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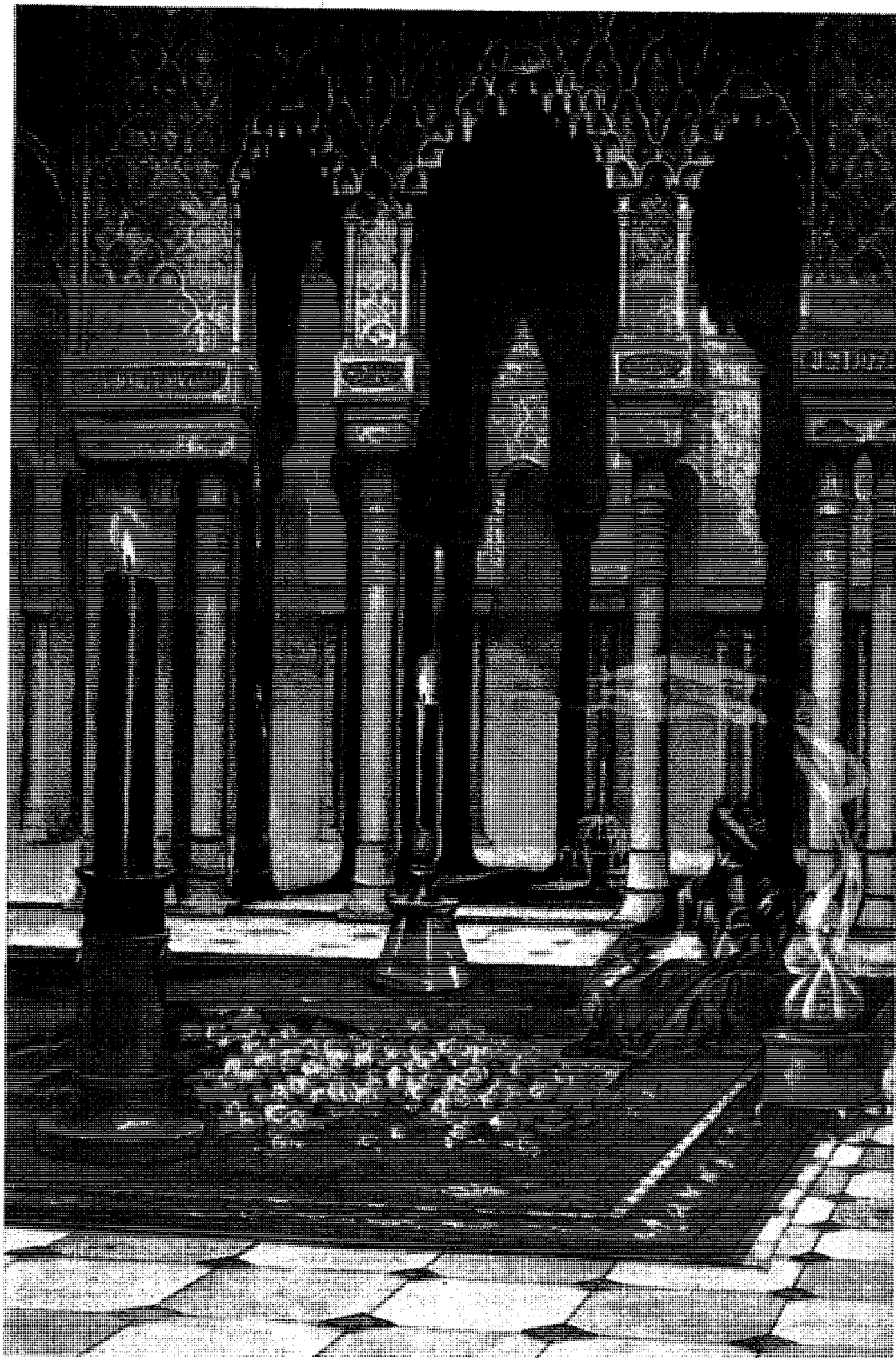
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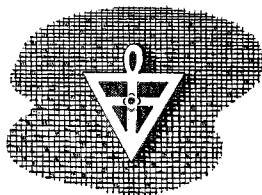




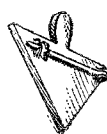
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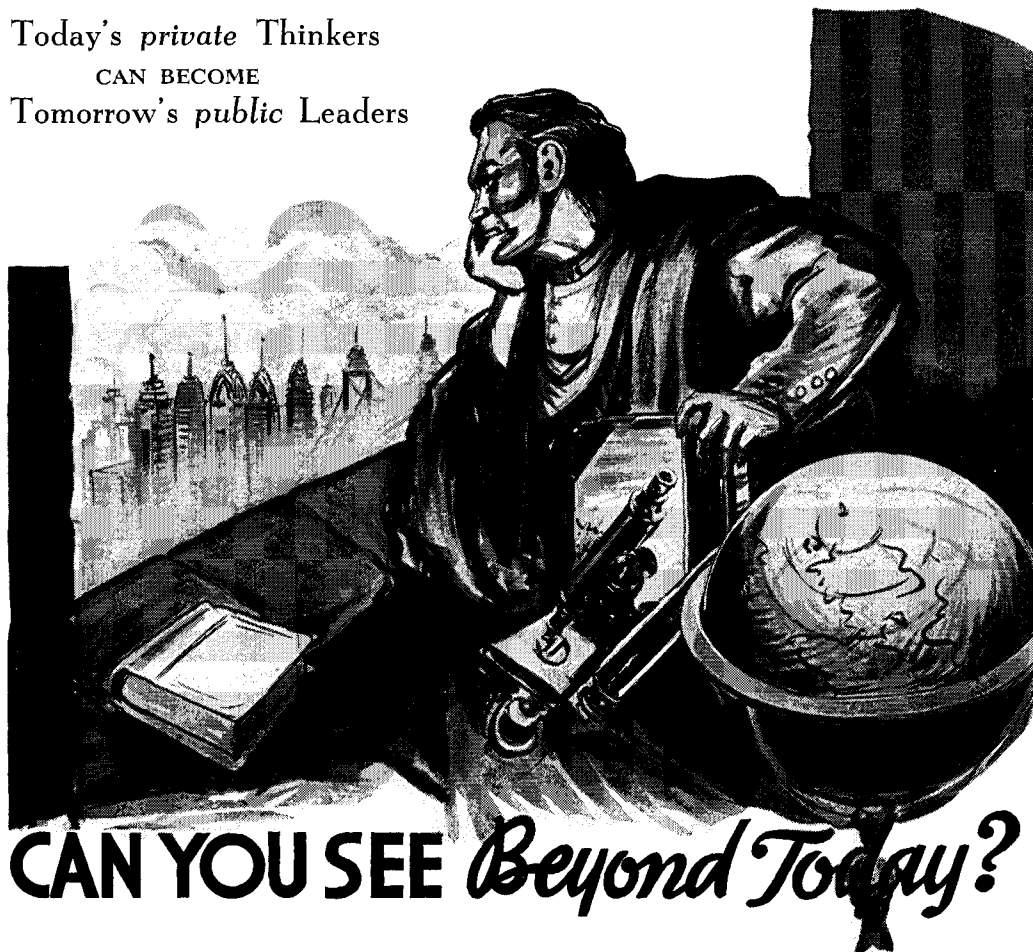
(Each month this page is devoted to the exhibition of student supplies.)



VIEWING OTHER WORLDS

Rodman R. Clayson, Grand Master of the A.M.O.R.C. and Director of the Rosicrucian Planetarium, examines a recently installed exhibit in the Planetarium building called, "The Conquest of Space." The series of dramatic dioramas depict science's latest conception of the surface appearance of neighboring planets. The scene shown here is of the surface of Mercury where it is about as warm as the temperature of melting lead. The dioramas were prepared by Oronzo Abbatecola, AMORC staff artist, from a research by noted authorities.

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The **ROSICRUCIANS**

San Jose (AMORC) California

(The Rosicrucians are NOT a religious organization.)

ROSICRUCIAN DIGEST

COVERS THE WORLD

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

Vol. XXXI

MAY, 1953

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THE THOUGHT OF THE MONTH

PYRAMID PROPHECY

By THE EMPEROR

PART ONE



WHATEVER significance is attached to the prophecies of the Great Pyramid is primarily dependent upon an understanding of its history and construction. It is only as we survey this great stone structure of ancient man that we become duly impressed with the evidence of the tremendous knowledge possessed by its builders. That this knowledge was not wholly essential merely to the construction of a monument to a vain personality, a Pharaoh, also becomes apparent. Was the incorporation of so many sciences and arts in one structure intended as a kind of textbook in stone for posterity? The mystery surrounding this question is heightened by the fact that, less than a century and a half before its erection, much of the technical knowledge and craftsmanship which it represents was not in any way displayed by the people.

Almost all of the enduring monuments and edifices of the ancient Egyptians were the consequence of their religious beliefs. Certainly at no time in history has religion been more of a motivating factor in the development of culture. Almost all the arts and what we may term *sciences* of the period became the instruments of the spiritual impulse of the individual. The early religion of Egypt was interwoven with the individual's basic fear of death and the natural haunting urge for a survival of the personality in another life. The king was thought to be a divine personage. He thus had an affinity with the gods. It was not his privilege, but

rather his right to have an eternal existence. He would have recourse to all the pleasures and powers of the divinities after this life; therefore, he must go prepared to meet these beings. He would return periodically to earth to perform religious and temporal duties.

It was essential that, for this *immortal* or *eternal* life, an appropriate preservation of his body and the accoutrements of his royal office be prepared. The first tombs or mastabas were mud-brick structures of a rectangular design. The embalmed bodies of the Pharaohs and treasured personal articles were placed within them. These mud-brick structures were common for royalty until approximately the Third Dynasty. There is an important symbolical significance in the later construction of the pyramidal type of royal tomb. In ancient Heliopolis was the mystery school dedicated to the god *Re*, of whom the sun was a symbol. In fact, to this particular school the sun was more than a symbol. It was a divine power or force. In Heliopolis they erected the *benben* or "a high pointed conical structure," which was a sacred shrine. It was thought to be "the seat of the sun, whose rays, when it arose in the morning, first caught the point of the benben." This, then, was a form of pyramid. Since the king was the son of the sun-god, his tomb then came to resemble the conical stone erected to the god at Heliopolis.

Even more esoteric was the interpretation by the Egyptians of the royal tomb or pyramid. It represented the highest sacredness, the intimate relation of man to the solar disk in the

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heavens. It was an extension of the Pharaoh's personality upward to greet the sun. The glistening apex of the pyramid constituted a merging of the Ba (soul) of the Pharaoh with that of the divinity. On some of the apexes were inscribed the solar disk and two eyes facing the East, representing the eyes of the Pharaoh greeting his divine affinity as it rose in the east. The benben in Heliopolis was where it was conceived that the sun-god periodically manifested himself. Thus the pyramid stood where the Pharaoh in turn manifested his divine unity with the god whose son he was.

The pyramids—like obelisks, portions of cities and even columns—were personified. They had such an intimate relationship to the divine content that the average Egyptian considered them as possessing an inner spirit. The royal pyramids were thus spiritual entities, having inherent sacred power. It is not that these pyramids were conceived as animate but rather as possessing an efficacy equal to what a human royal person would have. It was thought perhaps that they had a force or power which they might exert. This power was *ka*, the other and intangible self of the pyramid. Temples likewise had their *ka*. We find the phrase, "Behold, I am behind thee. I am thy temple, thy mother." This thought is not so enigmatic as at first may appear. After all, we refer to the "atmosphere" or the "spirit" that a place seems to radiate, meaning thereby the emotional and psychic response that its state or condition arouses within us.

Skill in Construction

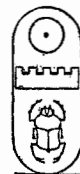
The first stone pyramid was constructed in the beginning of the Third Dynasty, approximately 2980 B.C. It was built for King Zoser, referred to by historians as the first prominent figure in the Old Kingdom of Egypt's history. This masonry construction was due to the genius of *Imhotep*, his counsel in magic, religion, medicine, and architecture. The word *magic* does not have here the same connotation as we are accustomed to place upon it in our time. It concerned not just practices in supernaturalism but also the study and application of such natural law as

man might discern through investigation and researches which were empirical enough to be classified as a science. The varied achievements of *Imhotep* reveal him as a master in many fields of knowledge and human endeavor. He was identified by the Greeks with *Asclepius* to whom they paid homage as a sage.

Manetho, early Egyptian historian, relates that King Zoser's stone tomb was the first. It was undoubtedly the first stone pyramid but there is evidence available today of earlier stone structures. The Zoser pyramid consists of a series of levels or stories, one placed upon the other, each successive story being slightly smaller in area so that the whole constitutes a *ziggurat* or *stepped* pyramid. The total comprises five rectangular stories. Apparently this first pyramid was not intended to be such from its original design, but the subsequent terraces or stories were an afterthought, the first one conforming to the customary rectangular type of early brick tombs, or the *mastaba*.

Following Zoser, each king of this Old Kingdom Age had constructed a royal tomb for himself in the form of a pyramid. These pyramids stretch out from *Medûm* in the south to *Gizeh* in the north, a distance of sixty miles. They are like pages in a book. As we follow them, we are actually advancing through the centuries and the periods ruled by the kings whose bodies were laid within these pyramids. This whole period is, consequently, referred to as the *Pyramid Age*. It began about 3000 B.C. and lasted to 2500 B.C., that is, about 500 years.

At the extreme north of this line of pyramids is the rock plateau of *Gizeh*. It is not far from the early capital of Egypt or *Memphis*. Upon this plateau rise three great pyramids of the Fourth Dynasty. They are really man-made mountains in stone and represent the "eternal home of the king god." The largest of the three pyramids was constructed near the beginning of the Fourth Dynasty during the reign of *Khufu* (*Cheops*), or about 2900 B.C. Of *Cheops* little is known. It would seem from the accounts of *Herodotus*, ancient Greek historian, and others, that he was a tyrant who placed his people in virtual slavery to build the



monumental structure. Herodotus relates that 100,000 men, working for twenty years, were required for its construction. The modern viewpoint is that he was probably correct.

For an appreciation of this gigantic undertaking, the greatest in the ancient world, it is necessary for us to consider some of the statistics of its construction. The height of the Great Pyramid was originally 480 feet above the plateau on which it stands. Its base covers 13 acres. It is constructed of 2,300,000 blocks of limestone, each weighing on the average $2\frac{1}{2}$ tons. Within this enormous edifice are ascending and descending passageways and chambers. The King's Chamber, in which is the huge stone sarcophagus (mummy case) and which tradition states was used for *initiatory* purposes, has a height of 19 feet. It is rectangular in shape. The northern and southern sides are 17 feet in length; the eastern and western sides are $34\frac{1}{2}$ feet. This chamber is $139\frac{1}{2}$ feet above the plateau. The ceiling is formed of nine great blocks of granite. Each is $18\frac{1}{2}$ feet long!

