

ROSICRUCIAN

DIGEST

1953
AUGUST

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The Death Ray

Atomic power, an
ancient secret.

▽ △ ▽

Izaak Walton's Philosophy

After 300 years,
come revelations.

▽ △ ▽

Beneath outward Signs

Old stories reveal
new meanings.

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

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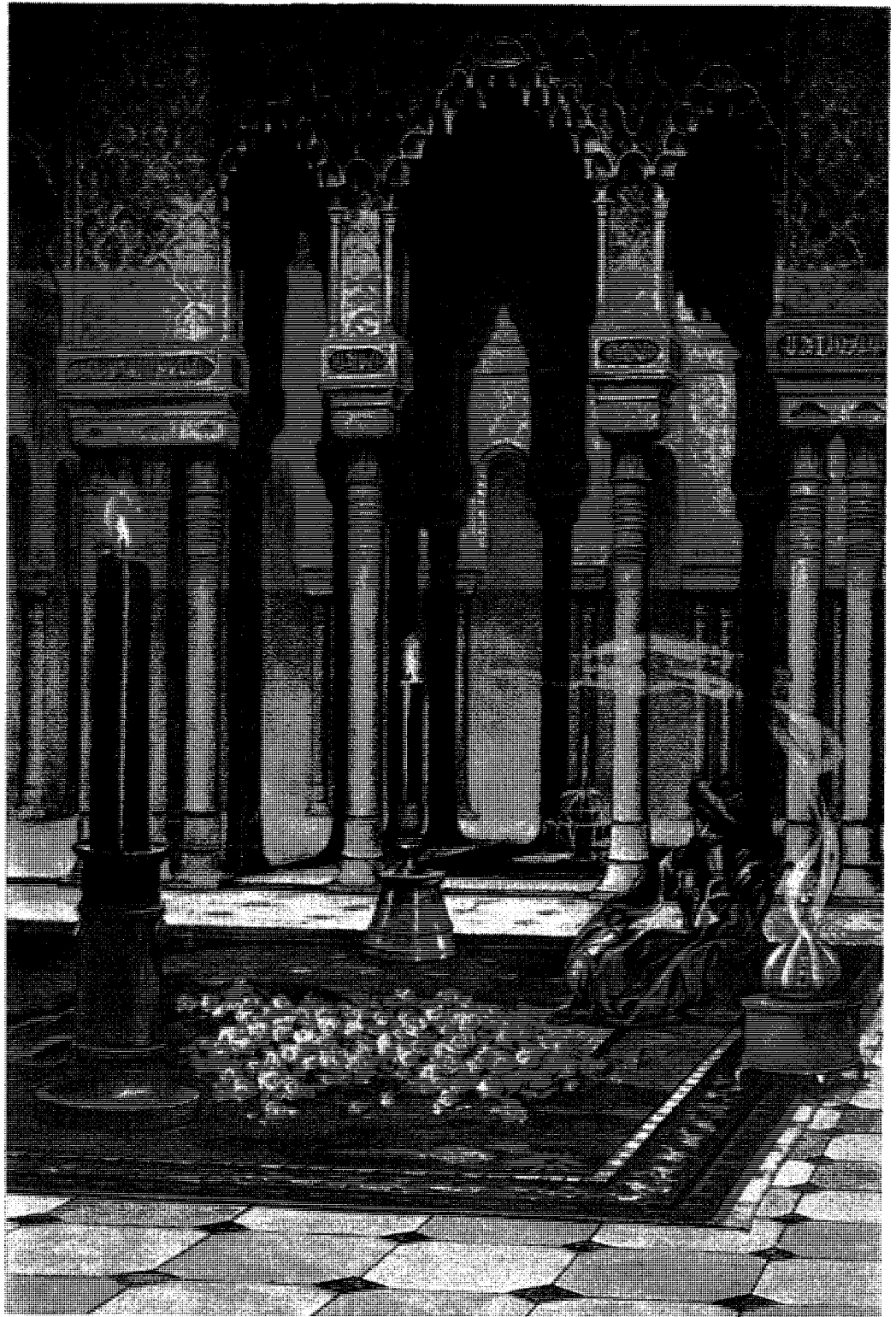
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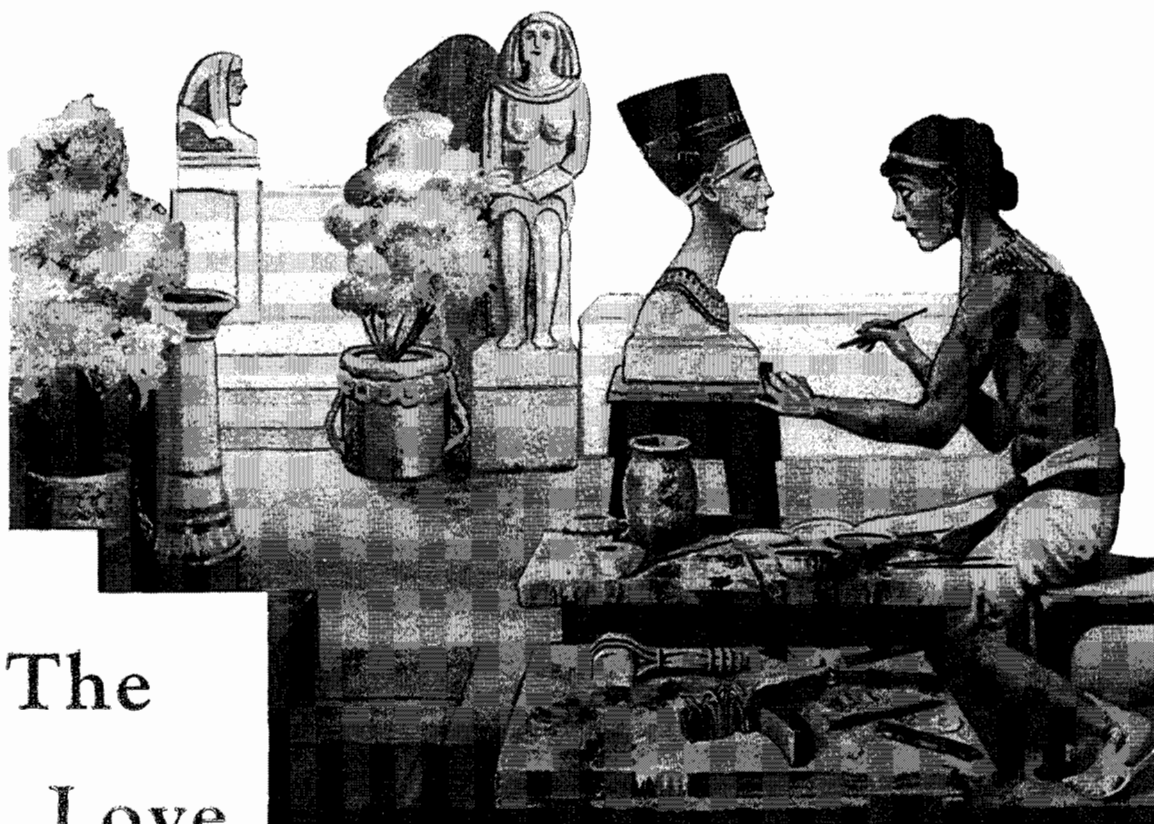
Solving
Problems
by Suicide

