it has often been, is against further loans in its struggle with its isolationist conscience. England, too, though in need of such aid, was sensitive to the pride of her nationals. The only obvious relief was to concentrate on trade with non-dollar countries. These Eastern European nations did not have the technical resources of England. They were anxious to obtain farm machinery, trucks, electrical devices, mill equipment, in exchange for such raw materials and foodstuffs indigenous to their countries.

There was no alternative for England. She must either continue such trade with the Eastern European countries, or "starve fifty million people." Would such a disaster have provided the American critics any satisfaction? Such critics are not inhuman; they are just thoughtless, and often not conversant with affairs outside of the boundaries of the United States. One United States Congressman, fairly recently, voiced great indignation that England was obtaining wheat from Eastern European nations. He pointed out statistically the plenitude of Canadian and American wheat, and that such could be obtained from either of those countries. He did *not*, however, explain with *what* England was to purchase the



wheat since she had no dollars—nor would he recommend a loan of the grain. England could not send her manufactured products to America for such an exchange because of the high United States tariffs which have placed England at a considerable trade disadvantage. It is such thoughtlessness that keeps America and England from experiencing a political and economic unity at a crucial time in their respective histories.

### **World War III**

How does England view the possibility of a World War III? Aside from the private opinions of Members of Parliament and the military, what does the press and the general public, those in various walks of life, think about the matter? As a people, the English are far less emotional than Americans. They have emotional restraint. This is evidenced not only in their national and international affairs but in the private lives of the people. There is a definite advantage in the exercise of the emotions if they are kept under the control of reason. Emotions cause a stimulus of the intellect. They keep active the aesthetic and psychic senses; they keep us sensitive to conditions and circumstances which the intellect alone might not appreciate. When, however, the emotions reach the proportion of mass hysteria, as they do under certain conditions, the results can become disastrous. Domination by the emotions affects rationalization and calm thinking. As the result, the fear of war does not inhibit the calmer Britisher's judgment in world crises as much as it does the average American.

Another factor influencing the British outlook on the probability of war is that her newspapers and periodicals are *less controlled* by minority pressure groups than are those in America. In the United States it is far more evident that various *religious, political, and commercial* interests have contrived to gain financial or editorial control of public outlets of information. These groups, though all the while professing freedom of the press, are, nevertheless, agitating for conditions to *their particular favor*. A world-wide religious sect continually agitates indirectly in the American press, for conflict with Soviet

Russia; they profess to want peace but stress every incident between the two opposing powers. This arouses mass hatred and hysteria which breeds war. In England there is an evident lack of this agitation in the majority of the periodicals available to the public. There are, as well, fewer tirades coming over the air.

The unthinking and unobserving American is inclined to consider this lack of drum-beating in the British press as a sign of public apathy. The American fails to realize that no nation, especially England, could afford to be indifferent to a menace to her principles and to her way of living, and yet survive. On the other hand, England's circumstances are quite different from those of the United States. She lives at the back door of Russia. If you have a powerful and aggressive neighbor who, when aroused would be ruthless in his conduct toward you and your associates, you do *not* throw rocks at his door; you do not insult or taunt him. Certainly the British are not cowards. Their courage is insuperable. One does not have to go back any further in history than the last war for proof of this statement. The days of the Blitz are memorable examples of the courage of this people with their backs to the wall. The whole world thought that England was doomed at that time, but not once did England show by her actions that she agreed with this opinion.

*England is preparing her defenses.* She is hoping that the cataclysm of World War III will not occur. But her statesmanship and appraisal of world conditions will not let her chant that peace is inevitable. Actually, she is putting forth a more strenuous effort toward armament than any other European power—and perhaps at a greater sacrifice. England's great internal economic problem makes the extra load of armament at this time very hard to bear. It means austerity upon austerity. It is to be expected that England's place as the once greatest world power is to be challenged by some nations that once collaborated with her, since they now experience her difficulty. *England's efforts, therefore, must be concentrated on holding her lifeline rather than unnecessarily offending a power that might permanently cripple*



her at this stage of what she hopes will be her recovery.

### **Pride Faces Reality**

From statesman to newsboy—those free of anti-American sentiment—there is the conviction that the security of England and America lies in their mutual support of one another. The greatest fear in British political circles is that some event, some maladroit statement or act, would cause a severe breach in Anglo-American relations. Bankers, industrialists, and the thinking English people at large readily admit that England needs the United States. It needs United States moral and military support against aggression and against violation of democratic principles. It needs American resources and industrial might. False pride must go in the face of realities. America is mighty and she is basically standing upon the same moral grounds as England.

It is just as plausible that *America needs England*—our economic superiority at the moment is not altering this fact. We face danger in the direction of Europe and in the Pacific. England is still far more well versed in world diplomacy than America. Further, she still maintains a tremendous influence throughout the world. England's very shores become the frontiers of United States defenses. Her industrial strength and technical knowledge are needed to augment those of America in the race for technical superiority. In England are located huge American bomber bases from which would be launched an atomic attack on Eastern Europe if need be. Such locations save thousands of miles of flight-time overseas by such bombers. They eliminate the necessity of large carrier escorts. It would be folly to permit political and nationalistic prejudices to jeopardize such a mutual welfare.

Although England admires American industrial and scientific know-how, she is equally fearsome of our diplomatic impetuosity. She thinks that an unrealistic rashness upon the part of members of Congress and our State Department as the result of the influences of pressure groups may cause acts that might precipitate war, either in the Orient or in Europe. Many with whom

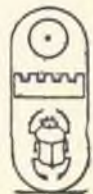
we conversed pointed to the MacArthur incident as typical of the danger of mass influences that could result in a disastrous emotional move. England knows well the horrors of the bombing of big cities, the terror of blasts snuffing out the life of hundreds of people at one time. She knows of the weeks of sleepless nights with fire raging through the streets, buildings tumbling, sirens screaming, the constant ack-ack of anti-aircraft guns, the whirling, cracking of shells and of bombs. The American populace has fortunately not experienced such a holocaust. As a result, there is an impetuosity which might engender acts of dire consequence.

A great portion of the American press has misinterpreted this attitude on the part of the English to be one of appeasement instead of caution. England states that, notwithstanding the tremendous United States expenditures for armaments and the increase of her armed forces, America is not yet in a position to defend the whole West against attack from Soviet Russia and its allies. Her words are not words of appeasement, but words indicating incomplete confidence in U. S. ability to protect the West against incidents which it might unreasonably create.

### **Dangers Under Survey**

American confidence in the atom bomb is not shared in like proportion by all of Western Europe. They accept the American production of this weapon as a fact; they agree that America undoubtedly leads the world in the making of this powerful weapon. They also realize its effectiveness as a defensive power. Europe concedes that it may be a deterrent factor *for a while* in preventing an all-out war, but they also take the position that it could not save Europe if war were to be begun today.

A war that would provoke the Soviet might to move suddenly into Europe could not be stemmed by the present American and Western European armed forces. What then would the United States do with its atomic bomb? It could use it to strike the industrial centers and the transportation lines in the Soviet and its satellite countries. But this would not remove the Red armies from the Western European countries



which they would occupy. The Red forces would have seized all of the Western European mills and industries and food resources to maintain themselves at the expense of the populace. The only way to prevent this latter act would be to do what America did in Normandy, only on a far greater and more devastating scale. This would mean to use the atom bomb on the Western European countries, to try to force out the Red armies. It would be obliged to destroy all food transportation and industrial centers in Western Europe. The cost in destruction of lives to the West as well as to the invaders, the ruination of the countries involved, would make the West an equal loser in every respect with the East—if we were successful. It is for these reasons that England did not endorse MacArthur's policy of an all-out activity in Korea and Manchuria at a time when Europe is in a semi-helpless state.

Upon an analysis of existing trends, it is a safe prediction that no nation will ever be able to hold a position of dominance and power as long as did England. Nationalism, though still *intense*, is reaching the end of its usefulness to man. A closer unity or oneness of all people will be needed for existence. Further, a coalition of the technical knowledge and resources of the different peoples will eventually mitigate that of any single power. Today, wars are no longer only huge armies; they are, as well, competition in industrial knowledge, resources, and technical skill. Where brains and creative intelligence are concerned, no nation exceeds another in potentiality. So, in the future, the size of an army, alone, will not be as important as the brains a nation can command and the skill it has developed. Any people, no matter how small their population, if given the opportunity, will be able to develop readily and powerfully in scientific attainment. An army tomorrow without huge industrial skill and scientific genius behind it will be nothing more than an immobilized giant.

There is no doubt that the United States will grant to England a huge portion of the sum of money which she will shortly request. In doing so, the United States will be investing in its own welfare.

*The  
Rosicrucian  
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January  
1952*

## *It Began In Egypt*



### PAPYRUS PAPER

By JAMES C. FRENCH, M.A., F.R.C.  
Curator, Rosicrucian Egyptian Museum

The papyrus plant, belonging to the sedge family, once grew abundantly in the marshes of Lower Egypt; today, it flourishes only in the Sudan. The papyrus was used for many purposes by the Egyptians, such as baskets and ropes, but its principal value was for making sheets of material for writing, and thus it became the forerunner of modern paper.

Papyrus from the Sudan has been found to vary in length from 7 to 10 feet, excluding the flowering top and root with the maximum diameter of nearly an inch and one-half. The stem has a triangular section consisting of two parts, a thin strong outer rind and an inner cellular pith which was used as the writing material.

The method of making sheets from this material suitable for writing has been described by Pliny. According to him, the stems or inner parts of the stalks of the plant were sliced into thin strips and placed side by side upon a table, with similar slices placed across them at right angles. They were then moistened with Nile water, pressed together, and dried in the sun. The Nile water, according to Pliny, when in a muddy state, had the peculiar qualities of glue. However, modern authorities believe Pliny to be wrong in his statements. They prefer the later mention of a paste made from the finest flour of wheat mixed with boiling water. The length of the slices depended on the width of the sheet desired, and the papyrus was extended to any desired length.

The date when papyrus paper was first made is not known, but The Rosicrucian Egyptian, Oriental Museum has several small papyrus documents which date back to the earliest dynasties.



## What is Chlorophyll?



THE healing power of the green coloring matter of plants, chlorophyll, is mystifying our physicians. This green magic in its new uses is speeding the repairing of tissue, the healing of wounds and sores of all kinds. Now a puzzling discovery for doctors is that chlorophyll also acts as an internal deodorizer. The claim is that it does not destroy bacteria; does it then oxidize or neutralize odorous substances?—doctors are asking.

In plants, this brainless, green pigment is known to utilize the sun's energy to make food. *Timely* has become the statement written years ago by Dr. T. B. MacDougal, Research Associate of the Carnegie Institution:

"Leaf-green or chlorophyll is the converter which operates the machinery of the living world. The power by which raw materials are split, recombined, and put together to make the physical basis of life, comes to the earth as radiant energy in the form of light from the sun."

Modern science is now beginning to admit that its further progress depends upon delving into metaphysics. To penetrate into life's mysteries, ages ago the mystic alchemists searched into inner sources—into the spiritual duality of all creation. Today's mysticism still profits by this example.

Dr. H. Spencer Lewis, late Imperator of the Ancient Mystical Order Rosae Crucis (AMORC), in his book *The Spiritual Property of Food* (copyright, 1935), presents to the public in simple words the spiritual mission of vegetation—and *the meaning of chlorophyll*. While the physician puzzles as to how chlorophyll works, Dr. Lewis wondered as to why the physician so greatly emphasized the chemical nature of food and said nothing about the spiritual nature.