The outer limestone facing was originally highly polished and carefully dressed and the structure had battered or sloped sides, constituting a true pyramid. It was never a terraced or stepped pyramid as that of Zoser. The precision of its building had the exactness of the work of a watchmaker. The huge blocks of $2\frac{1}{2}$ tons each were "fitted to joints of $\frac{1}{50}$ of an inch." John A. Wilson of the Oriental Institute of the University of Chicago, says "the margin of error in the squareness of the north and south sides was 0.09; of the east and west, it was 0.03 percent." How were these gigantic blocks lifted into place and fitted with such exactitude? Certainly, there existed no machine such as we employ today for similar work. In fact, it has been pointed out that the wheel was not yet known. Therefore, the wheel could not have been used for wheeled cranes or pulleys to lift the blocks.

According to Herodotus, the blocks were taken out of a quarry on the east side of the river south of Cairo. When the water was high, rafts or flats were then floated across the valley to the base of the pyramid plateau. Huge masonry ramps were constructed, upon which

to haul the blocks into position. A partially constructed pyramid in the vicinity of Gizeh still reveals similar ramps. Herodotus says that the ramp for the Great Pyramid alone took ten years to build! The only devices that we can conceive as being used were ramps, slopes, sledges, levers, and cradles. The finally dressed stones, fitted with such accuracy, were joined together with a mortar of sand and gypsum. It is also believed that this substance was used as a lubricant to aid in having the blocks slip freely into the exact position.

The various passageways, one of which was concealed, were "skilfully closed at successive places by a plug of granite or a portcullis of granite." The people, though they may have been oppressed by such an undertaking, if we are to believe the account of Herodotus, were nevertheless impressed by the vast monument in stone to the Pharaoh. They called the pyramid the Great House or Palace. The word for it in Egyptian is Pharaoh. Such awe and reverence was had for the god king that his name was not used when referring to him but rather the name for his eternal home or *Pharaoh*.

One cannot help considering the organizing genius required to conduct such a construction program. Men, numbering 100,000, were conscripted and lived adjacent to the project. The men were rotated periodically with others from different cities or towns, but that huge number was constantly employed. These men had to be fed and clothed during the project. This project apparently did not seriously disrupt the economic welfare of Egypt as a whole. The venture was possible only under an absolute monarchy such as prevailed in Egypt at the time, when all the resources of the state were subject to the will of the king. It would appear that some communities or towns were exempt from providing labor for the pyramid construction. A decree has been found, though it does not relate to the Great Pyramid but rather to that of Snefru, which states, "My majesty has commanded that these two pyramid-towns be exempt for him in the course of eternity from doing any work in the Palace, from doing any forced labor for any part of the Royal Residence in the course of eternity . . ."

Dignity of Purpose

The pyramid stood not alone; it was the nucleus of a related community for both mortuary and religious ceremonies. The royal pyramid was larger than any of the adjacent structures, thus symbolizing the supremacy of the king and his proximity to the sun-god. Clustered about the pyramid were the tombs of the nobles and officers of state. This constituted the *centralization* of the power of the king, even in his death. As these acolytes had served the king in life, so, by having their tombs adjacent to his, their service to him in the afterlife was symbolized. The Great Pyramid was surrounded by a wide pavement of limestone. On the east front was the temple in which the mortuary service of Khufu (Cheops) was conducted. These pyramid funeral temples had a colonnaded portico in front, which added to their beauty and dignity. The portico also led to an open court or garden. In the rear of the temple was the Holy Place or the

Holy of Holies. The back wall of the Holy of Holies was the east face of the pyramid. In this was a false door. It was thought by the people that, through this door, the king might slip at will and receive the offerings that had been placed for him in the temple.

The temple of the Great Pyramid is some little distance away toward the valley. From it to the pyramid was erected a gigantic causeway of huge stone blocks. The rough masonry of this causeway still remains and the ruins of the temple itself have been partially restored. (The Rosicrucian camera expedition filmed this and it appears in their film *Egypt the Eternal*.) White-robed figures in processions on feast days passed through this temple and thence to the pyramid proper. These ceremonies were undoubtedly related to the mystery rites as well, for it is generally agreed by Egyptologists that "the populace never gained access to the pyramid." They were limited to the temple itself.

(To Be Continued)



Pilgrimages to Holy Places

By SRI ANTERO, F. R. C., of Indonesia

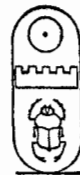


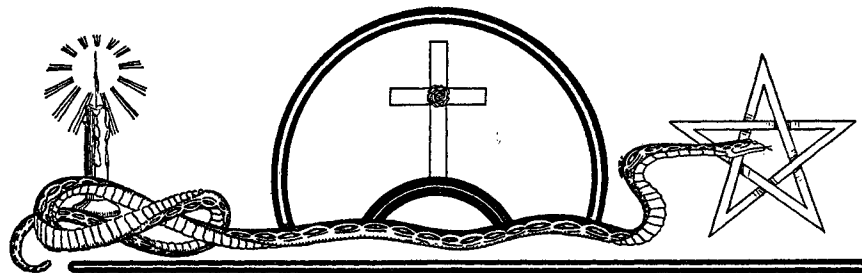
HE seeking of "holy places" seems to fill a need of people all over the world. This signifies their search for God. Do these places truly have something to offer or are these pilgrimages superstitious notions?

One might first consider the origin. Perhaps a "holy man" had lived there, or it was his burial place, or he might have received his illumination there. People come here in hope of receiving relief from illness, or of making Cosmic contact, or in hope of receiving some illumination of the mind. Notwithstanding the allegations of certain seemingly

highly intellectual people that all this is nonsense, many cases of record tell of recovery from so-called incurable illnesses or of relief from difficulties through inspiration by which the problem was removed. Although autosuggestion can do many things, there are possibilities aside from this.

Is it not possible that in these holy places there exist vibrations, which can bring about miracles? As to how they came about, we shall pass over in silence—they have a mystical explanation. The purpose of this little discussion is to bring the subject under meditation. We should be more careful in giving verdicts on matters which we do not understand.





God-fearing or God-loving?

By WILLIAM V. WHITTINGTON, F. R. C.
Grand Councilor of AMORC for South Atlantic States



TO ME it seems unfortunate that so many persons—and especially those of the Christian faith—express their adoration for the Supreme Being by using the phrase “living in the fear of God.” Is it not true that the correct attitude on the part of every faithful and sincere believer in the Supreme Being is to speak of LOVE for God and WORSHIP of Him, and to speak of admiration and adoration for His omnipotence, and to eliminate from the mind and heart any semblance of fear?

Of course, such phrases or expressions as “fear of God,” “God-fearing,” and the like, have the official sanction of ecclesiastics. The phrase “fear of God” is even used in some religious wedding ceremonies. There have been honest attempts to justify the use of the phrase. For example, it is understood that, according to one Church authority, the expression “living in the fear of God” is wholly consistent with Christian doctrine. The best dictionaries, it is said, make it clear that the true interpretation of the phrase is that it means filial regard mingled with awe and reverence for God and His law. It is said that the word *fear* when used in this way is generally interpreted as meaning reverence, respect, and veneration, and that it should not be construed as fear of God in the sense of being scared or frightened.

It is all very well to make this justification for use of such a phrase, but

there are three angles from which to view the matter. The same would be true of any of the important phrases or expressions in the doctrines, liturgy, ritual, creed, or prayers of the Christian or any other religion.

First, there is the purely academic—or perhaps we should say—theological interpretation. This calls for learned discussion and careful analysis, sometimes much research, and a thorough understanding of the spirit underlying the doctrines.

Second, the question of interpretation must be considered from the viewpoint of the adult populace in general—or of the average adult who uses the phrases or expressions and repeats them according to his understanding of modern preachments and modern usages or customs.

Third, there is the viewpoint of the youth and of the children who are just beginning to learn the phrases or expressions and who will necessarily interpret them in the light of their own worldly observations and experiences, and not in the light of theological training and experience.

In Webster's Collegiate Dictionary, one of the dictionaries most commonly used in schools and homes, we find the word *fear* defined as the painful emotion caused by a sense of impending danger or evil; dread; apprehension of incurring, or solicitous to avoid, the wrath or violence of someone, as of God, hence the dread reverence felt toward God. These definitions are followed by such synonyms as dread,

fright, alarm, dismay, consternation, panic, terror, horror. Horror, one of the synonyms, is defined as carrying the implication of shuddering abhorrence or aversion.

If these be the accepted meanings of "fear," then how are we to expect the average person, especially children, unless and until thoroughly schooled in theological doctrines, to understand that we don't mean FEAR at all; but only an attitude of reverence, respect, and veneration? The average person who has given no theological analysis to the phrases or expressions, and who is not versed in the arguments appertaining to the subject, will consider "fear of God"—just as the dictionary explains it—to mean an apprehension or dread of the wrath or violence of God. Among the youth, and particularly among the younger children, the idea of fearing God may well carry with it a mental condition that should not be created if we are to have a proper understanding of God inculcated in youthful minds.

Psychologists who have devoted attention to the problem of youth guidance and the correct development of the child mind have contended that the parent who brings up his children in the fear of parental punishment or parental displeasure or parental correction, especially of a violent character, will live to rue the day. Experts in kindergarten systems and authorities on child psychology declare that parents must awaken and build up in the mind and consciousness of a child a love and adoration for the parents instead of a fear of them, for obedience to law performed solely in the spirit of fear is not contributory to a proper respect for law.

This has a relationship to the principle we are here discussing. Certainly,

it is no less wrong to instill in a child a fear of an omnipotent parent—the Heavenly Father—than fear of an earthly parent. On the other hand, there is good reason for believing that children who are brought up with the conviction that God is good and loving, merciful and just, will live in a more happy, peaceful atmosphere, and consequently be better citizens than those who are influenced by a fear of the wrath or violence of God.

It seems, therefore, that there is good reason for suggesting that the use of the expressions "fear of God" and "God-fearing" should be eliminated from modern religious instruction, and from the haphazard language of those who quote ancient phrases, repeating them in parrotlike fashion, without realizing the real significance of the words.

What is the Rosicrucian viewpoint? Well, for one thing, we speak of the "God of our Hearts" and the "God Within." We perceive God to be within ourselves and our SELF to be OF God. Fear can have no real place in that concept.

We perceive God to be good and that which is good to be Godly. Shall we fear good?

I venture to say that the Rosicrucian viewpoint is well expressed in Chapter 4, Verse 18, of the First General Epistle of John in the Bible:

There is no fear in love; but perfect love casteth out fear; because fear hath torment. He that feareth, is not made perfect in love.

For myself, I choose to be God-loving—not God-fearing. So far as we are concerned, let us be good Rosicrucians—for the LOVE of God.

A NEW CHAPTER

Rosicrucian members living in the vicinity of Liverpool, England, will be pleased to learn of the newly organized Liverpool Chapter. All active members are invited to visit a regular convocation. The meetings take place at 7:30 p.m.—the first and third Saturdays of each month, at Stork Hotel, Room A, Queens Square.



Firewalkers of the South Seas

By WILMON MENARD

THE huge rocks of the firepit glowed bright-red in the faint light of the South Pacific dawn. Now and then between me and the oven the coconut-oil smeared bodies of the fire-tenders passed briefly as they raked out the last of the log cinders and levelled the hot rocks. It was a tableau not unlike a scene in Dante's *Inferno*. Little did I know then that I was to be one of the persons to cross that fiery expanse.

Word had reached me in Tahiti that an *Umuti* (firewalk) was to be held on the Island of Raiatea, 135 miles distant, so I lost no time in boarding an interisland trading schooner to be on hand for the ceremony. I had arrived in time to observe every phase of the imminent firewalk. I had watched the digging of the pit, 30 feet long, 15 feet wide, and 4 feet deep; the gathering of the fagots and logs for the fuel; the rolling of the stones into a high mound, and the day-long heating. Now the actual fire ritual in this sacred coconut grove behind the village of Tevaitoa was about to start.

My interest in man's strange experiments in fiery tortures was aroused several years ago when the late Robert Ripley, of "Believe it or not" fame, sponsored a fire-walking Hindu-mystic, Kuda Bux by name, who strolled barefooted across two separate firepits in a parking lot in Manhattan's Rockefeller Center. It is a matter of official record that three cords of oak and 500 pounds of charcoal burned for eight hours before Kuda Bux made the walk across the



two separate ovens that a pyrometer registered at 1,220 F. Attending physicians peered and smelled at the soles of the firewalker's feet, but found only one small burn, where a coal had stuck to his in-step. Their nostrils detected no odor of burned flesh. I was one of the astounded spectators, and I was deeply impressed by the feat.

Now as I stood in the greying dawn in this sacred grove of Raiatea I thought of man's superstitious dread and awe of fire, coupled with his instinctive, practical usages, that have resulted in so many fantastic fire ordeals. The American Indians during certain rites danced in the live coals of their campfires; devotees of the Sinsyu Shinto sect of Japan walk barefooted over glowing coals. In Hawaii in the early days the priests and priestesses of the Fire Goddess Pele strode across the molten lava on the broad bosom of Kilauea volcano. In darkest Africa, newborn children are held briefly over a flame. In India, cremation of the corpse is supposed to be the soul's only passport to their particular heaven.

The Chief Leads

Now the firewalk of Polynesia was to be performed before my eyes. Chief Terii-Pao, the young and hereditary firewalker of Raiatea, had suddenly called an *Umuti*, primarily, of course, to pay sacred homage to the two great goddesses of ancient days—Hina-nui-te'a'ara (Great-Grey-Of-The-Scented-

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Herbs), who was the Goddess of the Moon, and Te-Vahine-Nui-Tahu-ra'i (The Great Woman-Who-Set-Fire-To-The-Sky)—but also to earn a few francs with which to buy a bottle of rum and a few yards of calico cloth for his woman.

Terii-Pao suddenly stepped from his nearby coconut palm *marae* (temple), and his attendants, similarly garbed in native *pareu* and sacred *ti*-leaves, followed. I could feel the crackling excitement that swept the clearing upon his appearance. The laughter, singing, and loud talking ceased instantly. All eyes were fixed upon the handsome chief—a splendid figure standing at the head of his assistants. He turned, caught my eye and smiled. Once we had sailed aboard a trading schooner to the pearl-diving atoll of Anaa in the Dangerous Archipelago; I had gifted him with a case of foodstuffs, so we were friends.

The many tourists who had voyaged on the interisland schooner from Papeete, Tahiti, surrounded Terii-Pao, and began a careful inspection of his feet. He submitted indulgently, grinning broadly at their thorough examination. I saw one of the tourists turn suddenly, walk to the edge of the fiery pit, and look full into the center of the oven for a few seconds. With a groan he clapped his hands over his face and backed away. I could see that his neck and face were badly seared; his glazed eyes were streaming tears. Another tourist, with the aid of a long stick, dropped a handkerchief upon the rocks and it turned almost instantly to a grey powder. The oven was certainly hot! The tourists withdrew from Terii with baffled expressions.