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Cover:

Meditation





(From a Painting by H. Spencer Lewis)

The Love Idol



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

(EACH MONTH THIS PAGE IS DEVOTED TO THE EXHIBITION OF STUDENT SUPPLIES.)



THOUSANDS ATTEND EXHIBIT

Vladimir Tretchikoff, the South African artist, whose sensational exhibit is being sponsored in America and Canada by the Rosicrucian Museum, received exceptional acclaim in his first showing in San Jose. Above is a partial view of the throngs that packed the Rosicrucian Art Gallery on the opening day of the exhibition, June 26. At the time of going to press of this publication, over eight thousand persons have attended the exhibition, which will continue until August 1st.

(Photo by AMOPC)



You Can Influence Others With Your Thinking!

TRY IT SOME TIME. Concentrate intently upon another person seated in a room with you, without his noticing it. Observe him gradually become restless and finally turn and look in your direction. Simple—yet it is a *positive demonstration* that thought generates a mental energy which can be projected from your mind to the consciousness of another. Do you realize how much of your success and happiness in life depend upon your influencing others? Is it not important to you to have others understand your point of view—to be receptive to your proposals?

Demonstrable Facts

How many times have you wished there were some way you could impress another favorably—*get across to him or her your ideas?* That thoughts can be transmitted, received, and understood by others is now scientifically demonstrable. The tales of miraculous accomplishments of mind by the ancients are now known to be fact—not fable. The method whereby these things can be *intentionally*, not accidentally, accomplished has been a secret long cherished by the Rosicrucians—one of the schools of ancient wisdom existing throughout the world. To thousands everywhere, for centuries, the Rosicrucians have privately

taught this nearly-lost art of the practical use of mind power.