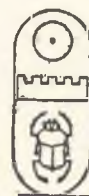
Dr. Lewis emphatically warned that "through wrong eating we are losing a portion of the spiritual energy that is absolutely necessary to have a properly harmonious body"—for health. He

stated positively that plants—especially those having the green-leaf nature—contain an important essence, an electromagnetic juice possessing spiritual energy. Pointedly, he explained that "chlorophyll . . . is a peculiar essence that is very difficult to analyze from a chemical point of view because it has something in it that is not purely earthly or chemical . . . chlorophyll not only supplies the green color to the plants but supplies a form of vitality or energy that enables the plant to live independently and separately from other plants. Fungi, for instance, and many similar forms of vegetation or living matter which do not have this strange essence of chlorophyll become parasites and have to attach themselves to something else that does have the chlorophyll in order to derive the vitality and essence necessary to life.

"Here we see, therefore, one of God's great miracles and yet one of the most simple of all nature's laws. The green leaf is green not only because of a coloring matter but because of a vitality in it, and when that vitality leaves the plant the green is changed into brown and yellow and the plant begins to die, to decay.

"It is not a wildly speculative or mystical statement to say that this chlorophyll is a part of the divine essence of the universe placed into vegetable life in order to feed all living beings. . . ."

In view of well-known health problems of the present day, the thought arises: What is the cause of this cell degeneration and decay now prevalent in the human world? Are human beings, through ignorance and neglect of their spiritual duality, becoming like plant parasites—depending upon the inadequate, external, artificial feedings of chemicals and vitamins? Is not this the generation and the time to recognize our spiritual side? to give admittance and acceptance to the divinely-ordained essentials for our mastery of living?



# Art in Expression

By CECIL A. POOLE, Supreme Secretary

ALL forms of expression are phases of the processes of life. We might even go so far as to say that living and expression are synonymous. In the physical environment where we find life manifest, everything is evidence of the impact of life upon environment, and environment upon life. Since life is an isolated manifestation in an otherwise inanimate or material world, expression in its truest sense is an attribute of life rather than of material. In the sense that we are considering the word *expression*, we are interpreting it to mean every change, every adjustment, even every movement that in any way is related to life, in contrast to changes in the material world, which are brought about by external phenomena.

Expression originates within the mind, the accompaniment of life, and whatever it may be—movement, animation, change, or accomplishment—there is either an emotional or a rational basis for its existence. Expression carries out in activity the mental foundation from which reason and emotion spring, and thereby is the outlet for the energy so created, as well as being creative within itself. The feeling behind expression gives it force and makes it a manifestation of life, whether the basis be reason or emotion.

Elementary expression is illustrated by the random movements of an infant. The hands, the legs, in fact all parts of the body, are moved without apparent purpose. These movements seem to be for the sake of movement and, to the adult reasoning, have little or no meaning. The very fact that we refer to it as random movement is evidence that we have noticed it, catalogued it, and, therefore, have unconsciously realized that this expression is the only form an infant knows—the only manner in



which it reacts to environment. In the life of the human being, expression becomes progressively more purposeful with age. Gradually, random movements are organized and directed toward certain ends forced upon the child by the adults around it, or, as the child attains certain degrees of reason, it directs its movements toward purposeful ends.

## Mature Outlets

In the life of the adult, accomplishments are the highest forms of expression. Whatever is done in providing a living, pleasure, or any satisfaction in life, is a form of the expression within the mind of the individual, and is finally and ultimately manifested in the arts. By *art* we mean here the broadest meaning that can be given to the word. We do not necessarily limit it to music, literature, and painting, but to those techniques which have reached a degree of coordination and perfection. The carpenter who works with fine woods is an artist in his achievements, and that work, if done carefully with consideration and pride, is the artistic expression of the carpenter. Whatever one's work may be—in the home, office, farm, or anywhere else—to learn the techniques, to apply them conscientiously and well, constitutes expression in the form of art.

In the field of illustration—that is, painting, drawing, reproducing, in other words, reproducing the phenomena and life about us on canvas, paper, or other medium—the position of the layman to the artist is that of *one trying to utilize in his own mental processes the expression of another*. The artist expresses himself in reproducing what he sees—and the last two words of this phrase are very important. The artist sees beyond, or, we might say, his sight transcends what the uninterested indi-

vidual is seeing. Beethoven, after he was deaf, heard music that he could not express to the human ear. He became progressively more dissatisfied with his compositions, realizing, as it were, that the full expression of his art was within himself, within his own being. He felt that regardless of whether his medium of expression was a single instrument or a symphony orchestra, he could never fully bring into the audible range of the human ear that which he, being deaf, could hear.

The painter looks at a landscape and may see symmetry and beauty where another may see only trees, buildings, and land. Through his medium of artistic expression, he transposes the very elemental scene into such expression as develops within himself as a result of the physical perception. Realistic art is therefore only a form of reproduction. Although certain skill is required to paint a portrait, a landscape, or any other thing, and make it a duplicate of the thing seen, it is actually nothing more than a camera could do, probably much better. The great works of art are those in which the artist, through his technique and skill, has reproduced in full upon the canvas the transmutation of some actuality that has taken place within his own mind and soul.

Art is a form of expression that will always be misinterpreted by those who do not have the breadth of consciousness which makes it possible for them to see, in a degree at least, the mental processes and depths of feeling that were transferred to the canvas from within the soul of the artist. So-called "modern" art and music are frequently incomprehensible to the layman. All of us have seen what is represented to be art that seems no more than lines and colors and carries no meaning because we have not had our imagination fired with the same enthusiasm and realization that took place within the mind of the artist while transposing a material thing into a vibrant concept.

Expressions by children and by primitive people are also frequently misunderstood. Have you ever looked at papers upon which a child has drawn,

with crayons, pencil, or paints, a haphazard arrangement of lines and colors which seemed to have little meaning to you as the external observer? Nevertheless, meaning is there—profound meaning, in fact—since within the mind of that child, just as in the mind of the artist, feelings and meanings were expressed that were the basis of the expression of that particular manifestation of life.

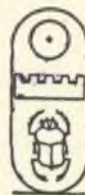
### **Great Works**

Imagination and sympathetic understanding help us to appreciate the great works of art in all fields. It is probably impossible for us to experience the same sensations as were experienced by the artist. We may never understand each and every painting, or the musical compositions that we hear, but what is sincerely the expression of its creator, can bring to us the thrill of achievement, some degree of the ecstasy that accompanied its creation. To make everything obvious and apparent may constitute worth-while accomplishment in the field of physical science and economics, but in the growth and expression of the soul-personality it is the things lacking in obviousness which carry a touch of hidden meaning, that make possible those moments which bring us into sympathetic relationship with the mysteries of life and death, of God, and of all being.

Through the various techniques we have developed, our civilization has made its expression a pattern. Its buildings, its cities, its museums, all that constitutes civilization, may be found in this expression. Will future generations in future centuries look at the expression of our age, and, while observing certain crudeness in our efforts, will they also see therein sincerity and a desire for growth, or will they see selfishness and only a reflection of material values? The future will judge us by our expression, and we too should judge ourselves by that expression. We learn through the arts that they are a basis for inspiring our imagination and growth, and that they attune us more closely with those ideals and purposes which raise us above the commonplace.



When we are understood, it is proof that we speak well.—Molière



# West African Tribal Mysticism

By WILFRID D. HAMBLY, D.Sc.  
Chicago Natural History Museum

NEARING the shores of Angola, I leaned on the rail watching the coast line. A strip of sand glistened in a tropical sun, and feathery palms were bending in a sea breeze. My thoughts turned to contemplation of native peoples in the interior where I intended to live for several months, making an ethnological study.

For more than three centuries the Ovimbundu, a tribe of the central highlands, have been under Portuguese influence. What would remain of their ancient crafts? To what extent would the people have been influenced by a succession of Christian missionaries, beginning with the Jesuit Fathers in the early seventeenth century, and expanding through the years to almost every known Christian sect?

How resistant is an indigenous culture? and what chances are there for survival of native spiritual beliefs and African mysticism in a modern, workaday world? The people of my inquiry have the picturesque name of Ovimbundu, which means People of the Fog, in association with the morning mists that shroud the hilltops. It is a land of lofty ranges and verdant valleys; the very antithesis of the popular concept of sweltering tropical Africa.

I was fortunate in having a competent interpreter, Ngonga—a young man of the Ovimbundu tribe who had learned to speak English fluently at an American missionary school. Equally important was his command of the native tongue, Umbundu. He took a



deep interest in pursuing inquiries in Umbundu and translating them into English.

## A Remote God

The Ovimbundu have a concept of a supreme being, Suku, whose name is known and respected over a large territory. But though Suku created the hills, and formed the landscape, he plays no part in the everyday life. He is remote, intangible, and cannot be approached by prayer or sacrifice. Neither can mortals come into contact with Suku through their medicine man

(*ocimbanda*), who is an intermediary between the sacred and the profane.

Theism is of a most elementary kind, and does not appear to involve any concept of sin in the sense of disobedience to a deity. The law recognizes many crimes—thrift, murder, adultery—and there are severe punishments, but the offense is against individuals and the community, and not contrary to the laws of Suku, for he does not appear to have issued any divine commands. There is, however, a clear concept of what is morally right or wrong, apart from any tribal laws. Such a concept is expressed by the word *ekandu*. To send a stranger along the wrong path is *ekandu*. The word is also applied to punishable offenses.

## Belief in Immortality

The word *utima* which means 'heart' has also the connotation of soul, spirit, or the part of a person that does not cease to exist at the time of physiological death. Definitely there is a clear

concept of life after death, but no idea of rewards or punishments in a world of spirits. The ghost of a bad person makes an evil spirit which can injure individuals as such, or the community as a whole, by any epidemic disease of people, crops, and cattle. The souls of suicides and of those murdered are said to be malevolent. Therefore the corpses of those who have died a violent death are buried near a river so that their souls will be carried out to sea, and thereby be unable to injure the community.

There is another name that means soul or spirit, *omuenyo*, but I could not be sure whether this is just the same as *uima*. Spirits go to an invisible world where they continue to exist and perform much the same tasks as those that occupied them on earth. Social status is retained in a spirit world. Spirits are divided into two classes, *olosande* (good spirits) and *olondele* (bad spirits), who work according to their natural propensities when visiting the world of the flesh. There is a definite idea of a constant coming and going between the visible and the invisible worlds.

Appeasement of ancestral spirits by supplication and sacrifice of an animal, usually a chicken, is a basic idea. The spirits of dead relatives are potent for good or evil, and owing to their great power over the living, combined with a jealous disposition, care must be taken that supplication and sacrifice are not neglected.

A personal experience in attending funeral rites made clear to me the relationship between the living and the dead. The deceased was a boy of twelve years who had died from an illness not diagnosed. There was clearly the old idea of death by witchcraft, and the spirit of the dead boy was interrogated.

In the funeral party there were four drummers. Their rhythms were accompanied by the hand clapping of a group of women who chanted "God has cheated us of a life." The casket was of wood covered with thin, blue cloth. It was lashed to a pole which was supported on the shoulders of two young men. At intervals, and quite spontaneously, a youth, or two women at a time, sprang from the group of spectators

and executed a dance in front of the coffin. An elderly relative of the dead boy stood near the casket and held up an offering of corn meal on a platter; then, he began to question the spirit of the dead.

He said, "My boy, we want you to make us glad. Tell us all that took you from the earth." The answers were supposed to be given by a slight forward or backward movement of the pole that supported the casket. A backward swing would indicate a negative answer, and a forward movement would mean an affirmative. The most important question was, "Is it witchcraft that hates us and killed you? If it is witchcraft come to the front." I could see no movement of the coffin, but Ngonga said he could see the backward movement that said *No*. The questioning lasted two hours, and the conclusion was that the boy died from natural causes. The words used were "died from a bad belly."