Chief Terii, with head held high and with eyes uplifted to the opalescent sky, walked toward the end of the oven, a branch of *ti*-leaves held in his hand. There he stopped, striking the rocks three times with the *ti*-wand. He began to chant in Tahitian the ancient fire-walking prayer. I, knowing the language, listened closely.

These were the words:

"O Being (Spirit) who enchants the oven, let it die out for a while! O dark earthworms! O light earthworms! Fresh water and salt water, heat of the oven,

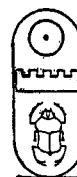
darkening of the oven, hold up the footsteps of the walkers and fan the heat of the bed. O cold host, let us linger in the midst of the oven. O Vahine-nui-tahu-ra'i, hold the fan and let us go into the oven for a little while!"

Then followed a measured cant of the ten first steps to be made upon the fiery oven. Finally, Terii's loud exultant shout of: "O Vahine-nui-tahu-ra'i-el All is covered!"

I shall never forget the great sigh and then the hush that followed the Chief's first step upon the pit. He hesitated a moment as if to be sure that the stones would not shift under his weight, and then with head held high he walked onto the glowing bed of rocks. The tourists gave a gasp of dismay; the natives sat stiffly, unmoving, as if hypnotized. I watched incredulously. This was no sham. A human being was walking onto an oven of rocks sufficient to roast one! Terii crossed the pit and then turned and retraced his steps. Upon his return, his assistants formed in a straight line behind him. Again Terii struck the edge of the glowing rocks with his *ti*-wand; then he and his followers marched with firm steps across the *Umu* (oven). I could see the heat waves rippling above their heads, but there was no odor of seared flesh, as one might expect. I stared fixedly until they had traversed the oven, expecting every second for one of them to leap with a scream of agony from the line. But each one passed across safely. The last firewalker stepped from the oven, and Terii raised his *ti*-leaves, took his place at the head of the column and led them back across the fiery expanse. This was repeated three times.

With the third crossing, Terii raised his *ti*-leaves and cried "*Atira! Enough!*" Then, unexpectedly, he turned quickly and proceeded to *crawl across the 30-foot oven of rocks on his stomach!*

At the far side he stood up, grinned and beckoned to the tourists to make their inspection. His body, as one of the tourists loudly verified, was not even warmed. I moved forward to examine his feet. They were not even marked by the crossing of the fiery furnace. The examination over, we withdrew with amazed faces.



I Try It

Terii then turned to the assembled natives and exhorted those who were afflicted with any physical or mental taints, in need of spiritual purification, or who wished to test their courage with fire, to walk behind him over the hot rocks. Passing close to me, he caught my eye again, grinned, and stopped. "Perhaps you would like to walk behind me across the *Umu*. You have lived long in our islands and understand our customs and ceremonies. But if you are afraid, it would be dangerous to attempt the firewalk."

It was his last remark that compelled me to kick off my sneakers, remove my socks and cry: "*Haere outou! Let's go!*"

A loud chorus of "*Maitai! Good!*" rose from the native onlookers. A comic among the tourists yelled: "You're going to be sorry, chum!"

I stepped into the column of fire walkers forming behind the Chief. Now my bravado was on the ebb. I was experiencing the first symptoms of fright, and I cursed the impulse that had made me accept Terii's invitation to walk behind him over the *Umu*. There was the customary taut feeling in my throat, and my stomach felt as if it had suddenly been invaded with crazed butterflies. My heart started to pound violently; my head ached, and I wanted very much to step out of line. I have always had an uncommon fear of fire, since the day in my childhood when I fell into a burning bonfire, and now that memory was intensified. The stalwart *Tahua* (priest) behind me gave me a light push. Terii had started toward the firepit!

I clamped my teeth hard, inhaled deeply, and gave a belly-depth groan. Mechanically I started to walk, and I felt not unlike a somnambulist proceeding toward a portentous fate. My legs felt numb and leaden; my heart was now thudding with jarring impacts against my ribs. Then my bare feet touched something uneven and elevated. This is it, I told myself; you'd better step out of line before it's too late! Another firm shove on my shoulders, and in the next instant countless tiny electric shocks pricked the bottom of my feet. It was not unlike the sud-

den jabbing of the skin with sharp needles. Smothering heat waves shimmered before my steadfast gaze, compelling me at last to half-close my eyes. It was not unlike the sudden blast of heat that explodes from the widely flung doors of a huge blast-furnace. The heat of the oven all but suffocated me. My lungs became filled with superheated air, and I felt I would collapse if I did not breathe pure cool air quickly. As if from a great distance, through a long windswept tunnel, I heard the murmuring of the spectators. And as I walked I felt that I must surely present an abject figure treading behind Terii, if my physical aspect matched my mental unrest.

Then, suddenly, the tingling sensation on the bottom of my feet ceased, and I knew that I had crossed the oven. I glanced down at my feet. They were untouched! I had half-expected to see burn-blisters erupting between the toes and the flesh bursting under intense roasting. Every pore of my body filtered rivulets of sweat, and I could see that Chief Terii's broad back was glistening with globules of body moisture. Terii abruptly lifted his wand of *tieleaves*, a recognized signal that the last in line had passed over the *Umu*, and now everyone was to right-about-face for the return transit. I knew that I could not undergo another walk upon the hot stones, so I stepped quickly out of line. Terii grinned and gave me an understanding slap on my shoulders. Then he led his followers back across the oven.

Quickly I was surrounded by the tourists, who lifted my feet and wiped away the dirt to search for burn marks. There were none! The natives shook my hand, and gave complimentary shouts of "*Maitai-roa! Very good!*"

White Man Looks to Science

Several white men have walked barefooted across the fiery ovens of Polynesia, among them Dr. William Craig and his brother, former British resident agents of the Cook Islands; they made a safe crossing. Some, voicing flippant or skeptical remarks, were horribly burned during an *Umuti*, necessitating hospitalization; others, believing in the strange ceremonies of the islands, have made the walk unscathed. The reasons

for the different experiences I cannot explain.

Some assayers of human immunity to fire-burn have made interesting observations. A writer-traveler in Japan, John Hyde, noticed that the priests, before walking over their herb-strewn firepits, rubbed the soles of their feet with salt. He experimented similarly, and after a walk across an oven, he remarked: "My confidence was not misplaced. In my feet I felt only a sensation of gentle warmth, but my ankles, to which no salt was applied, were scorched."

Wemyss Reid, in his *Memoirs and Correspondence of Lyon Playfair*, tells how Playfair induced the Victorian Prince of Wales, in a faith-test in science, to stir a pot of molten metal with his bare hand (after he had cleansed the hand with ammonia to rid it of any grease), and to ladle out a measure. The Prince dipped out some boiling lead without sustaining any burns. Playfair then concluded his observations on the royal person's act by saying: "It is a well-known scientific fact that the human hand, if perfectly cleansed, may be placed uninjured in lead boiling at white heat, the moisture of the skin protecting it under these conditions from any injury."

Some years ago, the astute magician and escape-artist, Harry Houdini, an avid debunker of performances of the so-called supernatural, blasted demonstrations of fire-eaters and firewalkers in his book *Miracle Mongers and Their Methods* (E. P. Dutton, 1920). He took particular exception to a "roasting alive" act performed by a young man inside a heated glass enclosure garbed only in bathing trunks, with a steak dangling from his arm. The idea was for the exhibitionist to remain inside the booth, exposed to a high register of heat until the steak was thoroughly cooked. Houdini pointed out that the young man protected his hair with a bathing cap and had smeared clay over his eyebrows, so that the hair would not retain the heat longer than skin cells. Houdini maintained that this, with the tempering effect of excreting perspiration, was the solution to this heat-torture act. However, the magician explained, if the man had stayed in the overheated enclosure beyond a certain

period of time, his body would have become dehydrated and serious heat prostration would have resulted. Precise timing was the explanation of this trick, according to Houdini.

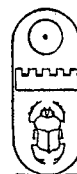
U. S. Air Force Makes Tests

A more recent experiment in heat and its effects on the human body was conducted a short time ago at the University of California in Los Angeles, and was supervised by Dr. Craig Taylor, physiologist and engineer, at the request of the U. S. Army Air Force Command.

The Air Corps wanted to know one very important thing: what were the potentialities concerning a jet-plane pilot's being roasted alive in a friction-heated cockpit? These supersonic crafts, powered by jet propulsion, need refrigeration systems to keep the cockpits comfortable and bearable. What would happen to the pilot or pilots, if the cooling equipment failed while the jet planes were in flight? Would the pilot collapse at the controls? Would he succumb to heat prostration? Would he have to bail out in the stratosphere, or would he be literally baked alive in the cockpit? Could he stay at the controls, enduring the terrific heat, until he was able to slow down the plane?

This was a big order, but Professor Taylor was determined to find out what would happen to a human in a jet plane in flight if the cooling system conked out. He made with the help of his assistants a testing furnace out of a huge steel cylinder, and provided a strong fan to suck in dry air across an outside battery of white-hot electric grids. The first human guinea-pigs remained in the hot-box until the heat passed the boiling-point of water (212° F.). These student volunteers in the heat experiment came out a little groggy and florid faced, but quite "uncooked."

Professor Taylor reserved the final and decisive tests for himself. His hands, feet, and neck were protected before being wheeled into the cylinder, the temperature of which in this supreme experiment upon entrance read 230° F. He remained in this overheated atmosphere for 15¼ minutes, until the heat climbed to 262° F. While he was in there, an egg fried on a metal fry-



ing-pan in front of him. The only uncomfortable effects he suffered were that his face became fiery red when the hot blasts of air hit it, and his nasal membranes contracted, but apart from these discomforts he experienced no dire physical or mental agonies.

His answer was simple and to the point: the human body's resistance to heat is its own cooling system which nature has so advantageously provided—perspiration and mucous secretions. He proved that the moisture evaporating from the skin provides part of the body with a layer of cool air. A "desert waterbag" hanging on the outside of a car in traveling keeps the water cool from its own evaporation of moisture through the porous canvas.

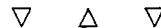
While inside the hot-box, Professor Taylor learned that at one time when the register of heat was at 236° F, the air three quarters of an inch from his nose was 226° F. The skin of the nose itself registered a safe 119.5° F. Air drawn into the nostrils was cooled down to 100° F., which certainly could not injure the lungs. The general temperature of his body rose only a couple of degrees.

But what the Professor did emphasize as a danger to jet pilots in overheated cockpits was the raised temperature of the blood being conveyed to

the brain cells. This would give pilots of jet planes the surest indication of approaching heat prostration should the cooling equipment break down. He also pointed out that man's fear of heat is chiefly a mental torture. Humans, no matter if they are pilots in friction-heated cockpits of jet planes or unfortunate victims trapped in burning buildings or ships, can overcome high registers of heat by rational, well-organized attitudes of self-preservation. Fright or overexcitement can raise the temperature of the blood many degrees.

The firewalkers of Raiatea, Japan, Fiji, India, and Africa have had no indoctrination as to the scientific principles of heat, and, therefore, it is quite understandable that they would look to a psychic or supernatural source to explain their safe walks across firepits. Certainly, the *Umuti* of Raiatea is a remarkable feat. One must bear in mind that hot rocks and not hot air come into contact with the flesh of the participants. I think Professor Taylor would have to admit that Chief Terii's ceremony is quite different from the one he conducted.

And I have to remind myself that no scientist has completely explained to my entire satisfaction how I crossed the fiery pit at Raiatea without so much as a blistered toe.



LONDON ROSICRUCIAN RALLY

A Rally of Rosicrucians of the United Kingdom, sponsored by Francis Bacon Chapter, London, will be held at:

HOLBORN HALL
GRAY'S INN ROAD
LONDON, W. C. 1.

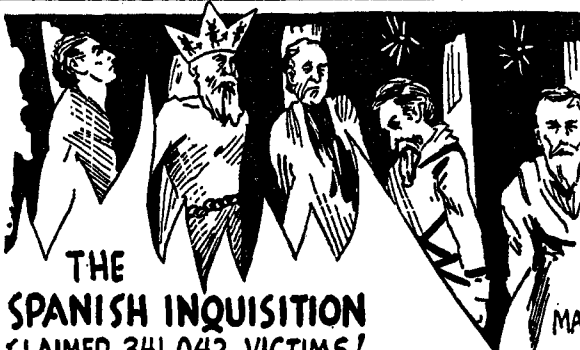
On Sunday, August 9, 1953, commencing at 9:00 a. m.

All Rosicrucians in good standing with the Grand Lodge of the A.M.O.R.C. are invited to attend. Applications for programmes should be made at an early date to the RALLY SECRETARY, Mrs. E. M. Abbott, 91, Lucien Road, Tooting Bec, London, S. W. 17.

Here is a wonderful opportunity to meet and associate with others of like mind. You will hear unusual addresses, and may take part in inspiring Rosicrucian rituals. As we hope that this Rally will be graced by the presence of our beloved Imperator and our Grand Treasurer, it is an occasion that no Rosicrucian will want to miss. Note the date: *August 9.*

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"HEROIC PIONEERS" - - - By Ben Finger, Jr.

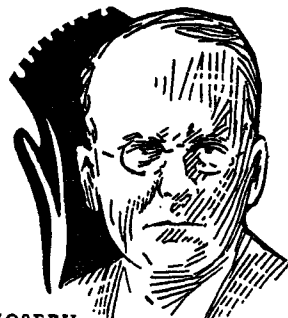


**THE
SPANISH INQUISITION**
CLAIMED 341,042 VICTIMS!

TORQUEMADA BURNED 10,000
VICTIMS AT THE STAKE in 18 Years.

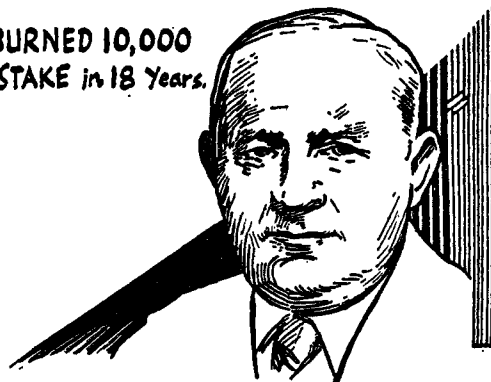
**SHADOWS
of
BIGOTRY**

HAVE EVER BEEN
FOUGHT BY BRAVE
MEN OF FREEDOM...
MANY OF WHOM HAVE
BORNE MARTYRDOM AS
MADMEN, REBELS, AND HERETICS!



JOSEPH
McCabe

SPENT 12 YEARS IN A MONASTERY,
THEN RENOUNCED FORMAL CREED
TO DEDICATE HIS LIFE TO RATIONAL
LIBERALISM AND CANDID
HISTORICAL SYNTHESIS!