This FREE Book Points Out The Way

The Rosicrucians (not a religious organization) invite you to explore the powers of your mind. Their sensible, simple suggestions have caused intelligent men and women to soar to new heights of accomplishment. *They will show you* how to use your natural forces and talents to do things you now think are beyond your ability. *Use the coupon below* and send for a copy of the fascinating sealed *free* book, "The Mastery of Life," which explains how you may receive this unique wisdom and benefit by its application to your daily affairs.

The ROSICRUCIANS (AMORC)

Scribe S. P. C., The Rosicrucians, AMORC,
Rosicrucian Park, San Jose, California.

Kindly send me a free copy of the book, "The Mastery of Life." I am interested in learning how I may receive instructions about the full use of my natural powers.

Name

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ROSICRUCIAN DIGEST

COVERS THE WORLD

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

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AUGUST, 1953

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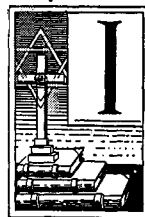
SAN JOSE, CALIFORNIA

EDITOR: Frances Vejtasa

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THE THOUGHT OF THE MONTH RELIGIOUS INTOLERANCE

By THE EMPEROR



It is generally conceded that religious inclination is primarily a psychic and emotional motivation rather than intellectual. In fact, the very element of faith, so psychologically necessary to religion, is diametrically opposed to rationalism. The dogmas and theological precepts of most religious sects if exposed to impersonal, cold analysis would be found wanting in substance. The only way that faith can survive in religion is for the devotee to hold with Thomas Aquinas that those elements which comprise religion transcend the inquiry of human reason. The religious life is indulged for a psychical and emotional satisfaction. It is intended to provide personal peace, to remove a mental aggravation which objective experience and rationalism have failed to do.

The constituents of the religious belief and their relationship to material things, to natural causes and actual events, are of no importance except in the effect they may have upon the individual. The shining, sparkling, tinsel pinwheel, for analogy, delights the child. The adult smiles at the simplicity of the child's pleasure. He knows that the pinwheel is not made of rare metals, that it embodies nothing of intrinsic value. He could take it apart, remove its bright coating, and reveal the drab paper, the inexpensive metallic paint, and the common, wooden handle. The adult realizes that the child's satisfaction is had only in the composite of these things, their intangible impact upon the imagination and the emotions.

Though rationalizing may often dull, if not rob, the religionist of much of his

spiritual satisfaction, yet he should not entirely exclude from his religious life the power to reason. He is obliged for humanitarian reasons, for the very brotherhood of man which his spiritual precepts expound, to subject some of his beliefs to the clear light of the mind. It is the persistent refusal to look with an open mind at one's religious convictions and traditional notions that has caused religious intolerance. Some of the bloodiest wars, amounting to massacres, have been the result of religious conflicts or incited by them under political guise.

Agreement on a few fundamental principles would obviate those objectionable notions which engender hatred and cause mass murder in the name of divine purpose. The first question the religionist must ask himself is whether he is a believer in *polytheism* or in *monotheism*. Is there to him a multiplicity of gods, divine or superior beings, or but a sole reality? Has he but chosen in his religion the deity whose avouched spiritual qualities appeal to him most, just as he would select one book from a shelf in preference to others? If one makes a choice from a number of possible divine entities or agencies, then, logically, there is the probability that his selection was an error. Those who chose another deity from the same plurality of divine beings might have been more accurate in their selection. However, the Jew, the Christian, and the Mohammedan, for example, are not *polytheistic*; they are *monotheists*. To them there is but *one* ever-living, supreme being, call it what they will. The majority of these devotees will present reasons having a philosophical and metaphysical connotation

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as to why there could be only an initial and eternal single god of all existence.

The recognition of a sole god is an excellent premise upon which to build a unity of religious thought. It is the admission that there is a *common reality* of a divine nature; to seek for any other divine substance or to claim any other would rationally be an error if this premise is accepted. Such reasoning is therefore a prerequisite for religious faith. It strengthens rather than detracts from it. Building further upon this premise, we have the proposition that if there is but one divine being it must be the same for all mankind. This divine being as an initial cause must remain unchanged, although it may impart motion to all else that comes from its nature. For, if the divine reality were to change then there would be no sole God, but as many different beings as there were changes. A thing is by the qualities which it displays. If it alters its qualities, it is not the same thing.

The Sole God Differs

We find that men proclaiming the existence of an unchanging divine being will yet describe *its* nature differently. Their explanations are so diverse that even the sects who are monotheistic will not recognize each other's gods. Here we come upon a basic conflict: the contending that there is a sole reality, but a disagreement upon its *nature*. The conflict is reality versus conception. The solution might be reached simply if the absolute *nature* of the reality, of the divine being, could be perceived. If there were a standard for comparing the human conception with the absolute nature of the divine being, then what constitutes the right and the wrong notions would be known. The divine being is realized through the human consciousness. There is no uniformity in human comprehensions. The consciousness but mirrors, as a reflection, the image of the absolute, the divine reality. Thus, no mortal truly perceives the divine being in its pristine state.