In bygone days an answer affirming witchcraft as the cause of death would have made an inquiry necessary to find the evil witch. The poison ordeal would have been given to suspected persons. If innocent, an accused person could eat a poisoned potato without harmful results, but a guilty person would suffer violent spasms and possible death.

At this funeral, Ngonga called my attention to a curious belief of the Ovimbundu that a spirit can die a second death. There is an evil bird of the night named *Esuvi* who is able to catch a spirit and make it die this second death. A living person is thought to be unfortunate if one of his ancestral spirits has been caught by *Esuvi*. This means that a friendly ancestral spirit can no longer help his living relative. For example, a person in poor health says, "The spirit of my grandfather has been caught by *Esuvi*."

An important facet of the spiritual life of the Ovimbundu is a reverence for the supreme chief of the country. He is called *Osoma*. This deep regard is not exactly evidence of divine kingship, but belongs to the same category of ideas. *Osoma* has the closest possible relationship with the world of spirits, and it is his duty to consult them in time of drought or of any epidemic disease.



On such an occasion, Osoma retires to a small hut where a sacred fire is kept perpetually burning. The sacred fire is common among the Hamitic cattle-keeping peoples of east and southwest Africa. The idea seems to have been borrowed by the agricultural Ovimbundu. There, while fasting, the king supplicates the ancestors, asking for rain, or for instructions for dealing with disease. Sometimes the answer is that there must be a ceremonial washing of the body of Osoma. This is done in secret by an *ocimbanda* (medicine man). Or the answer might be that the sacred fire "is dirty and worn out." Then the *Ocimbanda* makes new fire by the old method of friction—that is, the twirling of a thin hard rod on a soft baseboard. This newly made fire is placed in the house of meditation, and in the official residence of the *Osoma*. Fragments of the burning logs are distributed to each home in the village, and in this way is accomplished a cleansing, and also a spiritual revival.

#### **Spiritual Intermediaries**

Not only is *Osoma*, the ruler, an official contact with the world of spirits, there is *Ocimbanda* as well. This *Ocimbanda*, or medicine man, is not to be confused with a worker of evil magic, who is termed *nganga*. *Ocimbanda* exerts his powers in a social direction, while the works of *nganga* are anti-social.

It seems to me that the spiritual powers of the ruler *Osoma* are exerted with a priestly dignity, whereas the operations of the *Ocimbanda* are on a more trivial and mercenary plane. Yet one has to admit that *Ocimbanda*, like *Osoma*, is a definite point of contact between the living and the spirits of the dead.

*Ocimbanda* has a small figurine with a hole in the belly, and into this he places a magical concoction. In a dark corner of the hut where he is visiting, he carries on a conversation with this small image, and makes replies in a ventriloquial voice. These answers are supposed to come from the ancestors. *Ocimbanda* also divines by shaking small symbolic objects in a basket. While doing this he wears a ceremonial headdress of porcupine quills, and works to the tune of a small friction-drum played by an assistant.

The office of *Ocimbanda* is not hereditary, and any boy who is of a rather dreamy, imaginative, and somewhat neurotic disposition is likely to be apprenticed to this profession.

In days before European restrictions were imposed, *Ocimbanda* would smell out witchcraft, impose a poison ordeal, and generally act as the magical side of legal processes. *Ocimbanda* is an expert in making charms to ward off sickness and other evils. He makes the simple fertility charm which married women wear as a necklace. He fills with 'medicine' small horns of antelope and carapaces of tortoises. These are worn about the neck and perhaps nibbled at intervals.

#### **Magic in Daily Living**

I was impressed by the failure of the people to divide life into two compartments, the sacred and the profane. Without doubt there is a spiritual aspect for many of the everyday tasks and occupations.

Attention was first called to this by watching *Ocimbanda* sacrifice a chicken and sprinkle the blood on a pit of clay. This act was thought necessary in order to make the clay tractable in the making of pottery. At the side of the blacksmith's forge stands a little wooden figure wherein dwells a helpful spirit. In the old days of caravans a small wooden figure of a woman was carried. This was consulted by *Ocimbanda* if there was doubt as to the best path to follow.

A young hunter serves years of apprenticeship with a professional hunter, and at the end of that time the youth is taken by the master hunter to a 'house of bows,' within which hang the weapons of deceased hunters. The boy makes a sacrifice, and pours native beer and the blood of a chicken over the weapons. He declares that he feels 'spirit in the head.' This means that he is favored by the spirits who will give him skill and courage beyond the degree known to ordinary mortals.

#### **From the Stone Age**

In Europe, perhaps 150,000 years ago—there can be only a rough estimate of time—Paleolithic (Old Stone Age) man sometimes placed stone



weapons beside a corpse. The inference seems to be that some part of the deceased entered a spirit world where he might continue his life as a hunter. Naturally, he would be in need of weapons and implements.

Burial equipment in the Neolithic (New Stone Age) included food in a simple earthenware vessel. This idea of providing for the spirit of the dead progressed, until it found its most elaborate expression in the Egyptian custom of furnishing underground tombs in a sumptuous manner.

The Ovimbundu provide one of many examples of man's effort to keep in touch with spiritual forces, because these are necessary for the welfare of the living. Despite the destructive power of European controls which are often openly hostile, and the well-intended efforts of Christian missionaries, the Ovimbundu have shown surprising tenacity in fostering their own ancient customs. These are primarily directed toward harmonizing spiritual beliefs with the well-being of a living community.



## Our Chief Desire

By EDITH H. MASON, F. R. C.



PHILOSOPHY may be described as a bird's-eye view of life. To live one day at a time, is what each of us must do in any case, but to have a philosophy—a blueprint or plan of life—is to give direction to our activity, place a goal in view, and put all the pieces of the jigsaw in their position. It is the only way to achievement.

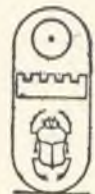
A universal philosophy, acceptable to all minds must be based on scientific fact, must be in accord with the truth at the root of all religions. It must be simple enough for the child to grasp and yet profound enough for the adult to meditate upon and still find new aspects of thought. It must be a guide in all problems—an anchor in the rough seas of life, and a sail to catch all the energizing breezes. It must hold the key to masterful living, from the cradle to the grave and beyond. It must answer satisfactorily the questions: Why are we here? Whence have we come? and Whither are we going? It must inspire men with hope, with joy in achievement, and with a goal worth striving for.

Perhaps thoughts of contemplation such as these may enter into it: Why does not the plant need to be taught

to grow to maturity and produce seed according to its kind? Because its growth is governed by the simple consciousness or "instinct" of its individual cells. It has not developed "free will." It lives according to the natural laws of its growth. When man decided to experiment and "eat the fruit of the tree of knowledge," he thereby threw off the restraint of instinct and intuition with its sure guidance, and "fell" into all the miseries of living contrary to natural laws. From this state he must be "saved" if he is to reach the goal of his evolution. What is this goal and how is man's "salvation" to be achieved?

At least three common states or stages in the development of consciousness are known to us: (1) that of plants—a cell consciousness, sensitive to light and food, with no mental or emotional sensitivity; (2) that of animals—a wider range of feeling and response to stimuli, with mental and emotional development, but lacking the sense of "I"; (3) that of man or self-consciousness—a wide range of feeling, mental and emotional activity, and ideation.

Now, is there a higher kingdom toward which we are developing? Have we any logical reason for assuming that man is at the highest peak of



evolution? All we can say is that he is the highest that we know through our physical senses. And are our eyes and ears such infallible organs that we should limit one knowledge to their evidence? What of infrared? and what of supersonic sounds? With the discovery of "wireless" and the vibratory activity of all matter, man stands at the threshold of a new era—that of sensitivity to higher octaves of vibratory rates, to a consciousness of wider range and larger mental and emotional development.

This is necessary if man is to achieve that higher consciousness which thousands of men and women of all races and ages have testified as having experienced in flashes. They say, and their evidence is so similar and exact that it cannot be imagination, that there is a state of being in which time ceases, eternity is of its essence; ecstasy or sublime joy and divine love possess them; white light surrounds them; they are one with the Source of All. It is the most vivid of all experiences. Never could it be forgotten, nor could it be explained away as anything else other than what it is—a God Consciousness or Cosmic Consciousness.

In the same way as those devoted servants of ours, the horse and the dog (which show at times gleams of human intelligence and consciousness), attain a higher consciousness by close association with their master, so perhaps we are "owned" and trained by a Master in the next higher kingdom, the spiritual kingdom, or as one Master termed it, the Kingdom of Heaven.

When we have learned to serve selflessly, to discipline the body for the sake of the work to be done, to strive to interpret the guidance and teaching of one who is our Master, then we can be sure there will come to us at the proper time, when conditions are ripe, that experience which it is worth everything to know—the experience of Cosmic Consciousness.

The way of achievement is the "Way" that Jesus taught, but it has been misunderstood and misinterpreted by most of the orthodox preaching. Jesus did not come to found a church or religion but to show men a way of living that would lead them to an enrichment of consciousness, the Kingdom of Heaven. The "Way" was that of Love and Wisdom; and by the union of these two, power is released.

Always of interest is that story of the pupil who sought out a sage to ask to be taught *wisdom*. The sage sent him away to learn from life. Three times the pupil returned to the sage begging him to teach him. So the sage took him to the river, and wading in with him, pushed him under and held him there till he was nearly drowned. When the pupil was released, the sage asked him, "My son, what was your chief desire when you were under the water?"

"O Sire, I desired only air, nothing but air."

"Then," said the sage, "When you desire truth as ardently as you just now desired air, then I can teach you wisdom. Until then, go and learn from life."

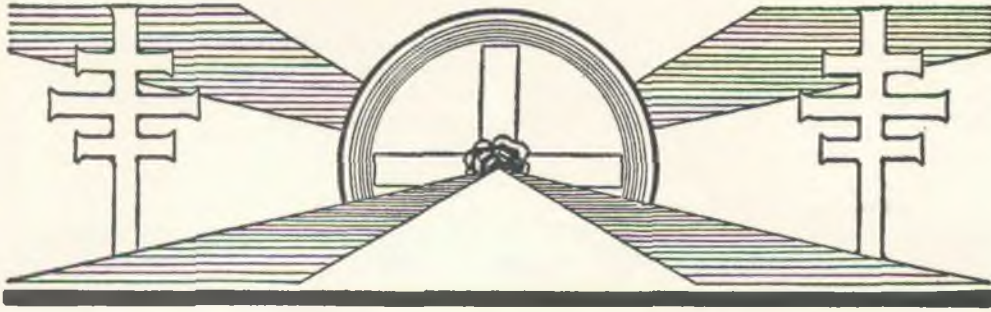
### ATTENTION, HIERARCHY MEMBERS

Those who have attained to the Hierarchy and understand the purpose and importance of these special Meditation Periods are invited to participate in, and report on, the following occasions. In each case, the time is Pacific Standard Time.

January 17, 1952, 8:00 p. m.

April 17, 1952, 8:00 p. m.

By marking these dates upon your calendar and arranging in advance for a few uninterrupted minutes, you may not only benefit yourself, but also perhaps aid the Hierarchy. In reporting to the Imperator, kindly indicate the monograph last received, as well as your degree and key number.