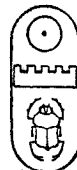


DR. CHARLES FRANCIS POTTER
HAS FOUGHT VALIANTLY TO FREE THE
HUMAN MIND FROM INTOLERANCE. HE
IS THE FOUNDER OF THE SCIENTIFIC
RELIGION HUMANISM, PREMISED
IN FAITH IN MAN. HE HAS WON
NATIONAL FAME FOR HIS HIGH
SERVICE TO SOCIAL REFORM!

Ben Finger Jr.

For most men all human endeavor falls into three divisions: that which is commonplace and appears comprehensible; that which, like the sciences, is mysterious but by custom is acceptable; that which is mysterious but being uncommon is damned.

—VALIDIVAR



Wheels of the Universe

By RODMAN R. CLAYSON, Grand Master

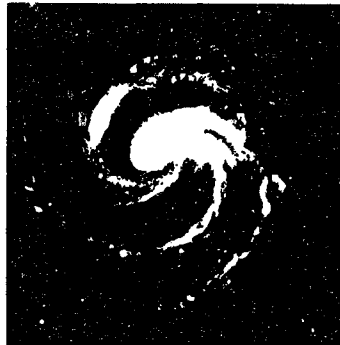
PART II—Cities in the Sky

*There are more things in heaven and earth, Horatio,
than are dreamt of in your philosophy. —Shakespeare*

THE stars, as well as the filmy Milky Way, have attracted the attention of poets and philosophers throughout the ages. Perhaps this is because they seem to be so far removed from earthly matters. Someone rather poetically has described the many galaxies as star cities. The Milky Way, identified as a star city, has a population of billions of stars like our sun. Our sun is one of innumerable stars which light up the silver concourse of the Milky Way galaxy.

We rather like the colorful idea that our islandlike galaxy may be looked upon as a luminous stellar metropolis in a Cosmic sea where there are many neighboring star cities. We are inclined to be led on into a realm of fantasy by thinking of the edge or tire of the disklike wheel of the galaxy, which we see overhead, as a wall surrounding our star city. In our imaginative concept we can surely look upon the star-suns as temples. Our metaphor leads us to think that the planet Earth could be the courtyard of our sun-temple. You and I are on, or rather in, the courtyard of our sun.

However, we have a great deal of knowledge—not fantasies—about our own galaxy and the many other galaxies. There are many external galaxies which are very much like our Milky Way. As astronomers peer through their great telescopes, in looking outward from the sides of our flattened wheel-like galaxy, they see other great flattened pancakelike aggregations of stars. Our nearest galaxies can be studied in considerable detail, for they



are less than a million light-years distant. Like the aggregation of stars in our galaxy, external galaxies appear to be distributed more or less uniformly throughout the universe. The occasional clumps and clusters and the general distribution of the galaxies throughout the universe indicate that they are apparently

physically associated with one another in some way.

Most galaxies are spiral shaped, just as is ours; and they are also as luminous. But *all* of them are not in spiral form, for some have been found to be globular in shape and some spindle-like. Many seem to be receding from us, just as the stars in our galaxy seem to be receding from its center.

As far as we know, our Milky Way galaxy is the largest of those of which we are aware. The Greek word for galaxy means *milk*. Since Galileo's time this name has been expanded into the phrase *Milky Way galaxy*. Our galaxy, the Milky Way, which resembles a disk-wheel or pancake, is tilted about 60 degrees toward the celestial equator. That is why, as we perceive it, it appears to pass over and around the earth. The celestial equator, to illustrate it simply, is an extension into space of the earth's equator. It, too, is inclined to conform to the earth's 23½ degree tilt from perpendicular.

Our galaxy is now known to be only one of a swarm of countless similar star systems that constitute the whole of matter in the universe. Each galaxy constitutes a great star cloud of matter and energy.

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May
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The Eye and the Telescope

What appears to be our nearest neighbor is the Great Spiral Nebula of Andromeda.* Astronomers like to say that the Andromeda Nebula, or galaxy, or star city, is the twin of the Milky Way galaxy. This great, flat, whirling, wheel-like galaxy can be seen with the naked eye on dark, moonless nights in the direction of the constellation of Andromeda. It is estimated to be slightly less than 900,000 light-years distant. This great galaxy has spiral arms much as our scientists believe our galaxy has.

We like to think of each galaxy as a great wheel of stars in our far-flung universe. That you may have some idea of how many there may be potentially, astronomers have estimated that far beyond, but seen apparently in the bowl of the Big Dipper, are thousands of galaxies. There may even be millions. Each galaxy thus far studied is whirling, wheel-like, through Cosmic space, and consists of a population of stars that may be counted in billions of suns. In our wonderment we may think of each as a star city with its temples and courtyards of suns and perhaps even planets.

One of the purposes of the great 200-inch Hale telescope on Mount Palomar is to study the extragalactic systems, that is, the galaxies outside our own. It was built to study aggregations of Cosmic bodies which are at tremendous distances from us. Already it has been very successful, and has revealed many, many new galaxies to us, besides telling us much about our own. The Hale telescope on Mount Palomar cannot be expected to do justice to nearby objects such as our planets and the moon. The recent Palomar photographs, taken in the interest of the public, which have appeared in newspapers and magazines have been somewhat disappointing to many people, for older photographs taken through smaller telescopes appear to be much better. The recent photographs have to do with the moon and the planets in the solar system, such as Mars and Jupiter. Smaller telescopes are better for this kind of work. To turn the Big Eye on the moon would in reverse be as consistent as trying to

study the stars through a surveyor's transit.

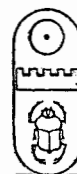
In recent years it has become fashionable, but not proper, to speak of the Milky Way galaxy as an island universe and also to refer to the galaxies beyond the Milky Way as island universes. Admittedly the phrase, as used, has been fascinating, but it is inaccurate to associate the word *universe* with a galaxy of stars. Actually there is only the one universe which contains all of the galaxies, aggregations of stars, nebulae, dark clouds, Cosmic dust, etc. All that is known to exist physically is in the one universe. We feel that the more prosaic phrase *star cities* is better fitted for the multitudinous galaxies spread out throughout our universe.

Scientists do not definitely say that the universe is infinite. They could not with the present available knowledge. The fact that all known Cosmic bodies, and aggregations of them, rotate implies curved space, and one is tempted to conjecture that space may even be spherically bounded. The curved space theory, now accepted by nearly all scientists, is attributed to Albert Einstein who theorizes that the totality of space is so curved that a ray of light, after traveling in a direct line for a long enough time, will come back to its starting point.

We contemplate the stars that twinkle brightly in our night sky, and marvel at their great distance. We are told that every point of light in the luminous band of the Milky Way represents a star that is sending its greeting to us across space from such enormous distances that the light rays left these stars thousands and even hundreds of thousands of years ago. It is difficult for us to comprehend the speed of light. At the rate of 186,000 miles a second, a speed which carries light six million million miles in one year, it is difficult for us to calculate the undeniable fact that our sun and its solar system has traveled around the hub of our star city, or galaxy, a great many times, each journey requiring at least 200 million years.

As said earlier, the sun and its family of planets are believed to be situated on one of the spiral-like arms of our galaxy, about two thirds of the distance

* See Page 143—May, 1945, issue of *Rosicrucian Digest*.



from the hub to the outer edge or tire of our wheeling star city. The hub, or center, as we perceive it is in the direction of the constellation of Sagittarius. We can have an appreciation of this beautiful constellation during the summer months in the southern portion of our night sky. It is on dark, moonless nights that we can best see over our heads the misty Milky Way, powdered with silver stars.

The Known and the Unknown

It is not easy for us to comprehend that an enormous galaxy such as ours, more than a hundred thousand light-years in diameter, is perhaps merely a unit in a larger system of galaxies, a star city amid a celestial nation of star cities. The imagination is probably staggered in trying to contemplate the immensity of space, the immensity of our galaxy, the distance and the brilliancy of our Cosmic neighbors. It is probably much more difficult to comprehend the astronomical fact that there is just as much on the same scale that is invisible to us as that which has been revealed. There is light which we cannot perceive; there are sounds which we cannot hear; there are movements which we cannot sense or feel.

There was a time when the atom was considered to be the smallest particle of matter. We now know that the atom is made up of electrons, that every physical thing that you can think of is made of electrons, atoms, and molecules. We must integrate our thinking about solar systems and gigantic galaxies with electrons and atoms. It has become necessary for us to extend our scale of objects from electrons to atoms, from atoms to molecules, from molecules to worlds, from worlds to suns, from suns to galaxies, and from galaxies to the universe.

Our comprehension of the earth, the courtyard of the sun, is growing. There are greater fields to explore after we understand those we now recognize. We should always endeavor to utilize the knowledge which is ours no matter where we live in this world. This was reflected philosophically in the words of Thomas Jefferson, who said, "An educated man is a man who understands what is going on in the world

(Continued on Next Page)

It Began In Egypt



WOODWORKING

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

EGYPTIAN woodworking reached its highest degree of development during the late predynastic and the first dynastic periods. Perhaps because most of the wood had to be imported to the Nile valley, there developed careful methods for handling it and amazing skill in carpentry.

The principal woods used were cedar, cypress, ebony, juniper, fir, yew, and oak; all of which were imported. Persea, sycamore, tamarisk, fig, and willow may have originated in Egypt although undoubtedly in small quantities.

The carpenters and cabinetmakers were kept busy making sarcophagi, and it is evident that they knew the art of lamination as early as 3,000 B.C. Household furniture of very artistic design has been found—the legs of chairs and tables carved in the form of animals and birds. Skins painted with designs and stuffed with down were used on chair seats.

The tools used by the Egyptians consisted of the ax, handsaw, adz, plane, chisel, the plummet, the right angle and ruler. The carpenter also usually had a leather bag full of nails, a hone, and a horn of oil.

The early invention of glue is shown in veneer and in box work. All in all, the carpenter was important in ancient Egypt's daily life. The Rosicrucian Egyptian Museum has on display many fine examples of the woodworking art.

and is able to keep his part of it going right."

With growth of knowledge we come into our inheritance of being true citizens of our star city and the universe. Our mental horizons are widened to such an extent that we can contemplate the marvelous fields of energy and matter and what appears to be an infinite universe. With the powerful telescopes that we have today, we know that the Milky Way galaxy is but one of hundreds of millions of scattered aggregations of stars, particles of Cosmic dust and gas scattered somewhat uniformly but at random distances all through the universe.

The question of an expanding universe is being studied. There are indications that all stars and galaxies are moving away from us. Among the stars there seems to be a continuous process of birth and death, and as old ones burn out and die perhaps new ones are created. We may find a new and general rule in nature—stars banding together to form a nebula, and then

the nebulae, in turn, assembling into great clusters; these, in turn, are forming a vaster whole of the galaxy. This process is much like the electron, atom, and molecule combination. And it should be remembered that man's body is composed of electrons and atoms exactly like those found in the sun, the stars, and all other parts of the Cosmic universe.

Man's search for knowledge has, indeed, led him a long way upward from the cave. He now perceives the truth in the old adage "As above, so below." He finds the same laws of Nature functioning in man and throughout the universe. We wrinkle our brows in grateful wonderment that, in the construction of such a gigantic and practically incomprehensible universe, the Creator found room in our star city for man in the courtyard of the sun. Man, whose mind turns the wheels of progress and industry, in a minor way is a reflection of the mind or intelligence that turns the wheels of the universe.

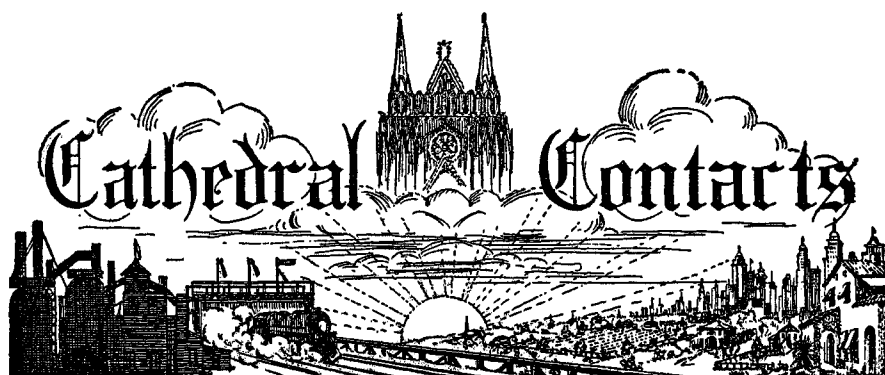


At This Year's Convention

THE amazing artist, Tretchikoff, whose *Dying Swan* on the April Digest's cover touched off a flood of inquiries and felicitations, will be a feature of the 1953 Convention. Not only will his magnificent oils be on exhibit for the first time in America, but the exciting young artist himself will be present to speak to every member and personally autograph the full-color reproductions of his originals. The Rosicrucian Art Gallery will certainly be one of the centers of attraction for all Convention delegates. Make sure you don't miss this extra big year at Rosicrucian Park with all its new features. Remember the Convention date: July 12 - 17.

The paintings will be on exhibit for the public at the Rosicrucian Art Gallery July 1 through July 31. Exhibition schedules for other cities are not yet complete. Watch the *Digest* for dates of showing in or near your locality. Full-color prints will also be available at a later date, the sale of which will be announced in this magazine.





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

MAN, THE MINORITY

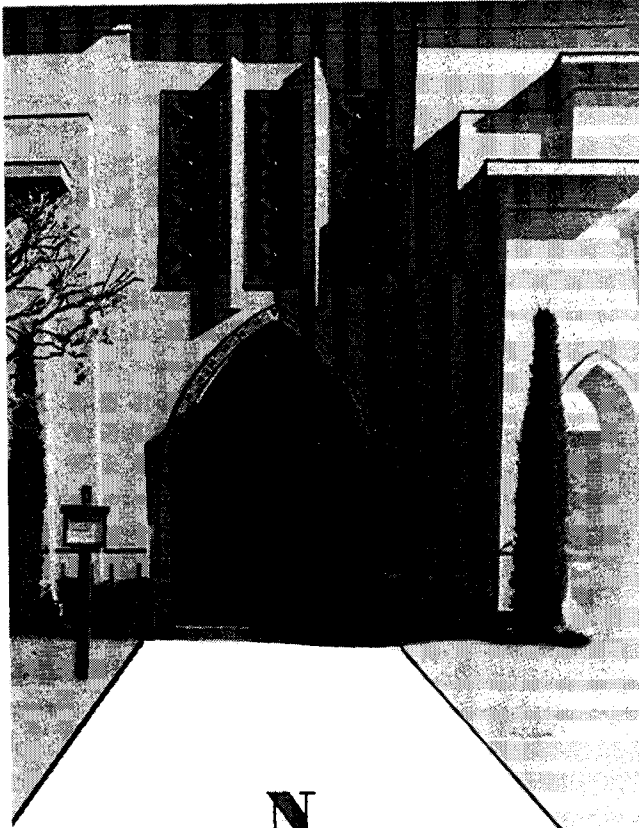


ANYONE whose memory takes him back to the period before or during the first World War will probably remember that a common sight in many homes were reproductions of paintings which had religious significance.