The sensations man has of that transcendental state which he perceives as the divine are interpreted in terms of his experience. The ideas of God in the mind of each individual must be clothed

with those qualities which he conceives as far exceeding his own. The weaknesses and limitations which one admits are inherent in his own being, must be absent from the ideal of God which he has. The god of every mortal is a transcendental personality. He not only exceeds the individual himself, but also every excellence of function, power or attribute, which one is able to see in mankind. The god of each man constitutes the summum bonum, the highest good of which he can conceive.

The only similarity between the sole reality, the absolute, and the mortal conception of same, is this quality of goodness. This *goodness* is positive in every respect, as representing perfection, infinity, eternity, omnipotence, and omniscience. All those who believe in monotheism, the sole deity, have this conception in common; it is their one point of unity. It is only when one associates *other* notions with this idea of goodness—trying to relate it to terms of human experience or trying to reduce it to codes of morals, ethics and creeds—that its singleness of nature disappears.

To the individual, God must be an exalted sensation, not an idea. The sole reality can be experienced as one would view a magnificent sunset or hear an exquisite symphony, but no attempt must be made to convey the sensation had in words. There are no ideas which can be transmitted by word of mouth, or inscribed, which will bring to the consciousness of another the identical experience! It is wholly an emotional satisfaction that is *intimate* and *personal*. There can be no divine reality to any individual, no matter how plausibly presented, that does not arouse this psychic ecstasy, this exquisite sensation that constitutes the spiritual awareness. God is therefore, at all times, a direct, a *mystical revelation* deep within the consciousness of the individual. The experience is had internally, rather than externally. Theological definitions, preachments, and philosophical analysis are, at best, symbolic representations. They but stimulate the consciousness by which the self may ascend to a realization of the greater reality, which it psychically and emotionally experiences as God.

It is psychologically impossible for us not to cloak our sensations in the



form of ideas, that is, to give them the substance of the qualities of our experiences. The framework of experience is had objectively. Each experience is identified with the qualities of one or more of the senses. Every subjective impulsation, every sensation, arising within the higher levels of our consciousness, eventually is translated in the objective mind into the qualities of our senses. We could not realize an amorphous sensation. How would we think of that which would be without dimension and such qualities, for example, as hot, cold, soft, hard, sweet, sour, and the various colors? Consequently, the divine impulsation becomes swathed in ideas having the qualities of the senses. The elements of every mortal experience which have contributed sensations—that to any degree are similar to this realization of the divine—are associated or contrasted with it. The divine is conceived to excel what man thinks as the acme of visual beauty, of harmony of sound, and of exquisite physical and intellectual pleasure. The less accustomed the individual is to abstraction, to concerning himself with visionary, lofty notions, the more *concrete*, earthy, becomes his idea of God.

This grounding of the experience of the divine reality, this immuring it with ideas engendered by the qualities of our senses, is mostly without our volition. The idea of God and the realization of the divine are most often had simultaneously. As a result, this mental image of God appears to be theophanic, an actual perception of the divine being. The idea and the sensation are thought to be one. The truth and the falsity in the same experience are not easily distinguished. The conception is the *God of the Heart* of the person. The self-evidence of the mystical consciousness, the realization of the *goodness* of the Divine reality, is transferred to the image had of it.

Mortal Mind in Conflict

Each individual, in his zeal and fervent devotion, will expound the description of his image of God to others. His devotion will cause him to refute any other image or "idea of God" had by another. The eventual conflict is not over the intangible nature of the experience had by the individuals, but because

of their attempt to objectify it. The conflict is not concerned with the essence of spirituality, but rather with the form in which it is intellectually embodied. Since the monotheist conceives that there is but *one God*, he believes his image of Him to be a true reflection; all other images are by contrast thought to be false. In his devotion to the true and only God, he feels justified in using all means to criticize, ridicule, damn and even destroy, all other conceptions which oppose his own.

Religious intolerance is not intended by the average individual as a negative, destructive violation of the beliefs of others. The religionist who is bigoted actually seeks to venerate, to exalt, the sole God as he experiences and images Him. If theologians and the various sects, their priests and clergymen, would desist from ecclesiastical definitions of the mystical experience of God, religious intolerance would be greatly diminished. No man can know God in an intellectual sense, but all can experience Him. If men cannot agree on the mundane affairs of the day, their social obligations and political affiliations, why should they presume that their mortal minds are capable of visualizing God in the limited terms of human experience?