## The 1952 Rosicrucian Convention

JULY 6 TO 11

By THE SUPREME SECRETARY



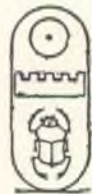
**T**HIS is the time of the year when we look back on a preceding Rosicrucian convention and forward to a coming one. Our thoughts are confused—they seem to overlap in what has been and what we hope will be. It seems a very short time since the last Rosicrucian convention completed its final session and Rosicrucians representing many countries, and a number of the world's continents, as well as all walks of life, dispersed at Rosicrucian Park in San Jose to return to their homes. From many parts of the world have now come comments and suggestions in regard to the convention, and statements of memories of what each had experienced during the convention week. From the thousands of members of this organization who have attended the annual conventions of the organization and who have, in turn, written to the Officers of the Supreme and Grand Lodges concerning such experiences, it would seem that it would be possible to summarize the reactions and to classify in simple terms what the members of the Rosicrucian Order find of value and interest at a convention. Actually this is not possible because, to a degree, each member experiences many things at a convention from which he alone benefits and finds enjoyment.

At this time it is impossible to give a program of the 1952 convention, but in making our plans we will bear in mind the many comments of members who have attended past conventions.

We will do our best to incorporate into the convention program all features and activities which have proved useful and enjoyable before, and we hope to add new attractions that will prove of equal benefit.

During the past three conventions, numerous daily convocations have been held in the Supreme Temple which was dedicated two years ago last July. Members, particularly those visiting Rosicrucian Park for the first time, place these convocations among the highlights of the convention week. To enter the Supreme Temple and be seated while the music is playing from the East, to be present as the various robed Officers perform their functions in a Rosicrucian Lodge session, and to feel oneself present and participating in this activity, is an experience that is never forgotten. The beautiful Egyptian Temple gives one the feeling of losing oneself in both time and space as he looks out toward the blue-domed structure over his head which represents the sky of a desert night.

The Temple convocations and special initiations will be only two features of the convention week. There will also be classes of instruction for the degree in which you are studying, demonstrations under the direction of the Technical Department of the Order, a special allegory representing both historical and doctrinal principles of the Order, and the special demonstration of mystical principles of Rosicrucian philosophy by the Imperator. And yet these are but a few of many features that will be awaiting you when you



arrive to register at the convention on Sunday, July 6, 1952. The convention will continue from July 6 through July 11. All active members, regardless of degree or length of time they have

been affiliated with the Order, are welcomed as members participating in the convention week's activities. We will look forward to meeting you at this year's convention.



## Simon the Magician



Most Christians have heard of Simon the Magician, or Simon the Magus, as he is also called. In the Bible it is stated in the Acts of the Apostles that he had a great following, because of his power to bewitch people through the use of sorcery. It is also stated in that book that Simon became a believer in Christianity, and that after he had been baptized, he worked under the Apostle Philip. When, in the course of his association with the apostles, Simon saw that by the laying on of hands the Holy Ghost descended, he offered the apostles money in return for the power they had to give. It was then that Peter rebuked him with the words: "Thy money perish with thee, because thou hast thought that the gift of God may be purchased with money. Thou hast neither part nor lot in this matter: for thy heart is not right in the sight of God."

In the early Christian records, it is stated that Simon the Magician was a son of Antonius and Rachel of Samaria, who came from the village of Gitthae. Simon had disciplined himself greatly in Alexandria and had become very powerful in magic. He was also ambitious to be known as having supreme

power, greater even than that of God. It is related in the old records that he even called himself *Christ*, and that he wanted to be known as the Standing One, thereby intimating that he was free from any corruption in his body. Thus he was charged with failure to give God glory. Simon also rejected Jerusalem as the place of worship and substituted Mount Gerizzim instead. In the course of time he proclaimed himself in the place of Christ.

Simon had been the foremost disciple of John the Baptist, and upon the death of the latter, he became the logical successor to John. While, however, he was absent in Egypt, another disciple, by the name of Dositheus, who also wanted to be the successor to John, started the rumor that Simon had died, with the result that Dositheus was chosen to head the movement. Upon Simon's return to Palestine, he learned what had been done in his absence. However, he did not displace Dositheus, knowing that a man who has attained power beyond his expectations cannot be removed from the position he has secured.

In the course of time, Simon journeyed to Rome. The Emperor Nero had sent for him to demonstrate his miraculous powers. Standing before the ruler, Simon assumed the forms of dif-

ferent persons. First he became a child, then a little old man, and later a young man. The emperor was so impressed that he believed the sorcerer to be truly the Son of God. But the Apostle Peter, observing what was happening, proved that Simon was both a liar and a wizard, and in all things opposed to the truth of God. Simon, however, not willing to be defeated, appealed to the emperor. On the plea of the magician, the emperor, therefore, called Peter, Paul, and Simon to appear before him. In the course of the trial, Simon demonstrated his powers. As his greatest feat, he set out to fly. The emperor was duly convinced of his sincerity, but when Peter and Paul began to pray, the magician fell down and perished.

Simon claimed great powers; he said he could render himself invisible; he boasted that he could dig through the

mountains and pass through rocks as if they were clay; he said he could throw himself from a mountain and be borne unhurt to the earth; he claimed he could loose his bonds if he were tied; he could make the prison doors open of their own accord. He asserted he could animate statues and make new trees spring up and sprout. He maintained that he could go through fire unharmed; also that he could change his countenance so that he could not be recognized and thereby show people that he had two faces. He also claimed he could change himself into a sheep or a goat, proclaiming that whatever he wished to do he could perform. In other words, he knew many of the traditional tricks of the clever magician, but when he was confronted by the genuine power of God, his deceptions always failed.



## Achievement

Once a man has achieved the impossible, it is no longer impossible. Once a man has stood up, straight and tall, he cannot ever forget it, however low he must stoop. Once a man has loved, a light has been lit within him, and all the shadowy things find it the more difficult to cluster about him. Every time he binds himself to something by Love, one of the chains he has forged of dull hatred is snapped asunder, with the ease of a child snapping a strand from a spider's web.

For Love is Light, with all its quiet power, and all its calm, intensely personal pervasiveness, all its impartial givingness. Through it all shadows are dissipated, shown for what they really are—nothingness—a section of being where one's sight is not as clear as it should rightfully be.

And each time a man loves something, he achieves the impossible; he does something that, a moment before, he had not dreamed himself capable of doing.

—By R. J. FRANCIS KNUTSON, from *Meditation on Love*

### ROSICRUCIAN RALLY IN CHICAGO

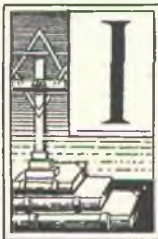
The Nefertiti Lodge of Chicago will sponsor the annual midwestern Rosicrucian rally on Friday, Saturday, and Sunday—February 15, 16, and 17. A program including lectures, demonstrations, and the conferring of the Ninth Degree Initiation will be presented. There will also be a banquet, as well as entertainment during the three-day-rally period. For further information, members are invited to write direct to: The Secretary, Nefertiti Lodge of AMORC, 2539 North Kedzie Avenue, Chicago 47, Illinois.





## 'When Thy Life Has Fled'

By RODMAN R. CLAYSON, Grand Master



It has been said that we build upon the past. This would indicate that the present determines the future. Now, what is it that we are building, and what is our structure being built upon?

In contrast to the magnitude of the universe, man seems infinitesimal. Some of the planets and stars are of incomprehensible dimensions. Between the most tremendous creations of the universe and the most minute ones, such as the atoms of the chemical elements, stands man. It is the earth, however, and life upon it, with which man is mostly concerned.

In the beginning of earthly events, very little land was above the surface of the water. Life in the sea was crude and coarse. As more and more land rose from the sea, the developing conditions made possible weird forms of life which made attempts to walk upon the land. Nature vied with herself in creating strange creatures which were near monstrosities. With the passing of much time, refinement took place in this drama of creations on earth. Vegetation and the trees of the jungle were an important phase. Through eons of time and changes of environment, one form of life after another disappeared from the scene, to be supplanted with more complex and more highly developed forms of animal life. This is perhaps also true of the vegetation.

Into this scene came man—a thinking, conscious being. The firm footing of the land, atmospheric temperatures

and humidity, flora and fauna, had laid a foundation for the advent of man. These were creations of the past, and man's existence was thereby made possible as well as the present functions of Nature.

Because man was a conscious being and capable of thought, he began to rule the beasts of the land and sea. He was able to provide for his immediate and future needs. He used his mighty faculty of thought. He could think, imagine, and visualize; he could recall events of previous weeks; he learned to control his thoughts.

Under the mastery of his mind, man created a new world for himself. Ventures he planned were not for himself alone. As his intellectual powers developed, civilization was introduced and began to progress. Man was aware of the power with which he was imbued; he came to realize that this was only a phase of a higher power—a creative power, which became one of life's mysteries. Man found new meaning in the flower, the cloud, the tree, the star—revelations profound and universal.

Matter too became resolved into manifestations of force. It is no longer a cold and static condition. The atom is subdivided into particles yet more minute, and in a violent state of agitation. The stability of matter is maintained through forces in such balance as to seem to be at rest.

### *Beyond Matter*

Refinements of thought and speculation have done away with what was once looked upon as gross materialism.

Human thought can bring about changes even in forms of matter. Thought has, for instance, provided steam and electricity by utilizing water and heat. Mind with its creative power does not create something new, but recreates out of existing elements. It is an active and determining force seeking to control matter. Mind and matter are different in degree, but both are creations of a higher mind, the Supreme Intelligence.

In the scheme of nature we find that one aspect reacts to other aspects. Throughout man's advance there has ever been the conquest of Nature in accordance with his needs and desires. The mind of man continues to expand and build upon its knowledge and experience of the past.

Thought is man's greatest faculty. Mental possibilities seem inexhaustible. Through thinking, endless vistas are opened for further development. The more that man understands himself, the more he explores the universe, and the vaster his achievements become; and perhaps man is creating a new universe. Personal exploration discovers not only existing fields, but opens new fields for investigation.

The very essence of life is growth, expansion, the power to create conditions in which man can continue to live. The surface of the earth upon which man walks is the result of previous manifestations of life of one kind or another. It is said that our soil, at least in part, consists of disintegrated vegetable and animal matter. In digging in the earth, archaeologists come upon fossil remains of plant and animal forms. Limestone beds provide lithographs of shellfish and fern. The earth's soil, made up of disintegrated forms of life,

affords nourishment for new forms of life such as the now existing plants and animals. Early creations in ancient civilization lie buried deep in the earth. Ancient Troy was found beneath the ruins of several other cities, one upon the other. Bones of prehistoric animals are covered by beds of shale and clay. Fossils are imprinted in stone.

Astrophysicists tell us that the dust from interstellar space and the material from meteorites have also contributed to the soil of the earth. In accordance with the law of the conservation of energy, nothing is lost. What is taken from one condition is added to another. We see, then, that the universe enlarges. New and distant frontiers result from our progress in the acquisition of knowledge.

In pursuing the molecule to the atom to the electron, we find a mysterious something which lies beyond. In allowing our contemplation to travel from the earth to the planets to the stars, we seem to feel there is something beyond, which is even yet more intangible and mysterious—the force which makes

life possible.

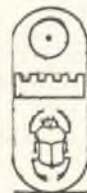
The mind is continually concerned with endless complexities and combinations of life aspects. All exists in a state of balance, and all seems to be infinite, having no end. This leads to the conception of the unity of life and matter.

Each form of life in the past ceased because circumscribing physical conditions no longer made life possible for that particular expression of Nature. With the cessation of one life aspect, that which was left behind contributed in a large degree to a living material world.