As we remember these pictures in retrospect, the value or lack of value that they may have had, from an artistic standpoint, is lost to us. There was a pattern that seemed, nevertheless, to predominate. This pattern usually represented one individual, sometimes in a posture of prayer or worship, but at all times surrounded by many objects. The setting was usually one of elaborate buildings, or of windows in a cathedral-like building, and as was fre-

quently the case if the setting of the picture was out-of-doors, there were always many animals and birds, as well as forms of plant life, making up a part of the scene.

It would seem that while the idea was to portray man, in an attitude of worship, alone and away from other people, it would also seem that he was always one among many. What the allegorical meaning of these pictures may have been may not be known today, but it appears that there was a realization within the artist that man is literally outnumbered in the world of creation. There are numerous species of animals, birds, insects, and other living things. The thousands and thousands of life forms which compose all the orders that make up the animal world make the human life seem small



An Open Door

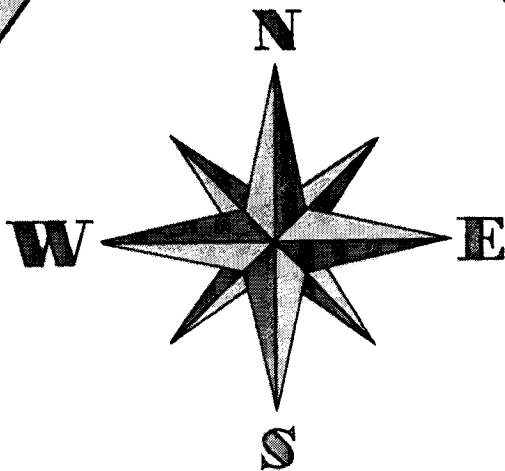
**awaits members from
everywhere at the**

ROSICRUCIAN CONVENTION

FROM all parts of the world, they converge upon Rosicrucian Park! Here is an open door to the cherished interests of thousands of members. Here *you, too*, will find a harmonious merging of your personal aspirations and cultural pursuits. Simple, yet forceful, discourses on philosophy, the sciences, mysticism, and related subjects await you. You will find a direct appeal to those things that provide the greater and more lasting enjoyment of life.

A Rosicrucian convention radiates the true *fraternal spirit*. Discover real sociability in conversing with others of like mind from distant lands—participate in centuries-old illuminating ceremonies—relax in idealistic surroundings amid spacious lawns and fragrant shrubs.

Include *this adventure* in your life—attend this year's International Rosicrucian Convention.



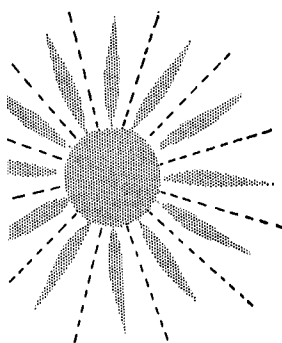
JULY 12-17th



You Can *Vacation* At A Convention

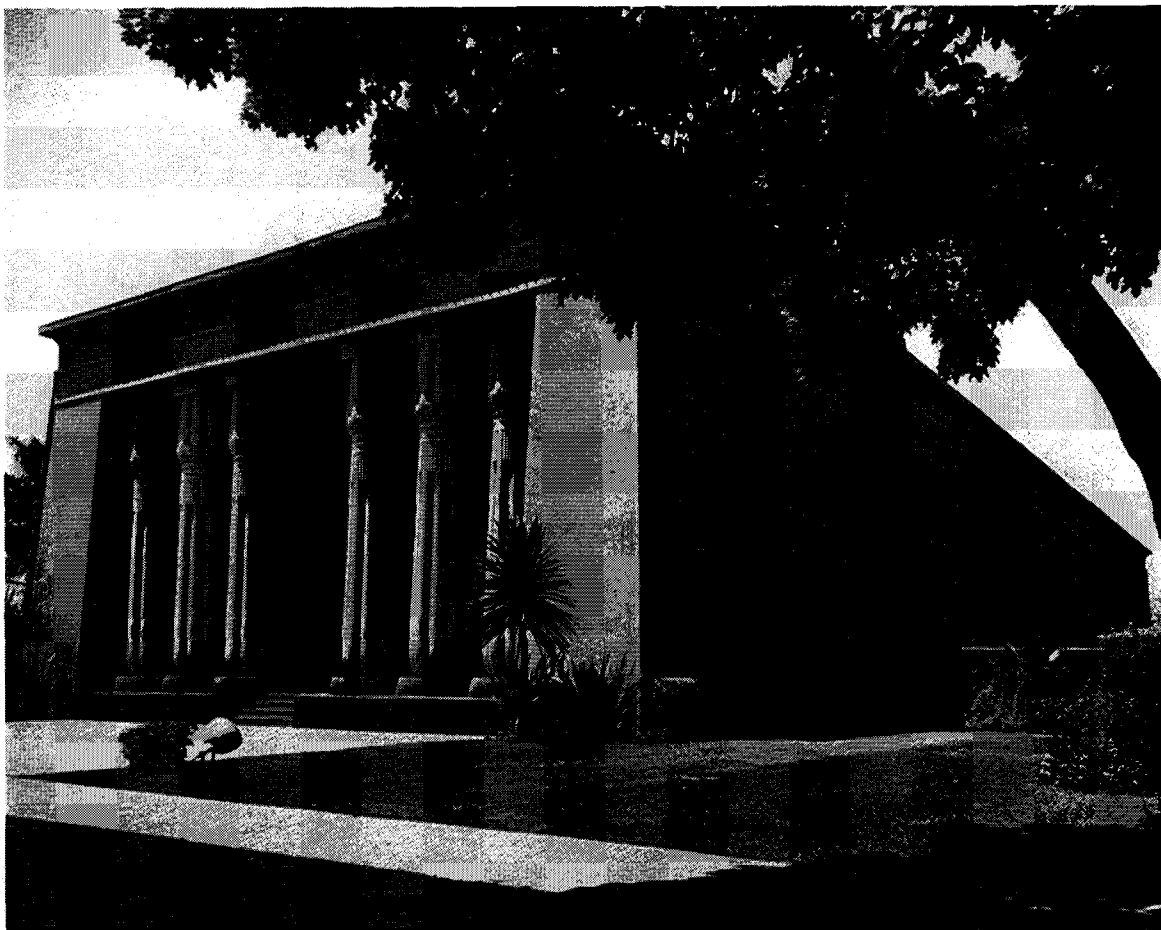


The aesthetic surroundings, architecture reminiscent of ancient Egypt, at the general beauty of Rosicrucian Park call for a personal *peace profound*.



You may idle in sheltered nooks or on sun-bathed lawns—or you may explore intriguing exhibits in the Rosicrucian Museums. You can make a convention a delightfully varied vacation.





Majestic dignity. The impressive colonnaded facade of the Supreme Temple. Within its exquisite lighting and Egyptian ornamentation, an air of tranquility prevails—an unforgettable experience for you.

Sanctity and Serenity

The Supreme Temple of the A.M.O.R.C. is designed after two famous temples of ancient Egypt. In this manner it perpetuates the traditional origin of the Rosicrucian Order. Here you witness and participate in time-honored rituals. A full complement of officers in robes will perform fraternal ceremonies in which you may share. The Supreme Temple is the focal point of the concerted thought of thousands of men and women. You will subtly feel this, as you sit comfortably in this enthralling atmosphere.

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





Rare books, written by great mystics, philosophers, and Rosicrucians, await your examination in this Rosicrucian Research Library.

Read Carefully

PLAN NOW TO ATTEND

Begin now. *Make your plans today.* Rosicrucian Park in San Jose is easily accessible by plane, train, or bus transportation. The famous seaport of San Francisco is but a few miles away. Make your transportation reservations early.

It is advisable to also make reservations for your accommodations in San Jose. Economical hotel and motel accommodations are available if you plan now. Therefore, send a request for complete accommodation particulars to:

ROSICRUCIAN CONVENTION SECRETARY
ROSICRUCIAN PARK, SAN JOSE, CALIFORNIA, U. S. A.
(If you live in the United States, include 3c in stamps.)

Remember This Date:
JULY 12-17th

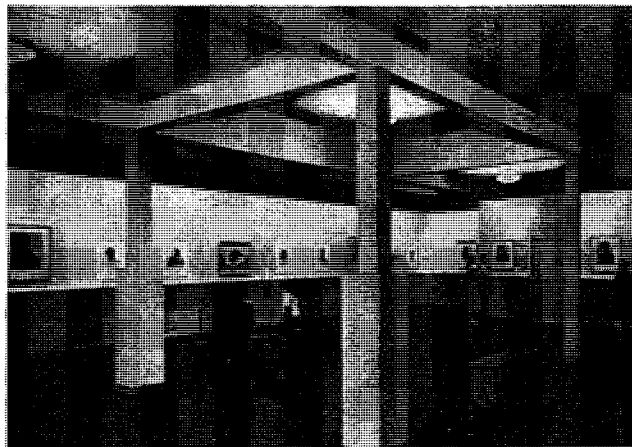
The Rosicrucian Art Gallery exhibits famous art collections monthly. This is another treat awaiting you.

What You Can Expect

AT A ROSICRUCIAN CONVENTION

It is impossible to describe all the events and happenings of a Rosicrucian Convention. However, here are a few of the things of which this fascinating program consists:

- Daily convocations in the Supreme Temple. Periods of meditation and participation in Rosicrucian ceremonies.
- Most interesting demonstrations in the Science Museum of those principles which are taught in the monographs—proving laws and principles founded in the teachings.
- Personal interviews with officers of the Rosicrucian Order and with your class instructors.
- Lectures in the Francis Bacon Auditorium by prominent speakers upon a variety of interesting and instructive topics.
- The Francis Bacon Auditorium has been equipped with a most modern air-conditioning plant. The constant circulation of *refrigerated air* assures your comfort.
- Demonstration of mystical principles of a *lost* Rosicrucian teachings by the Imperial Order.
- Personal class instruction. Assemble with other students of just your degree and listen to what seem difficult subjects made simple.
- Personally guided tours through the Rosicrucian Egyptian Museum. Listen to the fascinating stories of the lives and accomplishments of the peoples of the past.
- The Theater of the Sky. In the Rosicrucian Planetarium, the mysteries of the universe are unfolded to you. Paraded before you are the phenomena of the heavens.
- Musical entertainment, health talks, motion pictures, initiations, art exhibits.
- Informal lunches, games, sightseeing, banquet, dances, shopping.
- The Rosicrucian Convention registration is nominal and includes all the Convention functions *and the banquet*.



and to some extent insignificant in comparison; and so, man as a unity in the middle of this great plurality may seem in so far as numbers are concerned to be the least important of creations. The history of the earth in terms of man presents another concept. It makes slight mention of, that is, gives little importance to, other living things except as they may have served man or may have interfered with his activities. Man, according to religious tradition, was believed to have been created in the image of God. Above all other things, he was made complete and through his mental and spiritual attributes was given, or assumed, domination over the rest of the world of living things.

It would be foolish to deny mankind's position in the created world. Man dominates all things—sometimes to the good and sometimes to the detriment of the rest of creation, but it is man who evolves. And his evolution can be known at least in consciousness, because he attempts to adjust his environment toward ends which in his better moments are for the betterment of all.

To say that man has been successful is to pass judgment before all the evi-

dence is presented. Civilization can be criticized as well as praised by the intelligence which is manifested in man. It should remind us that man's duty is to take into himself the realization of his place in creation and to realize that the diversity of the many things about him are a channel of growth and service. Man is indebted to his environment as well as to himself. In a sense, he stands alone in a world of a multitude of things and his purpose is to relate himself to that world.

Man sprang from unity; he came from one source. In his physical life he lives in a world of diversity, but eventually he returns to unity. Man therefore grows in a complex world, a world of many things. He comes from unity to return to unity, but fulfillment of his potentialities and accomplishment of his evolution must take place in a world which may or may not seem to be friendly to the fulfillment of the purposes which he has in mind. This represents for man the fundamental unity of all being. Man is merely a segment of that Absolute unity to which he can return in consciousness when he earns the right to comprehend it.



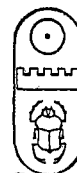
LODGE ACTIVITIES

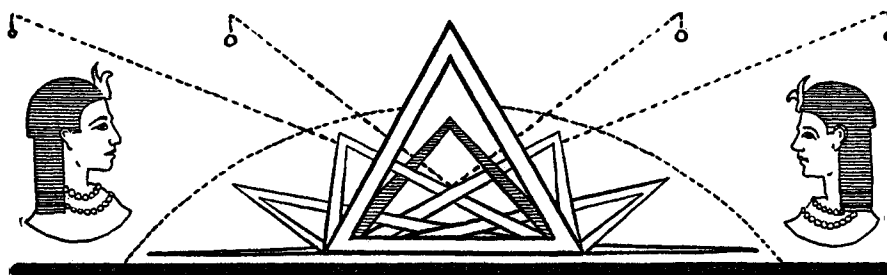
FIRST PENNSYLVANIA LODGE, 615 W. Diamond St., North Side, Pittsburgh 12, Penn., will hold its *SIXTH ANNUAL RALLY* in May. There will be a special convocation at 8:00 p.m., Friday, May 22. Lectures, discussions, and other interesting features will make profitable and happy the following Saturday and Sunday—May 23 and 24.

JOHANNES KELPIUS LODGE, Hotel Brunswick, Boston, Mass., has scheduled the Third Degree Initiation for May 17; and the Fourth Degree Initiation for June 21. The time is 5:00 p.m.

NEW YORK CITY LODGE, 250 West 57th St., will confer the Fourth Temple Degree Initiation on Sunday, May 31 at 3:00 p.m. The Fifth Temple Degree Initiation will be held on Sunday, June 28 at 3:00 p.m.

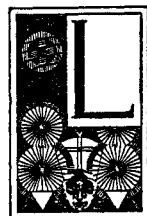
All eligible members are invited to these Lodge activities.





An Egyptian Ritual

By JOEL DISHER, F. R. C.
Literary Research Department



LOOKING through the issues of an old magazine devoted to archeology, I recently found in an issue of sixty years ago a most thought-provoking article. Suprisingly enough, it threw light on an experience that was still fresh in memory: A few evenings before in a Rosicrucian Lodge I had witnessed a presentation of an Egyptian ritual drama called, *Book of the Gates*. It is likely that many AMORC members have already seen it and been thrilled as I was by its great dignity, for it has been made available to Rosicrucian lodges and chapters throughout the jurisdiction. It is possible, too, that many falling under its spell as I did and feeling the cleansing and renewing impact of its pageantry may yet have been unable to follow it so easily with their heads as with their hearts.