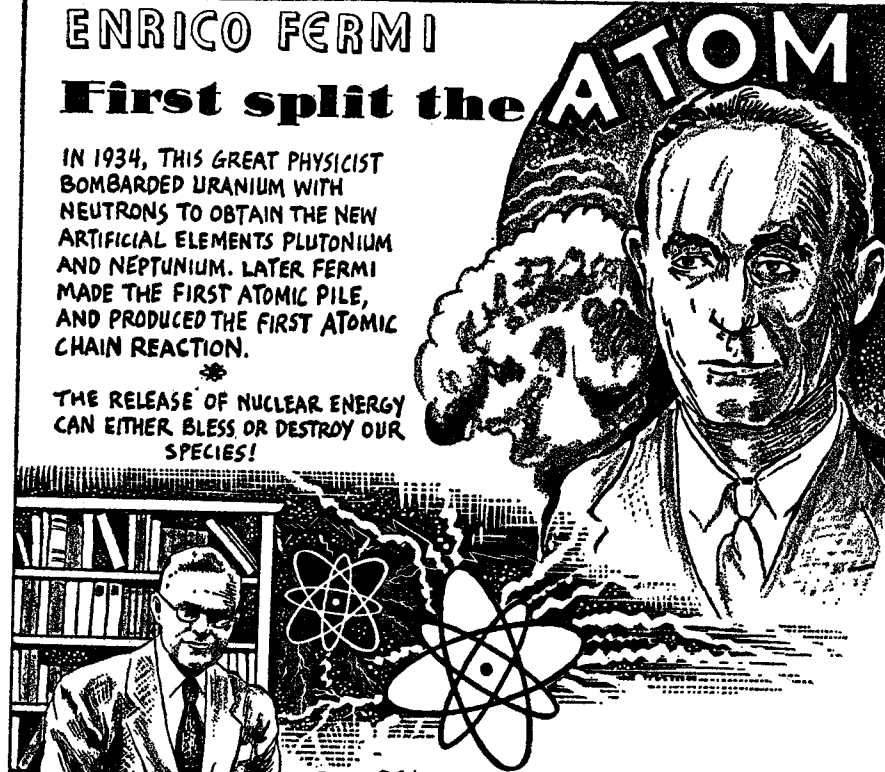
The fundamental elements in religion are: the nature of God, His relation to man, and man's approach to Him. All of these notions are conditioned by the finite nature of the human intelligence. They are mortal evaluations. Theological presentations of these topics are but opinions. If one becomes dogmatic, he excludes from his circle all those minds whose intellect and imagination either transcend his or are not equal to his own. There can never be a universal conception of God, but there can be a universal religion. The latter would need to be devoted to the expansion of the consciousness of the individual so that his experience of the sole reality would become more all-embracing. This universal religion would by necessity return to pure mysticism. It would be the cultivating of a consciousness of the unity of the individual self with the Cosmic, of which it is an extension. The God idea began as an individual experience. It must continue as such if we are to abolish the iniquities of religious persecution.

Beginnings of Science • By Ben Finger, Jr.

ENRICO FERMI
First split the ATOM

IN 1934, THIS GREAT PHYSICIST BOMBARDED URANIUM WITH NEUTRONS TO OBTAIN THE NEW ARTIFICIAL ELEMENTS PLUTONIUM AND NEPTUNIUM. LATER FERMI MADE THE FIRST ATOMIC PILE, AND PRODUCED THE FIRST ATOMIC CHAIN REACTION.

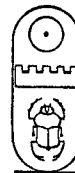
THE RELEASE OF NUCLEAR ENERGY CAN EITHER BLESS OR DESTROY OUR SPECIES!



Dr. Thomas Edson ENNIS.
Professor of History at West Virginia University, asserts in his volume "Eastern Asia" (Lippincott):

"Amid the clattering of machines and the shadow of the atomic bomb... many hope that man may weary of the bloody road toward empire and seek comfort with those in the fraternity of world brothers, living in harmony with their fellow men."

Ben Finger Jr.





The Death Ray

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

Editorial Note: In the following article (first published nineteen years ago, *Rosicrucian Digest*, October, 1934), Dr. Lewis reveals his intimate knowledge of the existence and control of atomic energy, which he calls the "death ray." Not only does it prove that atomic power has been for a long time experimented with in secret laboratories but it reveals that a "neutralizing wave" was already then in the possession of a few conscientious men of science. This is only one of the many records left by Dr. Lewis, late Imperator of the Rosicrucian Order, AMORC, which foretells the coming of outstanding scientific achievements.