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

- Scientists at the California Institute of Technology have recently reported evidence indicating that certain proteins have a molecular structure in the form of a helical arrangement of the many constituent atoms. Proteins are the complex molecules comprising most living substances, and study of their characteristics is most essential towards an understanding of the life process.
- A member from Germany has called attention to a recent news item stating that the Stuttgart Bureau of Public Safety has reported the existence of a correlation between the number of street accidents and the presence of very low frequency (very long wave length) electromagnetic radiation in that area. Source of the radiation was not disclosed, but it was mentioned that the reaction time of individuals to emergency situations was longer when the radiation was prominent than when it was of subdued intensity. Further information on this phenomenon may be forthcoming in the future.



### **New Ideals**

As man observes the passing parade of Nature, his mind builds new ideals, in the extension of the horizons of his knowledge. Habit patterns form the code of morals and ethics, and thought conforms to scientific knowledge. From that which is seen and experienced, man builds new ideals, and he is given strength for greater creative effort. The sum of the combinations of ideas and ideals of men represents the degree of civilization and its progress, both individual and universal. From his personal creative ability, man may contribute to world's enrichment.

What man thinks and does today is the result of his evolution from the dead past, which has provided a foundation for nourishment and growth. Life seeks to master matter; life seeks to master its past; it seeks free expression; it seeks to use its creative ability.

We are moved to admiration by the complexity, vastness, and order of the heavens, but there is just as much complexity, vastness, and order on earth in the functions of Nature, as well as within man. Just as the physical universe enjoys evolution and growth through the function of natural laws, so man evolves and grows in understanding. He desires to understand the laws behind the manifestation of everything, the laws which apparently have been evolved by the Infinite Creative Man. Just as the Supreme Mind works with these laws, so does man, or at least they are available for his use.

One of the most remarkable qualities of life is the ability of the mind of an individual to set an ideal for himself and then to proceed to the realization of that ideal. The human mind is empowered with will which brings to the individual the ability to master himself and his environment.

Inspiration, new impressions, and new ideas are the result of worn-out ideas of the past. To the thinking man the old ideas have provided material for the new ideas, just as decomposed life matter in the soil has made possible more beautiful forms of plant and vegetable life.

### **Harmonious Adjustments**

When man is adjusted to the laws of nature, he finds peace and a sense

of unity. For the moment he mentally bathes in the sea of life. In his inspired moments he feels a kinship with all of mankind and the universe. He senses the breathing of Nature, and he rejoices at his own existence. In such moments he seems to lose something of himself and to become a part of something greater. Man receives strength and inspiration from these moments and from the beauties of Nature in much the same manner as the continuance of life is made possible by the air which he breathes. It is not childish to think of the wind, the sun, and the moon as creative expressions of an Infinite God, projected on the dark vault of the sky.

The evolution of the human being depends largely upon thought and action. For progress, men and women must agree in their ideals and work toward their realization. Every man and woman should desire to exercise his faculties to the utmost. Love of personal power and expression is a true impulse as long as it does not subjugate others.

Nature is creative and beautiful. Man, as a part of Nature, desires to further his creative work and to refine human temperament and character. His reasoning ability enables him to bring order into his development. Not only should he study himself, but also the masterpieces around him, as well as the arts revealed in paintings and in stone. That there is a God, or Supreme Mind, and an eternal purpose, and that there is an animating force in all of us, is evident. This makes it possible for everyone to contribute, within the province of his knowledge and understanding, to the progressiveness of our world. Through man's creative ability the Divine Mind is permitted new expression in maintaining the purposes of life.

### **God's World**

We do not mean to be trite when we say that this is God's world. The stars that wheel through the firmament do so harmoniously. Man also is endowed with the power and the ability to work harmoniously and intelligently with all of mankind. Humanity on earth could not persist without some faith or belief sufficiently strong to animate its conduct and give value to ex-



istence. Each of us can hasten the coming of the realization of this ideal.

In man the flow of life is in accordance with his more profound impulses. He who has clarified his viewpoints by the use of a workable philosophy is better able to progress amid conflicting impulses. Life and the desire to live are the strongest of all urges. The knowledge which one has gained from the past indicates that life can be purposeful, meaningful. Life can become more real to us as we grow in self-knowledge with faith in ourselves and faith in the universe, and the will to bring our world into conformity with our ideals.

The study of the serious aspects of life, if faithfully pursued, will inevitably lead to the fundamentals of philosophy. We will assume life to be a unified whole. This whole is dominated by an inclusive consciousness which we call *God*. God works through us and all life. Man's instinct to create represents the Divine desire to develop richer forms of Infinite expression.

Man should seek to discover the creative purpose of life and to make this end attainable, for thus is utilized the creative ideal of the Supreme Intelligence. The intelligence in man has now evolved to a point aiding directly in this process. It is very likely that the creative principle, the life force, finds its greatest pleasure in the product of its creative effort. This may be external to itself, and yet a part of it. An understanding of this conception helps to make God very real to us.

Will those who follow us find this period in history as one of great vigor and productivity? We in this age likewise venerate our past history, for it has given us the present. However,

the work of our times should too provide for a golden age—now and for the future. This is in accord with the flow of life which is ever onward and seeking new expression.

That which represents the past will be found in our many museums. They are the proper place for it. We should not try to re-live the past. By lifting our eyes toward the future and living more vitally, we can hasten a better day by formulating new and proper ideas and acting upon them. We can be parents of the future just as truly as we are inheritors of the past.

Belief in a just and Supreme Intelligence and in the evolving universe demands forward progress. The highest ideals and the creative force latent within our minds tend to manifest no matter what the field of endeavor. Our ideals grow in power as they reflect a higher understanding of God and the universe.

The life force ever perpetuates itself through the vegetable and animal kingdoms. The scope of knowledge progresses on to infinity. Man becomes accustomed to changes, even in his convictions. Each new experience enriches his life.

Knowledge does not depend upon a limited truth, but on universal truth which more and more becomes personal. Therefore, in his own littleness the individual can gradually discover a high and eternal dignity.

This preparation for the building of the future reminds us of the words of the fourteenth century Persian mystic and philosopher, Hafiz: "So live thou here that when thy life has fled, no one may say of thee, 'This man is dead'."

## *We Thank You*

The Supreme and Grand Lodge officers and the Rosicrucian staff express their thanks and appreciation for the many wonderful Christmas greetings which they have received from members and friends throughout the world. It indeed brings us much closer to our members and friends when this flood of good wishes crosses our desks. We take this opportunity to wish each and everyone of you a very happy and successful New Year.

THE ROSICRUCIAN STAFF





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.*)

## MYSTICAL LITERATURE



ONE purpose of literature is to convey the thoughts and feelings of the author to the reader. It is a process by which language is used in its highest form of expression, for good literature concerns itself not only with the content of thought but also with the technique of the skillful use of language to convey the feelings that accompany the thought. This criterion is a severe one. Furthermore, there might be considerable disagreement as to what writings of any language might, in this strict sense of the word, be considered true literature. The final definition for the individual is somewhat relative. Not all of us will agree as to the quality of literature, because what will seem as the best will be that

which strikes a responsive chord in one's consciousness and makes it possible for him to realize the full import of the thought, the ideals, the intensity of feeling that was in the mind of the author. It is even possible that feelings and inspiration may come to us which were beyond the concept of the author. The skill in the use of words can so arrange certain associations within our own mind as to enable us to bring to consciousness such inspiration, knowledge, or feeling as we intimately understand.

Mystical literature is that part of the great literary contribution of the past and present that conveys the feelings of mysticism to the individual reader. Not all mystics have produced the best of literature, and some who might not be technically considered mystics have written in a form and in a style that

produced in the consciousness of the mystically inclined individual the state that was necessary to lift his thoughts to the point of inspiration.

Mystical literature is not confined to the fields of religion and philosophy. Religious writings have a tendency to direct our attention toward the religious concepts of the writer. Philosophy is an analysis of thought that directs our attention toward an analytical point of view and to the study of man's progress through history, in order to learn to understand the phenomenon as well as the world of thought in which he resides. Inspiration comes to the individual who directs his attention toward those things which cause him to be able to formulate in thought and words the feelings that have already been stirred within his being.

Mysticism, the process of associating the human consciousness with Divine Consciousness, is a means of making man become aware of the immensity of the universe and the Cosmic scheme and his part in it. It is through the mystical concept that man, without intermediary, has direct access to the wisdom of the ages, to God as a source of being. Literature such as will help to create the frame of mind conducive

to these thoughts has the true scope of mystical literature. It produces the impetus for meditation—an active form of meditation that leads to creative thought and action. Literature which only informs and does not inspire may be interesting and at times worth while, but the true form of meditation is not merely our dwelling upon the thoughts of someone else, but in creating within our own consciousness thoughts that have sprung from a combination of our own thinking and the inspiration of the words of another.

The periods outlined in the booklet *Liber 777*, which describes the function of the Cathedral of the Soul, are short intervals of the day set aside for this type of meditation. Preparation of ourselves not only with the instructions contained in this booklet but with the proper frame of mind, created through the reading of inspirational literature, will enable us to more easily enter into the spirit of this Cathedral of the Soul. In future months we will direct our attention in this department to various writings in the mystical and inspirational field. This will not be for the purpose of examining the life and literary skill of the writers selected, but for examining some of the passages of literature that will provide inspiration for our own individual thinking.

### THE ROSE-CROIX UNIVERSITY

The Rose-Croix University was established in 1934, under the direction of the late Dr. H. Spencer Lewis, and every year since that time there has been a three weeks' period of resident study for members of the Rosicrucian Order who wish to come to Rosicrucian Park to study. The faculty of the Rose-Croix University is made up of members of the organization especially trained in their fields. The three weeks' summer term of the Rose-Croix University puts within the reach of every Rosicrucian member the opportunity to study those subjects closely related to the Rosicrucian teachings, or to advance his knowledge in other fields of his selection.

At the 1952 term, June 16 through July 5, courses will be offered in art, music, philosophy, psychology, physics, chemistry, and other interesting subjects. In addition to the classroom instruction, the three weeks' term of the University provides a period of association with other Rosicrucians from various parts of the world. There are also presented special lectures, exclusively for the student body, by the Emperor, the Supreme Secretary, the Grand Master, and members of the Rose-Croix University faculty. Do not postpone for another year the opportunity to participate in this three weeks' period of instruction. You will find that the Rose-Croix University courses will both instruct and inspire you. Write today for a copy of *The Story of Learning*, which describes the courses to be offered. Direct your request to: The Registrar, Rose-Croix University, Rosicrucian Park, San Jose, California.



# Why Face East?

HOW THE COMPASS INFLUENCED RITUALISM

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

MOST religious and traditional esoteric ceremonies have their foundation, in part at least, in the phenomena of nature. The basic element of religion is subjective. It is a gradually evolved idealism that stems from man's psychic nature. These psychic inclinations find their form of expression in the things of man's world. The human being seeks some object or condition that will symbolize or represent those innate feelings which he has. Since these subjective impulses are vague—that is, not associated with any particular objective experience—man is inclined to think of them as being *supernatural*. To the primitive mind there is also much in nature which, because it seems inexplicable, appears to be of supernatural origin. Consequently, it seems appropriate to this mind to relate such phenomena to one's emotional and psychic nature. The natural elements, the seasons, the sun, the moon, the stars and the heavens, even the earth itself, become symbolic of the religious concepts. They provide a means of dramatizing, that is, teaching a graphic lesson, by which to explain the subjective experiences underlying man's moral self.