It is almost always so when we deal with Egypt—the “dead” past suddenly springs to life and sweeps us into its stately pattern where we move trance-like in a reality that is more than a dream; yet, we can never quite say *why*. Unconsciously we seem to know even though consciously we remain puzzled. Somewhere in the deepest recesses of our being something stirs. If we could only recall it completely, we feel, everything would be plain. Our rational faculties struggle all the while to make the austere symbols into a meaningful pattern.

This is so, we must realize, because our approach to life is so completely foreign to that held by the Ancients

that we cannot accept it, as they did, as a unified whole. We have lost the organismic concept which once prevailed; so our efforts to fit the conscious and unconscious reports together acceptably are ill-spent. We know the conscious and unconscious elements should blend of themselves as they did when man's objective and subjective faculties functioned complementarily as a unit; but there is now a “middle wall of partition” between them.

The Mystery Schools reach backward into the abyss of time to draw from the primordial shadow the truths still pertinent to the daily life. Through ceremony and ritual such bodies have ever kept before the initiate's eye imperishable symbols which must some time lend significance to the kaleidoscopic figures in life's dance.

The memories which Egypt awakens are for the most part so deeply hidden as to make their explanation impossible without mystic instruction. On the external side, Egypt may be familiar enough, for archeology has presented an overabundance of artifacts; but, without something more, archeology cannot explain Egypt to us or help it explain us to ourselves.

For example, the article earlier referred to mentioned the sarcophagus of Seti I of the Nineteenth Dynasty, now preserved in the Soane Museum, London.

“It is covered with inscriptions. These have recently been deciphered. They give a highly imaginative account of the supposed journey of the sun through the nether world, from his setting in the west to his rising in the east. This

appears to be a medium for religious ideas and teachings in regard to the unseen. There are extant other copies of the same work, which was in all probability a sacred classic of that age. Could we apprehend fully the meaning of the figurative language, it would doubtless be a storehouse of the spiritual thinking of ancient Egypt. Its significance may be gathered from the fact that the grand idea of celestial glory in those days was, or was figured by, a voyage across the sky in the glorious sun, which, like a ship, sailed through the heavens scattering light and blessings, in which the wicked were not permitted to take part. This honor was reserved for the elect." ("The Book of Hades," Rev. J. Hunt Cooke in *Biblia*, November 1893—Vol. VI, No. 8.)

Undoubtedly there are many whose knowledge of Egyptian thought penetrates much more deeply the meaning of this story from Seti's tomb than does that of the author quoted. Briefly, he is not too sure of the intent of the account, which he calls "highly imaginative," of the sun's supposed journey to the nether world. He naturally presumes it to have held significance for the Egyptians, to have been in fact a variant version of a classic tale, and to have served as a kind of medium for the expression of religious ideas. Indeed, he suggests that could it be rightly read, it might furnish a key to the thought of the ancient Egyptians on religious matters.

A Book of Life

We now know that this story which he called an Egyptian classic is a variant of the *Book of the Dead*—hundreds of copies of which are scattered throughout Egyptian collections everywhere. The fact that this title has impressed itself upon our thought no doubt is responsible for our judging it to be altogether funerary in character. Even though found in mummy wrappings, on sarcophagi, and on the walls of tombs, it is nonetheless a book of life rather than of death. Although in variant form it tells the story of the sun as god, it had an individual meaning for every Egyptian and was to him a dependable guide for his journey through life, his journey out of it and his jour-

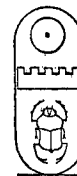
ney into it again as a new personality.

That is to say that out of a representation of the daily departure of the sun in the west and its progress through the measured hours of darkness to re-appearance as a new sun on the eastern horizon, there grew the belief that as with the sun so with man. He withdrew from life through the door of death, passed through the dark regions of *Amenti* (where he was tested) and came again into life on an eastern horizon. A representation of a natural fact was thus given a spiritual or eschatological connotation.

Familiarity with the sun's experience in the nether world and the means by which it triumphed over the powers of darkness there gave man knowledge and assurance necessary for success in his own journey through life and death. Gerald Massey in his *Ancient Egypt: the Light of the World* has painstakingly pointed this out:

"The so-called Book of the Dead . . . is the Egyptian book of life: life now, life hereafter, everlasting life. It was indeed the book of life and salvation, because it contained the things to be done in this life and hereafter to ensure eternal continuity. . . . The departing soul when passing away in death, or as the truer phrase is, when setting forth into the land of life, clasps and clings to his scroll for very life. As the book of life, or word of salvation, it was buried in the coffin with the dead when finished with on earth. It showed the way to heaven objectively as well as subjectively, as heaven was mapped out in the astral myths."

The departing soul, then, was depicted with a scroll similar to the one placed within the folds of the mummy windings. That scroll with directions (words of truth and power the individual had made his own) was symbolic of that which he had created by his words, thoughts and deeds while on earth. When he arrived in his journey to the Judgment Hall in *Amenti*, the scrolls—the material one from the mummy windings and the immaterial one written into the character of the real self—would be brought together for comparison that the judges might decide how far the word of Truth had been fulfilled and whether the gift of life had been sufficiently earned.



As in this world so in the nether regions, the Egyptians argued, no one can travel without knowing the way. "The way in Amenti was indicated," according to Gerald Massey, "topographically very much in keeping with the ways in Egypt, chief of which was the waterway of the great river. Directions, names, and passwords were furnished in writing, to be placed with the mummy of the deceased. Better still, if these instructions and divine teachings were learned by heart, had been enacted and the word made truth in the life, then the *Book of the Dead* in life became the book of life in death. The word was given that it might be made truth by doing it as the means of learning the way by knowing the word. The way of life in three worlds, those of earth, Amenti, and heaven was by knowing the word of God and making it true in defiance of all the powers of evil."

The Living Memorial

The beauty of the ritual is now manifest: It is a living classic, not a dead memorial. It serves man in the light of life as well as in the dark of death. It gives him knowledge of universal laws always in operation and assurance that that knowledge is his safeguard at all times—a key to accomplishment, a pass to power.

The sun after all is but the prototype of the savior of man, who in reality is man himself. It is used to illustrate the operation of beneficent and universal laws. The sun's daily progress through the heavens is to be read as symbolic of man's daily progress through the circle of life. It expresses the continuity of life and the inevitability of final triumph.

In the Ritual, the sun, entering the cleft in the Western Hills, is the mummified Osiris. He is symbolized by the beetle enclosed in a disk of light. His companions in the Sektet boat are Sa and Heka. Sa represents Foreknowledge or Intelligence; Heka, the Power of the Magic Word. Who could ever fear with such companions? The conflicts in life and in Amenti are but the eternal wrestlings of daylight and darkness—a divine warfare in which Horus is light and Set (or Sut) darkness. In Amenti the monstrous serpent is but a transfiguration of Sut.

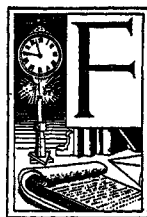
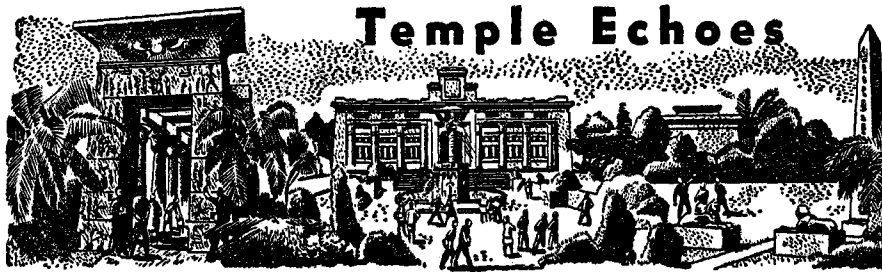
Shorn of all elaboration then, the Ritual called the *Book of the Dead*, *Book of Hades*, or *Book of the Gates* is a Cosmic drama. Universal forces and operations are given personalities and names, and made the actors. Man witnesses it as a moving show in which he is both spectator and participant. Eternal lessons are set forth for his instruction and use; the eternal verities unfold as he acts them out. He knows the beginning and the end. Knowledge of one begets knowledge of the other. Death-life—darkness-light, what are they but the changing aspects of the same thing—pictures in a Cosmic kaleidoscope? To die is to live; and on those dying in the law, the second death hath no power.

Final Triumph

In a word, the theme is a universally familiar one, that of the final triumph of light over darkness—resurrection, reincarnation. Its elements—the book of life whose perfect precepts must be transformed into living character—are those which have gone into parables since time immemorial. Its pattern and phraseology are such as have been repeated by spiritual teachers, seers, and sages from Egyptian times to ours.

We cannot fail to respond. These lessons have been currently before us for at least seven thousand years. They are a part of the unconscious heritage of the race. They may appeal first to our emotional, subjective side, but later they capture our rational, objective selves, too. In time every sincerely seeking individual penetrates the meaning of the symbols which surround him, and he comes upon the unity of all as it rests serene in its center. When he finds that center, his attunement with the universe is perfect, for he is at one with the Divinity—whatever the name. How completely and beautifully the Egyptians expressed that unity:

When Thou, O Sun, settest in the Western horizon of the heavens the world is in darkness like the dead. Bright is the earth when Thou risest in the horizon; when Thou shinest forth as Aten by day the darkness is banished. When Thou sendest forth rays the two worlds are in festivity.



FIFTEEN years ago The New York Sculptors Guild was organized, among other things "to educate the public to the acceptance of sculpture in today's design for living and insure it a place in the artistic, cultural, and educational life of the country."

Last year, the Guild organized a show around this theme, and now under the auspices of the American Federation of Arts this exhibit is being shown in many cities throughout the United States. In March it was effectively displayed in the San Jose Art Gallery of the Rosicrucian Egyptian Oriental Museum.

The exhibit might well be called "Design for living as the Sculptor Sees It," for eight large 40"x 60" photographs of living room, lounge, office, and chapel give evidence of how sculpture and modern design may fit together. In wood, plaster, bronze, aluminum, and plywood, the sculptures furnish convincing and startling proof of the wizardry of man's expanding thought.

The heroic form of "classic" sculpture is not here; but its essentiality—that is, its serenity, strength, idea—is. Above all is the idea, for these sculptors want to eliminate everything from their work except that which is absolutely essential to the comment they are making.

For example, one looks at a piece of metate stone and imagines its mottled gray suggestive of the hide of a burro. He wants to make a comment about a burro—just enough so that you will feel as he wants you to about it. The head should be enough with long out-flying ears, downcast eyes, sensitive

nose. The whole burro builds itself for the beholder as he looks at just the head which A. Cavallito has made. Everything seen, experienced, or read about donkeys comes immediately to mind.

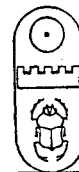
In a block of Brazilian rosewood, H. Albrizio has made a mother and child in contemplation. He calls it *Reverie*, and so genuine is the force of their thought that one is involuntarily drawn out of the time-world in which he is into another that is timeless, beautiful, poetic. He virtually drifts off onto a limitless sea of thought.

By juxtaposition, two pieces in this exhibit, although very unlike, momentarily combine to make a double comment. The bronze *Flute Player* (B. Rosenthal) and *The Sailor* (H. Ambellan), plywood and brass tubes, intermingle to evoke the thought that the unheard melody may have borrowed the lilt of the sailor's chant, or the sailor may be moving to the theme of the flute. Certainly, a note is heard that is the player's own self—and the sailor no less is, in Emerson's words, the rope of the ship.

Next to these two is D. Caesar's *Seated Woman*; this gathers into its gnarled and twisted self a dignity unassailable—a royal thing born of the struggles and tragic beauty of experience. Every piece, in fact, impels to special study. Its comment is sure and definite. To be willing to be attentive is to be instructed. *The Juggler with 3* (N. Werner) will be then more than just an appealing figure in polished wood, and Dorothea Greenbaum's *Woman with Folded Arms* will bespeak a serenity worth living to attain.

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The *New York Times* recently noted



some experiments made with pigeons at Duke University in Durham, North Carolina. Dr. Gustav Kramer and Dr. J. G. Pratt took 17 pigeons about 140 miles away from their home loft in Durham and released them. The oldest pigeon released arrived home first—in four hours. Six others made it in five to seven hours. The youngest birds were the most hesitant in getting started, and the slowest in arriving—some did not even get home. This was an experiment carried on in the wintertime.

A somewhat similar experiment which Dr. Kramer made in Europe involved forty-five pigeons and two hundred miles of strange flying territory. In this experiment forty-one pigeons made the journey in six hours.

Both experiments point to the fact that adult birds are the most dependable in finding their way over strange territory. Both refute, too, the contention of many that birds have no ability to fly directly over unfamiliar areas.

Anyone sufficiently interested to inquire into the "how" of such flight ability may want to look into the subject of earth radiations. And where, do you ask, may one find that subject dealt with? Try "Pronunziamento XIV" which is sent you early in your studies with the Order.

▽ △ ▽

On Wednesday evening, March 4, some sixteen of the male members of the staff went to Rickey's Studio Inn to dinner. The guest of the occasion was Vladimir Tretchikoff, the young artist from South Africa who had just arrived in San Jose. The high point of the evening was a showing of a film on the birth of a painting made by Tretchikoff to illustrate the stages of a painting from an idea in the artist's mind until it is completed on the canvas. Refer to your April *Digest* for interesting information regarding the artist and his work.

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Lodge and Chapter historians, it is to be noted, continue to be busy with their accounts of persons and events

prominent in the past of their organization. The Vancouver Lodge bulletin recently contained some historical data given by Frater Robert Spalding, Lodge historian—three items, in fact, of more than local interest:

The former temple on Hornby Street in downtown Vancouver was the oldest temple in use in this jurisdiction.

In its symbolical East was a painting made by Dr. H. Spencer Lewis. This was one of the particular Lodge treasures moved to the new location on West Twenty-third Avenue.

The first master of the Vancouver Lodge was Frater J. B. Clarke who served eight years in that capacity. It was he and Soror Clarke who were referred to with especial gratitude in the preface of *Unto Thee I Grant*, for their aid in its preparation for the press.

* * *

Two rallies announced this month. Hurry! for John O'Donnell Lodge in Baltimore—the schedule states, May 2 and 3. First Pennsylvania Lodge in Pittsburg is holding its rally May 23 and 24. These two fine rallies should whet your appetite for more; so mark on your calendar now the international convention here in Rosicrucian Park, July 12-17.

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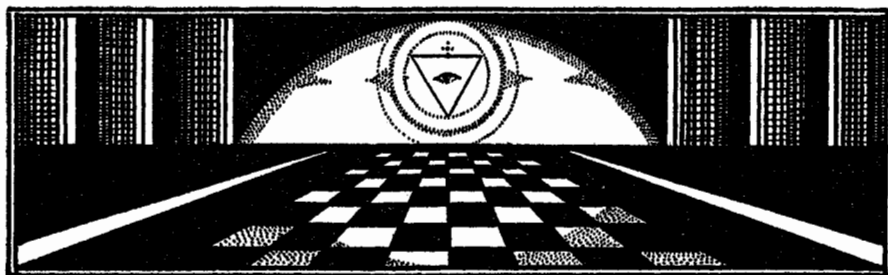
Arthur Piepenbrink, Dean of Rose-Croix University, journeyed into Washington in mid-March to participate in a wedding ceremony held at the Takhoma Chapter—his own, in fact. Phyllis Bick, the bride of the occasion, is a former Colombe of Takhoma Chapter. Frater and Soror Piepenbrink, already settled in San Jose, insist that this is a splendid way to start the new year.