SO MUCH has been written and spoken in recent years regarding the discovery of a "death ray," and a great number of people have recalled that there were veiled references to such a scientific achievement in the writings of Marie Corelli, that a large portion of the Rosicrucians in North America are anxious to know something definite about the death ray and its possibilities.

In the first place, a ray or beam of vibrations or radiations that can destroy living matter is not something new. Some of the fish in the sea and some animals living above and on the surface of the earth have the ability to send from their bodies certain invisible electric, magnetic, or other forms of energy or vibrations which destroy living matter.

There have been known to science for many years certain radiations from electrical tubes which may destroy living tissue, and even the very valuable natural product known as radium may be harmful because of the destructive qualities of its emanations.

The radiations from the average X-ray tube are highly destructive and that

is why the operators of X-ray equipment and the nurses and attendants at such places must protect themselves from it. It is said that a few seconds' use of the X-ray upon the human body sterilizes such bodies by destroying the vital reproductive cells within the body, and certainly the rays also destroy diseased tissue or other living cells, be they healthy or unhealthy. These rays from the X-ray tube can reach to a great distance and cause destructive manifestations. In one notable case an elderly woman living in a wheel chair at her window a thousand feet away from a hospital room where the X-ray was being used, was gradually burned by the X-ray which reached from the hospital across an open park to where she was sitting at her window during the daytime.

From all of this it can be seen that science has not revealed a new law or any principle in nature in developing anything that might be called a death ray. On the other hand, in a certain laboratory, presided over by eminent specialists (the location and name of which I cannot reveal), there was developed a special form of invisible radiating energy that could reach out to considerable distances and at certain focal points cause all living matter to

become immediately inactive and a breaking-down process to begin at once. This very wonderful application of natural laws was discovered and evolved just a few years ago, and in all of the early experiments it was conclusively proved and demonstrated that as the dual energies constituting this beam were brought to focalize upon each other at a distant point or directed in unison to a distant point, a terrific destruction of living matter of all kinds would immediately result. The beam was passed over vegetation and small animals, over trees and larger growing things, and there was an immediate destruction of life.

It must be apparent to everyone that such a scientific achievement constitutes one of the most marvelous and at the same time most horrible means of destruction. If such an invisible beam were focused upon and moved across a large army of men, it would eliminate the army and bring immediate cessation to all of their activities. From the tests made it would seem that if such a beam were focused upon an airplane or battleship, not only would all human beings upon them be destroyed but there would be set up a counter action in the electronic vibrations and atomic structure of the airplane or battleship that would cause many of its elements to fall apart and to weaken them and cause them to explode or disintegrate.

Caution!

The question often asked is why the discovery and invention has not been applied in recent warfare activities* and why the method has not been offered to one of the countries of the world for use in warfare.

My understanding in this regard is based upon some very intimate knowledge, and I am happy to say that the men who have worked upon this great scientific achievement have been reluctant not only to let the world know anything about it, but have been reluctant to allow the process to be used for warfare. There is a popular story to the effect that the process has been offered to the United States and either refused or accepted and buried away to prevent anyone from using it, but I

do not believe this to be true. I believe that the process has been demonstrated to certain officials of several governments only as a warning of what might be achieved or attained in some other laboratories at some time in the future.

I know, however, that those who are in possession of this great secret process do not want it used for warfare and are cooperating with Cosmic principles in preventing the misuse of it. The process probably has some very legitimate constructive use in various activities of the world, but to release it to any one government for use would be manifestly unfair from a Cosmic point of view. Any one government owning and possessing such a process exclusively and developing it so that it could be used by a large army of specialized workers on airplanes, battleships, and land, would soon be able to conquer all other nations and destroy much of the world in any ambitious campaign directed toward that end. To release such knowledge freely to all nations would mean to tempt them all to use it, and in such a campaign the governments of the world might soon destroy each other and all of the nations or peoples, and thereby bring on the greatest havoc that the world has ever seen.

Think of the predicament in which scientists would find themselves upon realizing that they had discovered and evolved such a process and upon further realizing that what they held in their laboratory or in their minds as a process could destroy the world or wipe out of existence other nations and other governments. What restless nights and what a terrific sense of dire responsibility must weigh upon them! Is it any wonder, then, that such men have been reluctant to demonstrate or make known their process except to a secret few and then only with the reservation of the real secret whereby the process might be applied or used in a general manner for warfare?

Certainly, the Cosmic would step in and reveal to others in such circumstances just what has recently been discovered in another laboratory, namely, a neutralizing wave that probably will succeed in neutralizing some of the effects of this "death ray." In other



* reference to World War I

words, the Cosmic is already revealing to some men a safeguard against this destructive process, but fortunately the men who possess the real knowledge regarding the death ray are not making themselves any party to the darker forces of the universe in destroying life and property. For this reason, it is more than likely that the death ray will remain a secret for many years or many centuries.