With increased intelligence and philosophical insight, the elements and forces of nature were not always considered as directly related to man's subjective impressions. They were, however, conceived as an esoteric language, as a kind of symbolism by which the immanent impulses and spiritual life were to be explained. The most impressive of all natural phenomena has been the *sunrise*. With the coming of the sun, the darkness of night, which



holds terrors to the primitive mind, was dispelled. Man's vision was returned to him. The world and its beauty took form in the rays of the sun. In the temperate zone the chill of the night air gave way to the caressing warmth of the sun. The golden majesty of the orb, as it seemed to slowly float across

the heavens, transcended man's power. In no way could he affect its course. All of these things deeply impressed him.

Notwithstanding the omnipotence of the sun, it was realized by almost all peoples of every age as a beneficent power. Its efficacy in sustaining life was soon discovered by the primitive minds which lived so intimately with nature. As a consequence, the sun was apotheosized and venerated as a god. It is not difficult to understand why the heavens were quartered into the cardinal points of East, West, North, and South. These quarters have relation to the rising and setting of the sun and to the seasons of the year. The word *East* is of Aryan root and, significantly enough, means "shine or burn." *West* is also of Aryan origin, being the Aryan word for "dwell." This was very likely associated with the abiding place of the sun at night. Etymologically, the word *South* means "sunned." This meaning is perhaps based on the sun's greater potency when it follows the southern course in the Northern Hemisphere. The origin of the word *North* is, however, not known with certainty.

## Attraction of Consciousness

An example of early primitive orientation of structures to the sun is *Stonehenge* on the Salisbury Plain in England. It consists of huge monoliths

erected in a vast circle with one row on an east-west axis. It has been surmised that the early people who erected this structure used it for religious ceremonies. At certain times of the year, the position of the sun on the horizon at sunrise is in the center of the east end of what was the great row of monoliths. Thus priests, candidates or supplicants could stand at the west end of the row and make a salutation to the sun as it rose above the horizon.

In the earliest burials in Egypt, the body is said to be laid on the left side, lying north and south, with the face turned toward the east, according to Maspero, noted French Egyptologist. Most of these burials were, of course, of proto-Egyptians, that is, prehistoric, and before embalming was in general use. Budge, however, says that prehistoric Egyptian skeletons were laid on the left side with the limbs bent and with the face generally toward the south. These observations indicate that early burials did take into consideration orientation according to the points of the compass.

The pyramids of Egypt generally have one side facing to the north, relates Petrie. One side of the Great Pyramid of Gizeh is 4' west of north. This difference, it has been surmised, is probably due to the movement of the pole rather than any error in calculation on the part of the builders. The six remaining pyramids in the vicinity of Gizeh have a north entrance passage. This entrance leads to an inclined passageway down the center. This is no mere coincidence. Such a northern passageway, with an opening at the apex of the pyramid, would have given the Egyptians an excellent view of what was then the Pole Star. As one archaeologist admits, it is "a circumstance which can hardly be supposed to have been unintentional."

It is of more than passing interest to note that the pyramids stood on the West of any temple that was adjacent to them. This orientation is perhaps due to the significance attached to the west by the Egyptian—"the blessed West, the Land of the Souls." The religious significance of the Cardinal points of the compass perhaps also influenced the orientation of the Great Sphinx. The ancient Egyptians called

the Sphinx *Hor-em-Kher* which means "Horus on the Horizon," or, in other words, the sun in the act of rising. Horus had many virtues but he was primarily the god of sunrise. Therefore, the Sphinx was erected so that it gazed eastward—not, however, to just look across desert wastes or irrigated lands, but to peer into an ethereal world of sublime sacerdotal import to the ancient Egyptians.

Every temple in Egypt is directed toward the point on the horizon where the sun or the particular star, to which the temple is consecrated, will rise or set. This rising or setting is related to a "particular ceremonial day." A particular star was first observed, then the temple was constructed according to such orientation. If the entrance of the temple faces due east and west—that is, on an east-west axis—it is called a *sun temple*. It derives its name from the fact that at some time during the year it faced directly either the sunrise or sunset. The temple Sebak-Ra at Ombos, points toward the setting of Arcturus which the Egyptians symbolized as the crocodile. That this orientation of temples was very important to these ancients is indicated by the bas-relief in the Temple of Denderah which depicts the king stretching a cord for foundations and with eyes set upon what appears to be the Great Bear.

It has been pointed out that this exact orientation of the ancient Egyptian temples, with the stars, would provide us today with a kind of telescope. It would tell us of the heliacal rising (on the horizon at sunrise) of stars in that remote time. The natural shifting of the earth's pole, in relation to the celestial one, would cause such stars not to be seen in the same position at present. The halls of the great temples, during the period of their use, were dark, especially at the end opposite the entrance. The dividing or transverse halls each have a central doorway directly on the axis of the main hall. Thus "a priest standing in the dark at the farthest end looking through the long series of doorways would have a good view of a star at heliacal rising, that is, rising a little before sunrise." Such an occurrence would have been perhaps interpreted as a propitious one



for sacrifice or other important sacerdotal events.

### ***Light and Life***

The Egyptians, during the height of the priesthood at Heliopolis and subsequently during the 18th Dynasty, had the sun, whom they called *Ra*, occupy a most prominent place in their religion. *Ra* rose in the east. The east was the place of glory or rebirth of *light* other than physical light. *Ra* was thought to pass into the world of death and darkness in the west, thence to travel through that realm to be reborn in the east at sunrise. That which portrayed death was related to the west and that representing life, the soul and divinity, was always directed to the east. The private tombs in Egypt generally have their entrance to the east, directed to *Ra*—never in the west.

This orientation according to the quarters of the heavens is not confined to Egypt. Some African tribes have their homes face the east. Sometimes their explanation is that they face east so as not to offend a deity whose spirit is associated with the east and the rising sun. Many American Indians place their encampment so that its entrance is toward the east. The Omaha tribe is especially particular about this arrangement of its encampment during their ceremonies. The mystical meaning the American Indians have conferred upon the phenomena of nature is most illuminating and is an extensive study in itself.

In the state of Manipur, India, the tribe known as the Naga have, as a rule, their houses face the west. They state that the west is the direction taken by the spirits of the dead, which was also believed by the ancient Egyptians. In fact, the great Egyptian funeral processions were from east to west. The large mortuary temples are almost all to be found on the west side of the Nile. The so-called Valley of the Kings and Queens and the tombs of the nobles are west of the Nile across from Thebes, ancient capital of Egypt.

The Babylonian temples had their corners oriented according to the points of the compass. However, they almost all had entrances on each side. In India, also, the Buddhists orient their temples so that they face east with the entrance in that point also.

With the Greeks there appears to be a syncretic influence in the orientation of their temples. In other words, the impact of the Egyptian custom made itself strongly felt upon the Greeks. The Greek cella, the enclosed area of the temple, had a door in the east side. The cella or inner sanctuary contained the image of the deity. The image always faced east. In these temples of the gods, the image was so oriented that "it would catch the first rays of the morning sun." This would, of course, not occur each day but on those ceremonial days for which the temple had originally been oriented to the exact position of the sun on the horizon. In temples consecrated to heroes, the reverse practice was followed. The temples were erected to face the west.

It is odd to note that the Romans gave no evidence of this symbolic orientation. At least the direction of their temples is not sufficiently consistent to draw any such conclusion from them.

It appears that the early Christian church took cognizance of the age-old orientation of sacred edifices. There is an interesting comment to the effect that Pope Leo of the 5th century complained that the people turned to salute the rising sun as it shone through the east door of St. Peter's. It is stated that this is the cause of one of the reversals of the churches to the present aspect, with the door to the west so that the worshippers face the east end of the edifice instead. Most of the Christian churches are constructed on the east-west axis today if circumstances permit.

### ***The Search for Wisdom***

The term *The East* has inherent within it a wealth of mystical meaning associated with the eastern point of the compass. It generally portrays, in *occultism and mysticism*, the point from whence illumination or divine wisdom emanates. It represents, as well, the traditional oriental source of wisdom and the beginning of the search by man in the orient for truth and for personal evolverment. It further represents a fixed point in a lodge or temple for adoration or worship, indicative of the point where the consciousness of God descends to contact that of man. The Brahman today still turns east for prayer at sunrise. The supplicant in the ancient mystery

schools usually faced the sun or the east when taking solemn oaths and in offering prayers.

In the interrogation in the Third Degree of Freemasonry, there is the expression of "coming from the east," and "going to the west." These have a mystical meaning. Mirandola, in his *Kabbalistic Conclusions*, said: "Every good soul is a new soul from the east." Thomas Vaughan (Eugenius Philalethes) defined "the east" as being *Kokmah*, that is, wisdom, the second Sefhira which the Kabbalists style the supernatural east. According to the *Didascalica*, the Greek Apostolic Constitutions, prayer is offered with the face turned to the east "because God ascended to the heaven of heavens to the east and because paradise is situated in the east." (Apost. Const. ii.57)

C. R. C. (Christian Rosenkreuz), often referred to as the traditional founder of the Rosicrucian Order, but actually the symbolic title of a Rosicrucian master, was said to have brought the wisdom "from the east" and then to have "come to the west." In almost all the mystery schools—as in Rosicrucian temples and lodges today—the candidate, during some part of his initiation

ceremony, was obliged to perambulate about the temple. This consisted of a progression from one point of the temple to another. Each point or *station* in the temple corresponded to a cardinal point of the compass. These stations had an allegorical relationship to the quarters of the heavens. Thus the temple became in fact a small world or earth itself and the journey symbolic of the journey through life.

In the Rosicrucian Manual, we find the following: "Our Lodges also represent the surface of the earth with four cardinal points or horizons—East, South, West and North, with earth, fire, and water beneath our feet, and air and 'Nous' overhead, beyond which are the 'stars and sky'—the immaterial world." The Manual, referring to the symbolic east of the Rosicrucian Lodge, says: "In the East is the new life begun. From the East comes forth the Glory of God, 'which is of God.' Therefore, in our Lodges, the East is the point in which AMORC members seek that Dawn of Illumination and Divine Resurrection, from the 'dismal darkness of the North,' as will make them free from the superstitions of darkness (ignorance) and fears of the night (evil)."



### AMORC CHAPTER IN FRESNO, CALIFORNIA

An AMORC Chapter has been organized in Fresno, California. All active members in Fresno and the surrounding area are invited to visit at the regular meetings. Members will enjoy contacts, as well as their being able to participate in ritualistic Convocations and hearing the special discourses which will be presented. Regular meetings will be held on the second and fourth Fridays of each month at 8:00 p. m. at the Hotel Californian.

### TEMPLE DEGREE INITIATIONS

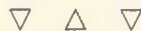
The New York City Lodge, 250 West 57th Street, will confer the Third Temple Degree on January 27, and the First Temple Degree on February 24. All eligible AMORC members are invited to take advantage of these opportunities.





NATIONAL Art Week was celebrated in the Rosicrucian Egyptian and Oriental Museum by an exhibit of "Prints of the Modern Mexican Renaissance." The local press reported the exhibit as "a carefully balanced study in calm acceptance of life in general, and turbulent reaction against the more specific unpleasant facts of modern civilization. As such, it is deeply honest and subtly moving."

On November 11, Edmundo Gonzalez, consul general of Mexico in San Francisco, spoke on "The Art and Culture of Mexico." At this meeting there was shown a sound color-film called *The Maya through the Ages*. Because of the large number who were not able to be accommodated in the art gallery, Señor Gonzalez very graciously repeated his remarks for a second audience.



If one wants to give himself a refreshing hour he need only delve into lodge and chapter bulletins. He will find activity and interest aplenty.

Frater Arthur Piepenbrink of the AMORC Board of Lectureship recently said in Washington that a lodge or a chapter should be a cultural and intellectual center in its community. Reading the bulletins gives one the conviction that it is just that. Art, music, language, science, and mathematics everywhere are given due attention—so that every night in the week something is offered the Rosicrucian chapter member.