* * *

In view of the above, another good way to start the new year would be to matriculate for the 1953 session of R.C.U. Classes will begin Monday, June 22. Send for your matriculation examinations now: They are modern, objective, to the point—and they're enjoyable. With them attended to, you will be ready to go at the first bell.

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"I am the maker of my fortune. I have a voice within me, communing with past ages."—TECUMSEH, American Indian chief of the Shawnee tribe.



Moments of Action

By HILDA DORIS COLLINS, F. R. C.



AN obscure sentence may yield volumes of wisdom to the thinker. Here is one: "No one is free at the moment of action."

Considered superficially, this does not make sense, for is it not the man of action who steers the course of events, deciding the fate of himself and others?

Yet, consider "the moment of action." We have a set of circumstances demanding from the subject-person a decision to act in this, in that, or some other way—or perhaps to refrain from action. He cannot choose the situation, nor is it by any accident that this particular field of action is presented to him. It belongs to him, to his present stage of development. It is the product of his past thinking and a challenge to his future evolution. During aeons of time his reaction to the stimulus of environment and his mind's conditioning of environment have produced this scene of which his senses are aware.

One's field of consciousness brings a certain type of personal experience, and it also determines the course of action to be taken. Were it possible ever to understand a person, his innate tendencies and potentialities, his response to any circumstance, could be accurately forecast. Considered in this way, what freedom has the man of action at the moment of action? He can neither choose the stimulus which moves him to action nor vary greatly the pattern of his reaction.

Tolstoy recognized this when he depicted Napoleon, not as a relentless

warrior who strode roughshod across Europe, but as a man who fought battles which his particular ambition thrust upon him—his strategy always being conditioned by the availability of food for his armies.

This is not freedom at the moment of action, but predestination distilled from previous living. This may be altered only by a change of viewpoint, or by one's enlargement of consciousness of the reality of a situation.

Ouspensky shows how we view the world through a narrow slit which our sensuous receptivity provides. Men see it as three-dimensional, and animals are not conscious of the depth of the cube, but see all things as two-dimensional plane surfaces, Ouspensky surmises. By analogy, he sees the probability of man's becoming aware of a fourth dimension which transcends space, and of a fifth one which cuts through the illusion of time.

If, then, it is his field of consciousness or point of evolution which determines a man's action and reaction, it is to this that he should direct his attention, rather than to the people, places, things, and events which look so important to him.

The mystical thinker sees life from this viewpoint when he affirms that contemplation is the highest form of action, for it is the most direct method to expand his consciousness and develop understanding.

Many experienced travelers have left signposts for the student who would attain this point. The great avatars have plainly set out the route for those who have eyes to see and ears to hear.



The Buddha gives the eightfold path of Right Doctrine, Right Purpose, Right Discourse, Right Behaviour, Right Purity, Right Thought, Right Loneliness, and Right Rapture. He calls it the way to Nirvana, the selfless, timeless bliss.

Jesus the Christ, speaks of poorness of spirit, mourning, meekness, hunger for righteousness, mercifulness, peacemaking and singleness of heart; the emptying of self that God may be seen.

Knowing Restrictions

Truly, narrow is the way; and few there be that find it. It is useless for the wayfarer to travel along the way merely because others tell him that he should do so. He will misinterpret the signposts again and again until he has experienced the futility and the frustration of the sidetracks onto which he strays. He must do and not hear only.

He will meet false guides who, with the best intentions, will endeavour to lead him off the road.

They will show him how, by using the power of his mind, he can get "what he wants." He has felt something of the power of the mind that is working *in* him and will see reason in the suggestion that he should make it work *for* him. It seems foolish to lack when this wonderful power is waiting and willing to make him happy and prosperous, and supply his specific wants. After a little wandering and experimenting with this, however, he will cease his planning and demanding, for he will realize that he, the spiritual child, is trying to make the man that he *will be*, act according to the restricted vision of the child that he *is*. No longer will he seek the by-products of happiness but will seek first the kingdom of heaven, confident that all these other things will be added unto him.

But suppose he does learn to seek in all sincerity, there is the danger that personal attachment may trip him up. His happiness will take forms of persons and things which will give him so much pleasure that he will be likely to love the gift above the giver, and temporarily forget his quest. It is difficult to achieve the nonattachment necessary for Cosmic attunement when one has many things to comfort one's person. A spur of unhappiness will cause one to be dissatisfied with his self-willed

life. This is perhaps the thought behind the words, "Blessed are they that mourn, for they shall be comforted." The traveler, however, is not well set toward his goal until he can see through the illusions of personality and personal possession and can detach his mind from them completely in order to enjoy union with the Cosmic forces above all things.

Cultivating Detachments

In his zeal to progress, the student may seek to acquire powers and virtues as ends in themselves, rather than to accept them as concomitant with his quest for the Way. Nonetheless, these separate powers and virtues will avail him little and may even serve as stumbling blocks in his process of canceling out self.

Again, he may devote his energies to the service of others through the church or through philanthropy and poison his work by equating the welfare of the cause he serves with his own personal importance. William Law wrote that such men "have turned to God before they are dead to their own nature. Religion," he continues, "in the hands of self, or corrupt nature, serves only to discover vices of a worse kind than in nature left to itself. Hence, are all the disorderly passions of religious men, which burn in a worse flame than passions only employed about worldly matters: pride, self-exaltation, hatred, and persecution under a cloak of religious zeal, will sanctify actions which nature, left to itself, would be ashamed to own."

The clear-sighted traveler is detached from his surroundings. He may love them and enjoy them, but does not try to hold them as realities in themselves, nor does he fear their power over him. Like Columbus, he does not know exactly where he is going—to define his ends would impose futile limitations on himself—but he is sure of the means which will keep him in the direction of attainment. Life, then, becomes at the same time a great adventure and a simple matter. The future holds no terrors and events have no attachments because the mind is centered in a reality which is timeless.

In freeing himself from worry, the wise traveler realizes that danger lies

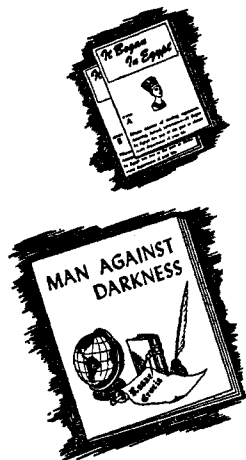
in any circumstance only if he allows it to separate him from Cosmic attunement. The original sin, he regards as the acceptance of the personal mind as self-sufficient instead of as a doorway for the escape of the imprisoned splendor. Life becomes an ebb and flow of circumstances, and a reaction to circumstance dictated by the intuitive urges of the inner self. This detached and relaxed attitude towards life in turn makes the seeker more easily receptive to inner wisdom. He is in no hurry to change anything, for he realizes that the touchstone of happiness does not lie in any outward circumstance. His one concern is to use the means he knows are right; then his achievements cannot be otherwise than good. Unimagined vistas, such as he could not have conceived possible had he sought to define his ends at the beginning of his journey, will gradually unfold before him.

Gerald Heard has analyzed the re-

quirements for the dissolution of the ego as the elimination of greed and fear. Pretentiousness must be replaced by anonymity, so that the mind becomes a lens to see the goal, instead of a mirror of the self. Possessiveness must give way to frugality, so that each event is a step on the way instead of a stopping place. Continence must take the place of addiction to pleasure, and the body must become a vehicle instead of a bed.

The simplicity which enables one to see beyond the veil of appearance is not that of the immature, but rather that of a fully grown character who knows himself and his potentiality.

Like the tree that accepts its place in the scheme of things and gives life-sustaining oxygen, the experienced traveler sheds spontaneous happiness which enriches the world with light, life, and love. Such is the meaning brought forth from an outwardly puzzling sentence.



SPARKLING NEW FEATURES

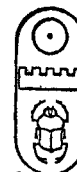
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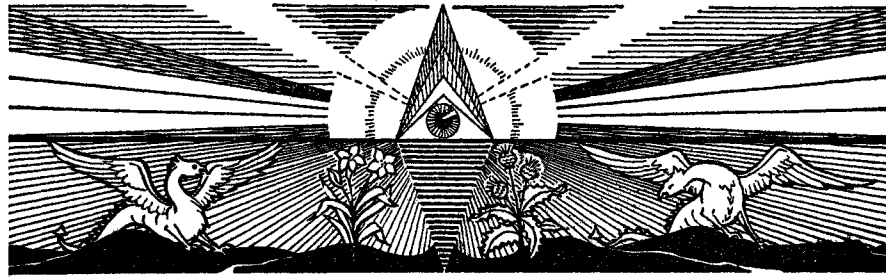
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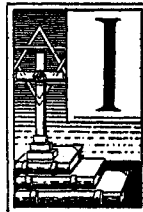




Mastery of Habit

By DR. H. SPENCER LEWIS, F. R. C.
(From the *Rosicrucian Digest*, May 1931)

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.



IN many ancient teachings, or rather traditional beliefs passed from generation to generation by word of mouth, habit is considered an institution of the *evil spirit* or the *devil*, to use a more modern term for the same idea. In a rare manuscript of the ancient Parsee teachings, this idea is expressed numerous times.

To an Oriental who has become accustomed to the broader and truer Occidental viewpoint, these ancient ideas are too inadequate to meet the reasoning of the mind. The most important point about the old teachings, however, is their lack of practical application. In too many instances our acts, our functionings and thoughts, are expressed in negative terms, and seldom is anything said to assist us in changing any part of our nature or thinking. In the case of habit, the ancient teachings merely stated that all evil or bad habits were the result of control over our minds or actions by an evil spirit, or one of several of them. We were impressed by many proverbs and ideas that once an evil habit became our possession, it was there to stay, unless a miracle happened; or through invocation and magic some other great spirit or god removed it for us.

The modern Occidental viewpoint of such things is unquestionably broader and more scientific. We have learned how habits are really formed; we have learned their origin and process of maturing; and we have learned how they may be changed or denied expression.

In the Christian doctrines of today we have but one personification of evil, called, as I have said, the devil, or Satan. In the days of old and in most Oriental teachings, there were considered to be many evil principles or powers in existence; in some schools of thought, the evil powers outnumbered the good ones. In many cases these were personified. Every conceivable and inconceivable act that was destructive, unkind or *mysterious*, was attributed to these evil spirits or gods.

The Oriental mind can see, however, a very close relation between the ancient teachings and the more modern statements of fact. The former can be safely considered as symbolical of the facts of nature. Thus, there is in the world an actual, not speculative, god of evil, especially of evil habits and thinking; and that god, whom I wish to reveal, is the small god that resides within our own brain.

Habits, whether good or evil, are of our own making. In the Rosicrucian teachings there is an axiom stating that "habit is the unconscious result of a

law," etc.; and this is true in a psychological sense. Most certainly habits, as such, are generally unconscious acts; that is, they are unconscious tendencies. We are aware of the habits, by their manifestation, but such manifestation is an outward sign of what has unconsciously gone on within our brain or mental processes.

It is safe to say, also, that habits may be modified or wiped out by the same process that brings them into existence; and this being so, we may easily, though slowly, attain real mastership of habits.

Most habits have their origin in conscious, wilful, and determined practices. There are some acquired habits, that is, acquired through hereditary or unconscious action or thinking on our part. These, too, may be mastered. Those habits which have been consciously developed, no matter how unconscious they may be now, are the most easily mastered because we can trace their origin and see wherein we alone are responsible for them.

Nothing disrobes mystery of her weirdness like revelation; and nothing will strengthen our ability to cope with a strange habit or mental process like our understanding of its origin. I find that the modern psychoanalysts use this very thought as a basis for their new philosophy. While their terminology and procedure is new, the basis is old, very old.

Our Personified Gods

In analyzing any habit or considering it for change or elimination, the first step is to look at it as an entity, a thing apart from our daily lives. This means that we should stand off from ourselves and view ourselves as being a personification of that habit. If this is difficult, we may take the habit and make it a personified thing, and then view it as a living thing of separate existence.

In either case, we should look upon the personified habit and question its rightful place in the scheme of things generally, and then in our lives. Very few habits will stand the scrutiny of such examination. If it is the habit of drinking intoxicating liquors, we may see plainly that the habit of and by itself can find no real place in the

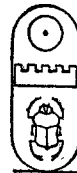
general scheme of things, and a very small place in our personal lives. The more intense, the more enslaving such a habit is, the more like an unnecessary and evil spirit it becomes in our examination of it. We cannot find one single excuse for its existence in the general scheme of things; and we find little reason for its existence within our own consciousness or being.

If we take the habit of smoking and build it into a personality it will say to us: "You cannot remove me, you cannot subdue me, you can hardly reduce my power, for I am too well established in this little kingdom!" And many are discouraged by such words in their attempts to conquer the habit.

Then there is the habit of procrastination. That, too, may be personified as a god. A long, heavy body like a great sea serpent, with bulk too gross to move rapidly, with laziness and slothfulness as his nature, usually a breeder of various diseases, a despoiler of all purity of action and thinking, turning his back upon the movement of all progressive bodies about him, preferring to move backwardly or to lie down and sleep while the world moves on. As we look at him and discover that as the hours, days, and months go by he produces nothing, accomplishes nothing, is always in the way of every forward movement, out of harmony with nature in every sense, we wonder how such a creature can truly have any place in the scheme of the world's actions. The only movement he notices about him is the placing of his big, bulky, hard-to-move body in the way of another body anxious to get forward. We feel like casting him out of our sight as an annoyance, a hinderance. And then as we picture him as a part of our own existence, we shudder at the power he possesses to hold us back and ruin our careers.

But he, too, has the right to our tolerance as the law for his existence in our lives. Great, bulky, and enormous as this god is, he can be slain and cast out completely by the exercise of that same mind power within us that created him.

Consider again the god of smoking. According to its grip upon us, its indulgence, etc., we may have a small god or a great one, in size and power.



Let us think of a huge one: all made of tobacco leaves, charged with nicotine, chemicals for preservation, flavoring, etc. Small insect life is hidden in every crevice of the body of this god. Ashes, volumes of smoke, and heat are issuing from all parts of its body. As we view that personified habit with its power, its temptation, and its possibility of injury, we can hardly say that it has a very real place in nature's scheme of things. At least we cannot say that this habit has a truly constructive place. And, if we view it as something that we have voluntarily put into the scheme of our personal lives, we find very little excuse for its existence. We may view this habit as a god who at all times grants us a little pleasure, or quiets our nerves; but when we note at the same time the inconvenience and the injury that come from him, we must agree that he is not as beneficent with his goodness as he is evil with his badness.