A Higher Law

It is not in keeping with Cosmic law that any one nation, any one government, or any small group of individuals shall conquer and destroy the rest of the world. Any nation or group of individuals having such an ambition would soon find that their desires were bringing destruction to themselves. It is an immutable law of the Cosmic that he who seeks to destroy because of selfish ambitions, or he who seeks to conquer undeservingly, sooner or later destroys himself or is conquered by those who will restrain his cruel ambitions.

I hope, therefore, that our members will understand the real problems involved in connection with this and similar scientific discoveries and achievements and that in talking about the potential and possible powers that one group of individuals may have over others throughout the world, they will remember that the Cosmic creative and productive laws have maintained increasing numbers of human life on this planet and are furthering the advancement of human existence by protecting it and safeguarding it against unnecessary destruction. Only those forms of destruction such as famines, disease, pestilence, storms, and strifes, which constitute a part of the evolutionary processes of the world, are tolerated by Cosmic law as necessary in the great scheme of things. Man has never been given the right, nor will he be permitted to assume the right, of making himself or his group of associates conquerors of the world or the direct and immediate destroyers of any large portion of human existence or of human activities.



FOR YOUR CHILD

Save your children the task of unlearning a myriad of half-truths and misconceptions with which most people grow up. Do them a favor by letting them grow with proper concepts of the universe in which they live. Let them pour over the beautiful illustrations and large-type contents of our special children's books. *Child of the Sun* by Margaret Dulles Edwards, and *Beginnings of Earth and Sky* by Sophia L. Fahs, are written in a style especially appealing to children between the ages of nine and fifteen years.

In *Child of the Sun* is an amazing portrayal of the life and childhood of the great Pharaoh, Amenhotep IV, who by realizing the one God influenced the future of religious thought. This book, priced at only \$2.25 (16/1 sterling) per copy, postpaid.

The *Beginnings of Earth and Sky* contains entrancing stories about creation. This book gives rational answers to the inevitable questions of "Why?" asked by children. It uniquely correlates science and religious sentiment in a way that appeals to the imagination of children. Nonsectarian. Price only \$2.00 (14/4 sterling), postpaid.

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**The
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1953**

The Great Pyramid, a Symbol of Seven

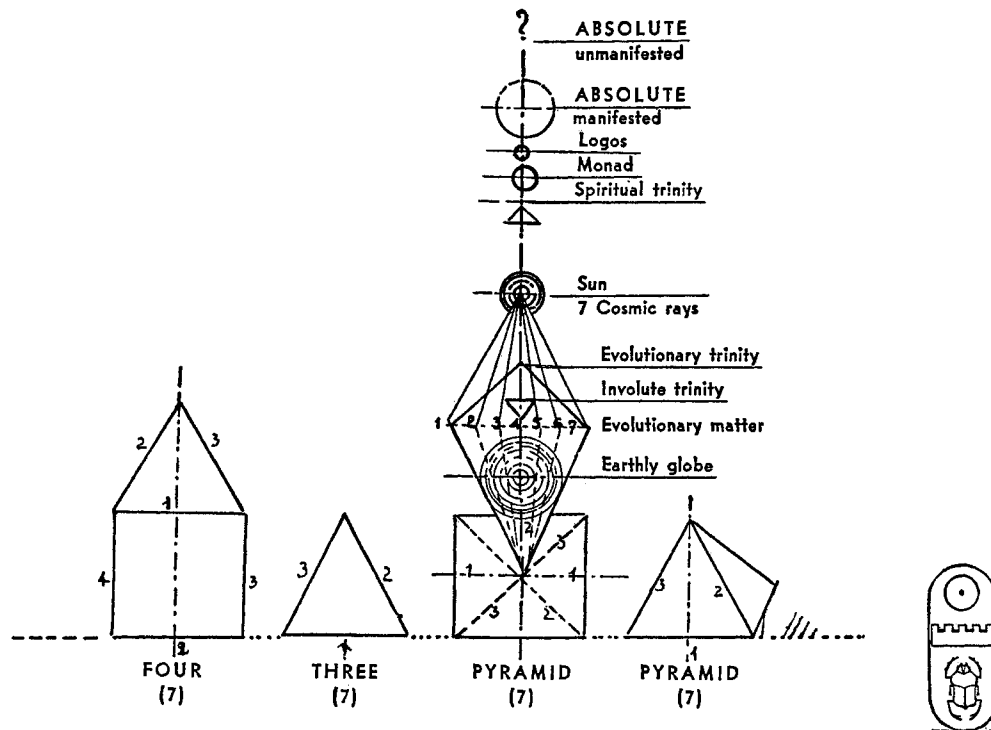
We are indebted for this explanation and diagram to P. M. Cacloudis, F.R.C., of Alexandria, Egypt.