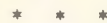
The spirit of true fraternalism seems more than evident among Rosicrucians, according to the Bulletins from Australia, Germany, Cuba, Brazil, New

York, Boston, Cincinnati, and from everywhere else.

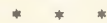
Here is a sampling of items from various fall bulletins: Rallies and Halloween parties, of course. The Rallies reported excellent attendance and deserved it, for the programs were well thought out and worth-while. . . . Essene Chapter of Minneapolis wants to have a Rally next year—and why not, the success of others might just as well be the lot of Minnesota Rosicrucians. . . . Nefertiti in Chicago had its Reincarnation Party again at Halloween. It is said that some who couldn't project backward did so forward and came as their own sweet selves which they hope to be next time around!



Some lodges and chapters are honoring members who have been affiliated with the Rosicrucian Order (AMORC) for ten or more years. This is an excellent gesture. It's no small thing to remain steadfast for so long a time in any endeavor.



Youngstown, Ohio, Chapter has issued its first bulletin and a worthy effort it is, too. In it we read that its Colombe, Carole Jean Cassetto, was named and christened "Colombe." Her mother promised the "Cosmic" that if the baby were a girl, she would be dedicated to service of the Order. What a beautiful mission for any soul-personality.



More and more Bulletins are being illustrated—we mention Takhoma, Boston, Philadelphia especially—and the illustrations are imaginatively conceived and carefully drawn, too.



Abdiel of Long Beach continues to fulfill its name. It is truly a messenger



of good things. . . . Hermes of Los Angeles has an initiation group made up of Past Masters. Isn't that something to be proud of? It has talent galore in other directions as well: Have you seen Gillian Gray on television and heard her sing? Whether it's Brahms' *Lullaby* or Gounod's *Juliette* or Delibes' *Lakmé*, Gillian (or Colombe Nancy Bissett to you) has the poise, technique, and voice to put it over. And Willamary Azmann and her theremin! Here is something electronic that can be applied to the performer as well as to the instrument! . . . Cincinnati has blossomed into a new format. From the comments on its Rally (attended by members from several nearby states), this group is riding a new cycle of achievement. . . . John O'Donnell Lodge of Baltimore amazes with the things it asks for through its Bulletin and gets them—lamps, chairs, folding beds, antimacassars, and Franklin stoves. It is operating according to law. . . . Finally George Washington Carver's recent Bulletin carried a nice picture and story of a "fraternal visitation" by the members of John O'Donnell. . . . Don't miss Pauline's newsy column in the *Rocky Mountain Rosicrucian*.

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Soror Edla Wahlin's book reviews are becoming an established thing at Rosicrucian Park. Her first of the season was recently given in the reading room of the Rosicrucian Research Library. Having to do with the ciphers of Roger Bacon, it intrigued all who heard it, and opened up a fascinating new field of study. Another review is scheduled in the spring.

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The male employees at Rosicrucian Park, some thirty-six in all, foregathered recently to test the 1951 version of Peter Falcone's spaghetti dinner. All pronounced it excellent.

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Job's Daughters, holding a Convention in San Jose, descended on Rosicrucian Park a few weeks ago. Six Peerless buses, three Greyhounds, and one Special School Bus emptied their loads of charming junior misses at the Rosicrucian Egyptian and Oriental Museum. It proved an exciting morning for all concerned.

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Not too long ago, the *Rosicrucian Digest* published a picture of the Emperor and the Grand Master of Egypt meeting between the paws of the Sphinx. In November, Grand Master Saad of Egypt came to Rosicrucian Park to return the Emperor's call. While here he had the pleasure of inspecting the Museum's recent acquisition of a fine collection of Egyptian *objects d'art*.

\* \* \*

Another distinguished visitor was Frater Joseph Weed of New York City, Grand Councilor of the Order for the North Atlantic States. After a conference with the Emperor, he made a brief tour of the Park, renewing acquaintances with other officers and staff members.

▽ △ ▽

Perhaps Rosicrucians imagine that only members read and appreciate the *Digest*, but this isn't altogether the case. Here is proof from an "outsider's" letter: "The *Digest* is by far the most interesting and informative magazine we have ever subscribed to, and we intend to renew our subscription for a longer period."

▽ △ ▽

At the Fresno County Fair—the third largest in the state of California—a fair share of first and second prizes for fruit and vegetables went to Kenneth E. Garberson of Hanford. "I use," Frater Garberson writes, "what some people call the 'organic method,' and since my last operation about four years ago, the ground has never been spaded or cultivated." For many years a Rosicrucian, Frater Garberson claims gardening to be only one of his many hobbies. At 42 and active in business and the affairs of his community, he yet finds time to study law, the piano, and also does orchestra conducting. It's our guess, too, that he finds time for his Rosicrucian monographs as well.

▽ △ ▽

Paraphrasing the sentiment of an American statesman, let it be noted that although Indiana is a small state, there are those who love her—and all the more because of the Rosicrucians who are tucked away within her borders. Occasionally, some of them come to Rosicrucian Park and make themselves known. Soror R. O. Botkin of Portland, Indiana, did just that recently.





## Cult of Mithras in Roman Britain

A Shrine Recently Discovered at Carrawburgh on Hadrian's Wall

By Professor Ian A. Richmond, M.A., F.S.A., Ford's Lecturer in English History, Oxford, 1950-51.

(Reprinted from *The Illustrated London News*, issue of March 24, 1951—by kind permission)

PROFESSOR RICHMOND describes the excavations undertaken during 1950 by the Excavation Committees of the University of Durham and the Society of Antiquaries of Newcastle-upon-Tyne and conducted by himself and Mr. J. P. Gillam. The owner of the site, Mrs. Benson, of Newbrough, has given the site to the Nation, and it will in due course be put in order for exhibition by the Ancient Monuments Department of the Ministry of Works.

AMONG the numerous mystery-religions of the ancient world, the worship of Mithras is that which has most caught modern fancy, because, thanks to archaeological discoveries, much is known about it. The cult was of Persian origin. Mithras, the God of Light and companion of the Sun, had for his prophet Zoroaster, whose precepts form the ancient background of present-day Parsee worship, and preserve much that is valuable for the understanding of the Mithraic cult. But the branch of worship which spread westwards to the Roman world did not develop in the same direction as Parseeism. The class of people to whom the cult of Mithras there became attractive, army officers and merchants, found in his teachings the sources of strength which they most needed. Invincibility, fortitude and vigilance were the qualities which a soldier could ardently desire and wholly understand: uprightness, fidelity and constancy, not to mention again fortitude and vigilance, were the virtues essential to continued mercantile success.

Small wonder that temples of Mithras abounded in the great mercantile port

of Ostia or in Rome itself, or that they spread far and wide to the base-fortresses and frontiers of the Empire, from Syria to the Danube, from Danube to Rhine and from Rhine to the Tyne and Solway. This did not happen, however, either rapidly or early. Rome first heard of the Mithraic mysteries in the first century B.C.: it is not until two centuries later that they are coming into vogue on the Rhine frontier. On Hadrian's Wall the known shrines all belong to the third century.

Mithraism was inculcated by initiation and revelation, not for divulgence outside the cult. To apprehend it in small degree demanded special tests of endurance, understanding and courage: to comprehend all meant passing through seven grades. The names of the different grades, Raven, Bridegroom, Soldier, Lion, Persian, Sun-Courier, Father, to mention those most widely and generally attested, give a hint of the complex ideas involved. The casual references to tests for terror, for endurance, or to rites of binding and loosing, of crowning and renunciation, and of sacred feasts partaken in mystical commemoration, indicate the complexity and rich symbolism of Mithraic ritual expression. Actual prayers to Mithras which survive show the passionate fervour and the white heat of inspiration which they were intended to evoke. In the East the teaching was often, though not always, in the hands of special priests: in the West the gen-

eral rule was that the Father, or highest grade of initiate, handed on sacred teaching of the cult and acted as head.

It cannot be supposed that there was everywhere strict uniformity of practice. But it is certain that women had no place in the orthodox cult, and that the rigour, austerity, and intellectual demands of the worship kept its male membership not only small but select. Consonantly the individual groups were never large: a dozen might well be a fair average, and a score was on the large side as provincial groups went. This explains why the temples or shrines of Mithras are neither very common nor very large when they occur. On Hadrian's Wall two such temples are now known, at the forts of Housesteads (*Borcovicium*) and Carrawburgh (*Procolitia*), the former a structure 42 ft. by 16 ft. internally, the latter 38 ft. by 15 ft. The Housesteads temple was discovered in 1822, examined afresh in 1898, and is not now visible. The building was much damaged, and while the relics from the shrine, now in the Blackgate Museum at Newcastle-upon-Tyne, are very remarkable, the structural remains are difficult to understand in detail. The Carrawburgh temple was found in 1949 and fully excavated in 1950. It owes its remarkable state of preservation to being engulfed in the peat-bog that in late-Roman days choked the little valley of which it occupied the side.

The last phase of the temple belongs to the first quarter of the fourth century. When the building was deserted the bog encroached upon it, causing its walls to slide and collapse, while the area was being used as a rubbish dump for animal bones and refuse. But before this the temple had been desecrated. The main relief of Mithras had been taken out of the sanctuary, leaving only a single fragment behind. The statue of Cautopates had been broken off its base and removed, while that of Cautes had been beheaded and thrown down.

Many shrines of Mithras were singled out for this kind of treatment during the fourth century by Christian zealots. But three altars in the sanctuary remained, which had been gathered there as treasured relics of the earlier local phases of the cult. All were dedications by former comman-

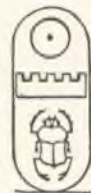
dants of the adjacent fort, and two dated respectively to A.D. 205-211 and to A.D. 213-222. The third bears a half-length figure of Mithras, in the guise of the unconquered Sun-god, with charioteer's whip, scarlet cloak (the paint still remaining), and radiate crown, the rays being pierced for illumination by a lamp in a cavity behind them. This corresponds precisely to the liturgical description of Mithras as revealed to the initiated. These remarkable altars, standing almost in original position, were matched by miniature altars placed at the edge of the raised benches for worshippers which filled each aisle. The benches were of beaten clay faced with plaster on a wattle backing.

The acid peat has almost totally destroyed the plaster but preserved the wood. The stumps of the uprights of the nave and one of the longitudinal beams which they had carried were also thus preserved, together with the uprights for a screen separating the main part of the temple from an anteroom. The temple can thus be restored as a long, low building, with anteroom, nave, aisles, and niched sanctuary. There is no suggestion of windows, but the planning suggests a low clerestory, for ventilation rather than for light.

The anteroom of this period accommodated in one corner a little pedestal for the statue of a mother-goddess, at the foot of which stood a jar for offerings. The occurrence of a mother-goddess in a shrine of Mithras is rare, but not without parallel . . . in this exclusively male cult she does not enter the sanctuary proper but is confined to the anteroom.

In the previous stage of the temple's existence, however, the anteroom had contained another rare feature. A section of its floor of stone slabs formed the lid of an ordeal pit, a stone-lined, gravelike receptacle just big enough to contain a man. The pit lay in front of a large open hearth capable of developing much heat, so that the initiate, virtually buried alive in the damp, cold cavity, could be subjected to those alternations of heat and cold which Mithraic endurance tests prescribed.

No less remarkable were the remains of successive floor-coverings of heather and boarding, and the wattled revetments of the penultimate period were particularly fine.





## Weaving Our Destinies

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

(From *Rosicrucian Digest*, August 1937)

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.