And bear in mind that like the heathens, we have created this god, great or small, endowed him with all the power and allurements he has, blinded ourselves to his disagreeable and evil parts, and then accepted him into our own bodies as one of the rulers of our lives. All this we have done in the past voluntarily, and *now* he whips us with his leash and rules us with the power we granted to him.

The god of profanity, like all such gods, exists in our consciousness, in our personal lives, *by our own toleration*. Whenever we think of dethroning him and casting him out or even reducing him in position to a place of moderation or humility, he has the brazen temerity to rise up before us and threaten us even to the extent of using some of his delightful language in a most significant way. When fear does not weaken our intention to dethrone him,

he laughs at us and with wonderful sarcasm belittles us for the one moment, falsely exalts us the next, then degrades us in the presence of those whose love and respect we cherish the most and all the while weakens the growth of normal and efficient vocabulary to the defeat of our success and advancement in life. He is truly a monster. But how we tolerate him to some degree in our lives!

There are so many such gods: the god of selfishness, mean, narrow, bloodless, and poisonous; the god of money, cunning, deceitful, cheating, defaming, maddening, and tyrannizing; the god of indulgence, boastful, alluring, smiling, fleet of foot, most enslaving and destructive of all!

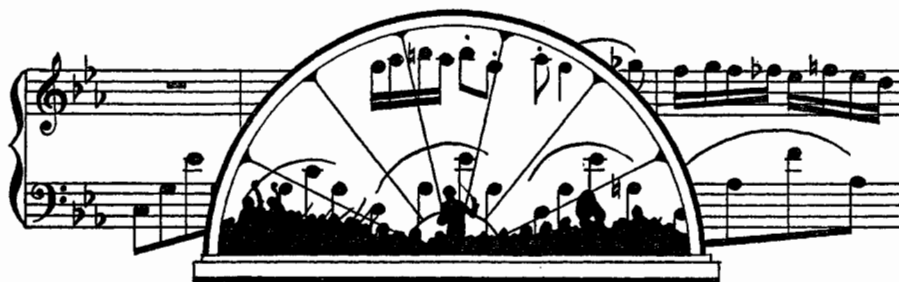
Each god stands as a conqueror over us at critical times but deserts us utterly when whatever help we believe he possesses is most needed. Each trembles in secrecy with fear that we may discover his true nature and cast him down as a false idol of our worship. Each is prepared with a most impressive plea in self-defense for the hour when the true God within us may awaken and demand a cleansing of the Temple.

Whether or not we believe with the Orientals in their many and long periods of self-contemplation, at least we can indulge in some self-examination and array before us, as in a true Court of Justice, all the villainous beings that reside within our sacred minds, and with fearlessness indict them. Challenge them to defend themselves against the scrutiny of Goodness, and cast them out.

Do it today, this very night! Make your temple pure; gain the strength and power that is your natural birthright. It is within possibility—you alone are the Master!

DO YOU KNOW THE GRAND LODGE CONSTITUTION?

Each member should be familiar with the contents of the Constitution and Statutes of the Grand Lodge with which he is affiliated. The rights and privileges of membership are clearly set forth in the Constitution, and it is prepared in a convenient booklet form at cost to members. Secure your copy from the Rosicrucian Supply Bureau for the small sum of 25c (1/10 sterling), to cover the expense of preparation and postage.



Music Is Practical

By MARTIN G. MANCH, Mus. B., A. B., F. R. C.
(President of Institute of Musical Art, Staunton, Virginia)



HERE may be some who still regard music as something for "the other fellow" to dabble in, or an amusement for which "I haven't time." A survey proves it to be a great source of inspiration, and the most inclusive of all entertainment.

Babyhood has its lullabies; through school days, songs and marches are on daily schedule; youth has its games, college songs, and love songs. The Church has its hymns, carols, anthems, and revival songs. There is wedding music and funeral music. There are operas, symphonies, and oratorios.

In camp and on the battlefields the bands play to cheer the soldiers, to support courage amid the perils. As far back as history goes, we find music and musical instruments among the nations. There are many illustrations of the power in music. When Sultan Amurath captured Bagdad, and sentenced 30,000 Persian prisoners to death, there was among them a certain musician. He sought an interview with the Sultan and played upon his lyre the "Capture of Bagdad and the triumph of Amurath." As the tyrant listened, he was overpowered by the melody of the lyre, revoked the order of death, and set the prisoners free. Music subdues evil and intensifies good. It cleanses the understanding.

Addison said that music "is all of heaven." Martin Luther called it, "one of the fairest and most glorious gifts of God." Also, he said "Next to the-

ology, I give music the highest place of honor." In the Scriptures, we read: "When the morning stars sang together, and all the sons of God shouted for joy." This was the music of "the spheres." In Nature there is music of the birds, of the winds, and of the sea.

The fisherman has his song. When the workman sings at his labor, he is contented. When the housewife goes about her work singing, there is no danger of divorce.

Music unites mankind by an ideal bond and perhaps is the best recreation in the world. Most certainly, it is the best unifier in the world! It has the bond of comradeship. It is remarkable how men will quarrel over a dogma, and then sit down and rejoice over a hymn which expresses, precisely, the same sentiments about which they have differed. Among all the arts, music alone can be purely religious. Music is the only one of the fine arts that is the common property of both animal and man. The serpent and the spider can be charmed with music; and the horse and the elephant delight in its melody.

I love to think of my mother's lullabies, and of the songs in school of my yesteryears. I am inspired and encouraged by the efforts of students in music. I look to the future and hope to find solace in old age in the music of my children and grandchildren, and when life here is done I hope to know the presence of God in some richer, clearer, deeper strains of praise and triumph.



Licorice, the Magical Root

Information for this article was furnished by MacAndrews & Forbes Company, Camden, New Jersey, who for more than 100 years have been exploring the possibilities of the licorice root.
—Compiled by Frances Vejtasa

FROM the time when written language was hieroglyphics, the root of the licorice plant has played a part in religion, mysticism, romance, and health. Modern research indicates that not all of the properties of licorice have as yet been established. Its very survival in usefulness to man throughout the ages is a challenge to the intellect and to imagination. Wonderingly one may ask, "Lord, what is a licorice plant?" Once in his laboratory, George Washington Carver made such an approach to the humble peanut. He received 300 answers.

In obedience to their masters, forty centuries or more ago, slaves worked with crude picks and bars, digging up the long, tough roots of a perennial weed that grew profusely throughout the Mesopotamian valley and in other parts of Asia Minor. The root was licorice. Records show that this plant moved as civilization moved, or could it have been the other way around?

China used licorice for ceremonial purposes in the great religion of Buddhism. It is said that on the morning of Buddha's birthday, an infusion of licorice root would be poured over a statue of the god three times in succession while worshipers prayed and priests chanted mystical incantations. The fluid that dripped from the image was saved for curative uses. The Brahmins believed that the root was a beautifying agent and an elixir of life. One of man's earliest medical records, the *Shen nung Pen Ts'ao King*, refers to licorice root as a magical plant that imparted youthful vigor to the bodies of aging men.

Ancient Egyptian hieroglyphics tell the story of "sweet root" and its virtues



as medicine. In the days of the Pharaohs, licorice root was mixed with water to produce a drink known as *maiusus*—it is still a perennial favorite with the Egyptian masses. The story told in hieroglyphics was proved when King Tut-Ankh-Amen's tomb was discovered in 1923. It contained a generous supply of the licorice root.

Civilization's march onward led to Greece. Theophrastus, physician and friend of Aristotle, wrote about the root in his book *Inquiry into Plants*: "Scythian root is also sweet; some, in fact, simply call it 'sweet root.' It is useful against asthma or dry cough and in general troubles of the chest, and is also administered in honey for wounds. It has the property of quenching thirst, if one holds it in the mouth; wherefore they say that the Scythians, with this and mare's-milk cheese, can go for eleven or twelve days without drinking."

Alexander the Great kept licorice on the ration list for his armies. Later, with the ascendancy of the Roman Empire, conquering Caesars regularly carried licorice root with other indispensable supplies while marching into Africa, Gaul, and Spain. During the Dark Ages, the traditions of licorice were kept alive in the cloisters and monasteries of Southern Europe by monks whose mission in life, aside from their religious functions, was to preserve and propagate the knowledge and culture of earlier periods.

During the Renaissance, licorice again became popular as "sweet medicine." It became cultivated in Italy and Spain and eventually in Southern Germany and England.

Licorice was grown in England dur-

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ing the reign of Queen Elizabeth I, but was confined mostly to a small area in the neighborhood of historic Pontefract Castle. The Pontefract Cakes, a licorice confection, are sold today in large quantities throughout Britain. In Europe, particularly the southern portion, as in the ancient days, the peasant classes use the root and its extract: as a general tonic and blood purifier; as an external application, combined with honey, for wounds and sores; also, to relieve internal inflammation; to quench thirst; and to relieve catarrh, hoarseness, and sore throat.

Researchers comment upon America's seeming indifference to the virtues of the licorice root. Medical knowledge in particular has paid little heed to the customs and beliefs that have been sustained by civilizations throughout the centuries, from kings and emperors to peasants and slaves. It is an incontrovertible fact that modern research has frequently developed scientific bases for ancient customs and beliefs that had grown to legendary status. However, in recent years, research into new and expanded medicinal uses of licorice has been widened to world-wide scope. The results are reported to be promising enough to encourage continuation of this work for years to come.

A warning note is being sounded at this time, in order to give licorice its rightful place. Many kinds of licorice candies, so popular with youngsters, have little or no licorice in them. "Often the characteristic flavor comes from essential oil of anise or some other ingredient far removed from licorice. And, surprisingly enough, licorice candy need not be black. Pure licorice extract is brownish-black; when mixed with white sugar and other light-colored ingredients, the candy mixture takes on the color of Mocha.

"With development of an easy-to-mix licorice syrup some years ago, a movement was set on foot to promote the manufacture and sale of new and improved forms of licorice candies and confections. The trend in that direction is gradually gaining momentum, but we in America have far to go before we catch up with our English cousins and other Europeans in use and enjoyment of superior candies and confections of the licorice variety. At pres-

ent the per capita consumption of licorice in confectionery and pharmaceuticals in England is estimated to be about eight times as great as here."

The licorice plant is a vegetation of extraordinary properties. The root yields a substance known as glycyrrhizin. Dr. P. A. Houseman, Fellow of the Royal Institute of Chemistry, and an authority on licorice, states that glycyrrhizin, the sweetening agent of the root, has nearly 50 times the saccharinity of cane sugar. "Its sweetness, which is still detectable at a dilution of one part in 20,000 parts of water, is also much more persistent," he explains. No other known plant contains this remarkable substance in commercial quantities.

Licorice also has a role in pharmacy. Its soothing properties cover up the taste of bitter drugs. It is used widely as a constituent of cough syrups, throat lozenges and pastilles. It has served children by lessening their dread of acrid medicines.

The "spent root" as a waste product is being converted to many uses. Most notable among these is a variety of paper boards made by combining the root fiber with wood pulp, waste paper, and other conventional materials. Boxes made from this type of boxboard carry the stamp of quality and are in high demand by leading department and specialty stores throughout the country. The tough fibers produce an insulating board of great structural strength and insulating efficiency. It is very effective against penetration of noise, heat and cold; a one-half inch thick insulating board of this material offers resistance equal to that of a six-inch wall of stone, brick, or concrete.

The foam formed in the process of licorice extraction from the root has also been perfected into a valuable by-product. This foaming agent has formed the basis for extinguishing fires through the now famous Foamite-Firefoam method. "When projected on to a fire, the foam penetrates to the burning mass and clings to its surfaces so stubbornly that oxygen is completely shut off. Even fires of great intensity, such as petroleum and chemical liquid fires, are quickly quelled through this method." This product, therefore, has been instrumental in saving millions of dol-



lars of property in all parts of the world.

Licorice, a composite substance, continues to defy science. To this day no chemist has succeeded in making a complete analysis or in producing a synthetic product that even remotely

resembles licorice; in other words, herein Nature refuses to divulge a secret. Some equalizing factor in human intelligence has yet to appear to penetrate into the mystery of this plant and to complete this particular phase of Nature's service to man.

▽ △ ▽

Strange Phenomena

HOME, NELLIE!

By ARTHUR C. PIEPENBRINK, M. A., F. R. C.



TIM had had a little too much of the "shivaree" Saturday night, and after a busy day in town, he found it difficult to keep himself awake. But, of course, he didn't need to be concerned, for there was Nellie. Good old Nellie. For years now, she had taken him home in the wee hours of the morning, plodding her four-footed way down the familiar road to Tim's small farm.

As on many other occasions, she was ready for him when he came out of the wedding party this particular evening. He picked up the reins, patted Nellie affectionately on her hind quarters, and climbed into the wagon.

"Home, Nellie," he muttered dully, and then promptly fell asleep.

Early the next morning Tim awoke to find himself in strange surroundings.

This wasn't his familiar barn with its well-built stalls and neatly-kept grounds. He scratched his head, got out of the wagon, and observed that he was on a neighbor's land three miles from home.

How had this happened? What brought Nellie here? He apologized to his neighbor and abruptly guided Nellie home. Upon entering his house, he found it had been ransacked. Thieves had been there the night before, and were undoubtedly lying in wait to rob him of the large amount of money he was carrying on his person.

Can horses be psychic? It is not strange to hear of animals and birds having highly developed extrasensory faculties. Homing pigeons, bats, and dogs have been known to travel thousands of miles to reach an objective. Such are examples of the extrasensory faculty in animals.

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WIDOWS' WATCH TOWER

In Amsterdam, Holland, this old brick tower has a romantic history. In the days of sailing vessels, the wives and sweethearts of the seamen used to visit the tower to look from its summit out to sea for the appearance of a familiar ship returning with their loved ones after many months of absence. The term *widows' watch* arose from the fact that many ships never returned, being lost at sea. Only a short distance from this tower still stands the edifice where early Dutch Rosicrucians once held private assemblies.

(Photo by AMORC)



What Will the Future Reveal?

What lies behind the veil? What will the morrow bring forth? Men have brought burnt offerings to the gods, shared their worldly possessions, traversed mountains and plains to visit oracles, all in the hope of having revealed to them the unknown future, little realizing that it rested unshapen in their own hands. The minds of men have labored for ages with various devices and methods to fashion a key that would unlock the door that conceals the moment just beyond the present.

From antiquity the strangest of the systems attempting a revelation of the future has been numerology. Is it but a shallow superstition of the ages, or does it provide the means, sought since time immemorial, for a secret insight into the future?

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*(Initiations are performed.)

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Direct inquiries regarding this division to the Latin-American Division, Rosicrucian Park, San Jose, California, U. S. A.



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