SCARCELY do we pause in our periods of meditation and concentration to reflect upon the processes whereby we weave our destinies and determine our future lives and activities. Too often we take it for granted that we have a definite work to do here in this life, and that we should concern ourselves with what lies immediately before us. We have no concern regarding the future—the great future beyond the present horizon. Too many of us feel that if we make good preparation for tomorrow and for the years that lie ahead, just this side of the spiritual horizon, we will be doing our duty by God and man and laying a sufficient foundation for whatever existence there may be for us after transition. Very often our attitude is that “the distant future will take care of itself if we are diligent and mindful of the immediate future.”

But the truth is that while we are plotting and planning for tomorrow, and tomorrow's tomorrow, and seeing our path only so far as it reaches the borderline of transition, we are actually laying a foundation for a future existence. Whether we are believers in reincarnation or not, we are all of us believers in the immortality of the soul, the survival of personality, and the integrity and stability of character. On

the other hand, we know that that character and personality are built out of the elements of the experiences of each day, and that tomorrow we are the result of what we experienced and thought and created this day. Whether that future existence is purely and wholly spiritual in an invisible and intangible kingdom called *heaven*, or an impersonal existence wherein we are absorbed into the Consciousness of God and become a part of God, with no knowledge of ourselves as entities, it reflects also our present life. Whether we will dwell in this indefinite spiritual kingdom for a time, and then incarnate in a fleshy body to carry on again an earthly activity, the fact remains that whatever of us is to survive this life after transition will be a reflection of the sum total of our experiences, our ideas, our ideals, standards and convictions, while in the present earthly body.

For this reason we should be more mindful of our acts, our thinking, and the molding of our characters hour by hour and day by day. We may feel that what we determine today as being of benefit tomorrow, or next month, or next year, is all that is necessary for our future happiness and enjoyment of all of life's blessings, but we should keep in mind that the things we do today and tomorrow, and what we plot and plan for next month or next year, may have a direct bearing and

may arouse or create a reflex action of some kind in our lives and in our characters in a future existence. There the things we do today may become of greater importance than they will in the remainder of this life here on earth. Many things that we plan to do next month or next year, even with idealism, may be sufficient unto conditions that exist around us and in us in this earthly life; but by looking upon and analyzing those things as having a bearing upon some very distant existence, we may modify our actions. We may remold our opinions and convictions and lay a better foundation for the immediate future as well as for the greater future.

Some years ago a famous book was based upon an incident which was supposed to have happened on a bridge at San Luis Rey. The theme of the story was this: What had occurred in the past lives of a number of persons that brought them in this life from distant points in various countries to one little bridge in one little village, where they all experienced transition through an accident, and yet without foreknowledge, forewarning, or any personal relationship to one another that could be responsible for their having such a mutual experience? The book was especially appealing to students of mysticism and occultism because it made one stop and ponder as to whether or not some great Master of the Game of Life did not after all move us around on this earthly checkerboard from place to place, and bring us into relationships that are unusual and into situations and conditions that are unique.

#### ***Twelve Leaders***

I have recently discovered a very similar illustration of this idea in studying the life of that famous French soldier, the Marshal of France, Michel Ney. He was Napoleon's great military leader, and known throughout Europe as "the bravest of the brave." He was born in the same year as Napoleon, and both of them as youngsters went to special schools for military training. Sometime during their youth they met, and a friendship grew between them which ended only with their transitions. As I pondered over the strange workings of Cosmic Law

that brought these two highly specialized military minds together from different parts of Europe, I began to search the records of Napoleon's life and of the life of Marshal Ney. I discovered that the twelve great leaders who were most active in the Napoleonic campaigns and who had tremendous influence on the destiny and national life of many countries of Europe were all born in the same year. The twelve included Napoleon and Marshal Ney. They were born in different parts of Europe and were unacquainted until some Cosmic Law brought them into contact with each other, after having prepared each of them not only for a military life but for political activity, and having endowed them with special faculties and special qualities which would enable them to remold the political conditions of Europe.

In studying the lives and activities of these twelve men, I discovered that their destinies and their fates were much alike, and that each of them passed through transition under peculiar circumstances and with historical notation, and with more or less fame and glory. Their lives ran along so parallel, their methods of thinking were so similar, their friendships were so strong and sincere, that they constituted an empire of human minds probably unequalled at any other time in the history of civilization. Even to the extent of being exiled, imprisoned, or separated from their homes and friends at the time of transition, the parallels in their lives were striking. We may take, for example, the fact that while Napoleon was exiled on an island, his most intimate friend and one of the group of twelve, Marshal Ney, was self-exiled in America after having escaped from an "official execution" in Paris that never took place. On the other hand, Joachim Murat, brother-in-law of Napoleon and one of the twelve, was exiled in a place where, like most of the others, he met transition through a murderous attack.

However we may look upon the life of Napoleon, and especially upon his ambitions and military ideas and political schemes, we have to admit that he had a tremendous influence upon the remolding of political, social, economic, and other conditions through-



out Europe; that he made as many friends as he made enemies, both politically and socially; that he reawakened the spirit of patriotism in the hearts of the people of France, particularly when such patriotism was at its lowest ebb and a glorious nation was face to face with threatened annihilation. He inspired many ideals, inflamed many magnificent passions in the hearts of men and women.

We may view many of Napoleon's acts as being ignoble in motive or purpose, but we cannot deny that many other of his acts and intentions were as noble as any man ever conceived. He had as many strong points of character as weak ones, and he had surrounded himself with eleven similar minds and similar characters. Even today there are many cities and towns and many thousands of persons in Europe who pay high tribute to him and to his companions. Switzerland, for instance, will never forget that it was Marshal Ney, cooperating with the idealistic plans of Napoleon, who saved the country of Switzerland from dissolution through its continued quarrels and wars among its cantons. The patriots of Switzerland will always feel that the bejeweled snuff box which they officially presented to Ney and the monument they built to him are only small tokens of the still greater monuments they have erected in their hearts to his memory and to his achievements.

Even the Duke of Wellington of England, the political and military opponent of Napoleon and of Marshal Ney, paid the highest tribute possible to Ney and assisted in planning for his escape from the unreasonable execution that had been ordered and decreed by the revengeful mind of Louis XVIII. And all of England concurred in Wellington's opinion. In fact, Napoleon and his group made friends of their enemies and won the admiration of their opponents. So far as love and esteem are concerned, Napoleon's great defeat was truly a victory.

But in thinking of these things we must remember that somewhere, some

time in the past, and undoubtedly in a previous existence, these twelve men had labored together or labored individually in behalf of some great plan, some great scheme, which laid the foundation for their coming together again in such a strange and fortunate manner. It would be interesting indeed to know what each of them had achieved in a previous incarnation, or in a previous existence, what foundation each one of them had laid for the future, and what high ideals or what very definite convictions and beliefs they carried with them across the borderline at the time of their previous transitions.

#### *In the Far Future*

No doubt many of us today who are associated directly or indirectly in our campaign for the awakening and the developing of the inner self in the mass of mankind are laying foundations for the future and creating our courses of destiny, our paths of achievement, our careers of experience. No doubt many of us will be rejoined and reunited in perhaps closer companionship and in more intense activity, and historians of the time may wonder at the strange trick of fate that brought together so many persons of diversified nationality or tongue or social position in life.

Just as surely as we enjoy tomorrow and next week, next month and next year, the fruits of our actions, the accumulative effect of our thinking, our studies and our experiences of today and tomorrow, so we shall be face to face with a standard of character and a path of activity in the distant future, resulting from these same efforts of today. We are all builders of our destinies, creators of our fate. But the stones in such a building and the elements of such creation are laid unconsciously and consciously in the things that we do and think, that we believe and take unto ourselves as parts of our character and our personality in each conscious and unconscious moment of the present time.

*The  
Rosicrucian  
Digest  
January  
1952*

#### **NINTH DEGREE INITIATION**

The Benjamin Franklin Lodge, 1303 West Girard Avenue, Philadelphia 23, Pennsylvania, will confer the Ninth Degree Initiation on Sunday, January 13, 1952, at 3 p.m. Eligible members are invited to attend.

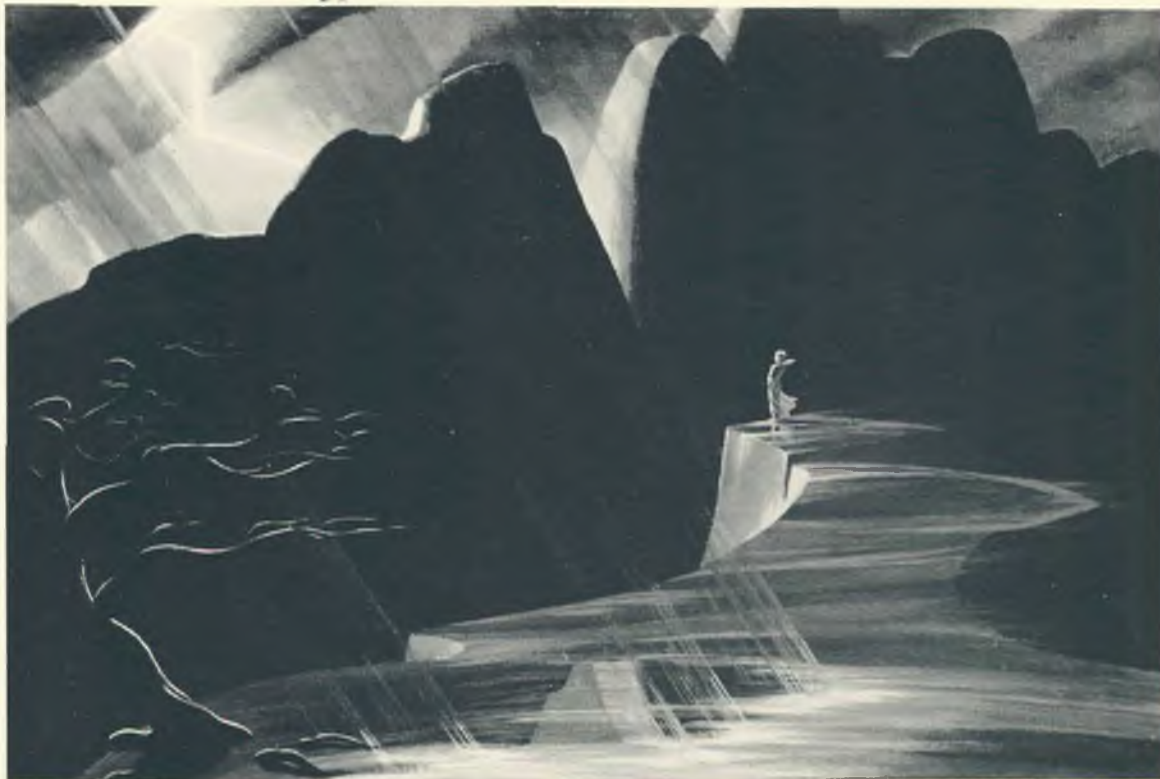


### HERBERT SPENCER'S HOME

In Queens Gardens, London, stands this well-preserved edifice in which the English philosopher, Herbert Spencer, resided. It reflects the dignity of this prominent thinker who lived in the second half of the 19th century. This period began the great scientific movement which found Spencer trying to reconcile philosophy and science. To the scientist, he was not sufficiently specialized; to the philosopher, he was too technical. A friend of Darwin and Huxley, he held that evolution is an intentional progress—there is *purpose in creation*.

(Photo by AMORC)

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The following are the principal chartered Rosicrucian Lodges and Chapters in the United States, its territories and possessions. The names and addresses of other American Lodges and Chapters will be given upon written request.

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**Sao Paulo:**  
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