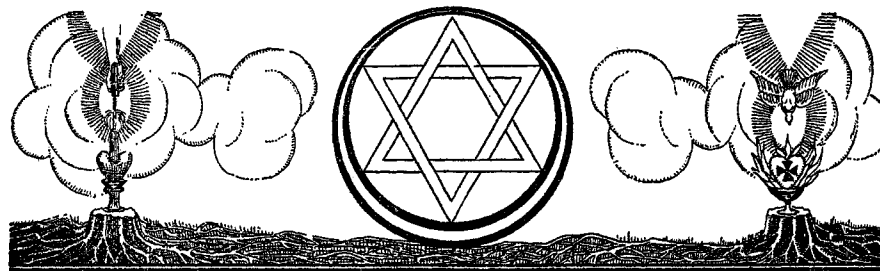
The number *Seven* in the evolutionary progression of cycles denotes acquisition. It is a composite number and not just one unit. It consists of three and of four: the triangle in the square, or the pyramid on a base.

Thus, the Great Pyramid of Cheops (138 metres high) is the symbol of Seven. The Square, which equals the number *four*, represents the foundation of the Earth. For any creation a duality is necessary, and the manifestation of the thing created is represented by *three*, signifying that something had

been completed at the third point. Thus something had been begun in the next state of construction carrying the work to the fourth point which cannot be completely finished until the next point of perfection is attained. The triangle, or the number *three*, indicates a complete building of perfect manifestation. The foundation of four is essential in order to have something added onto it.

The Triangle on the vertex of the Square signifies that the thing had been completed and had a perfect manifestation representing the number *Seven*.





The Magic Wand

By RODMAN R. CLAYSON, Grand Master



MAN always has been fascinated by the mysterious, by that which is not easily understood, thus providing for himself fertile grounds for misconceptions and superstitious beliefs. Undoubtedly much magic evolved because man, not being satisfied with his environment and state of affairs, desired to know what the future held for him. He desired to win supernatural favor or the favor of his superiors for furthering his own interests.

According to magic, action of some kind accompanying an oath or a curse is supposed to generate a special power. Magicians wrongly contend that a curse or evil thought can be transmitted through space from the mind of a person and bring about harm or destruction. In pagan beliefs, a curse was thought to be more effectual if there was a benevolent spirit to carry it; thus is seen the creation of satanic power. It would seem that, by nature, man is bound to jump at conclusions. His persistent credulity causes him to place more faith in other beings, things, and forces, than in himself.

If you doubt the hold which superstitious beliefs and magic have upon man, it is only necessary to recall the belief of your friends, and perhaps yourself, in the number 13 which is thought to be unlucky—particularly, if Friday occurs on the thirteenth of the month. Also, there is the assumption that if two things occur, a third is bound to happen; that bad luck must follow the accidental breaking of a mirror, or if a

black cat crosses one's path; and that some disaster may follow if one walks beneath a ladder. We may smile, perhaps, and say that it is incredible that people should believe that their life could be affected by such occurrences; and yet such beliefs persist all around us. A belief in these and hundreds of other similar ideas provides fertile ground for the exercise of magic.

Magic may consist of various procedures and devices through which man can attain control of mysterious powers which surround him. This also helps him to have an advantage over other individuals or groups, so he thinks. When a person does not feel strong enough to invoke the necessary powers, he seeks the service of one who claims to have the power.

It has always been construed that the power of magic is communicated in some supernatural manner; therefore, the rites or spells involved must be performed with great precision, according to magic. The rites include formulas as well as various actions. Those who execute their so-called magical powers feel that their power is maintained as long as they keep their formulas secret and in their own possession. Many feel that their power has been handed down to them from their ancestors; and they, of course, will hand it on to deserving members of the family, perhaps those who succeed them in carrying on their magical practices. Miraculous magical realizations are supposed to be had through one's belief in charms, words, spells, rituals, and dances.

Magic is and always has been used for isolated interests and irrational pas-

sions. Magic and its rituals have been used to make crops give an abundant yield, to make weapons more effective in war, and ships at sea more seaworthy. Boldness and courage also arise as the result of faith and belief in the processes of magic. The belief in and the practice of magic have existed thousands of years. In olden times, in response to the admonition of the pagan priests, people brought offerings to the gods; and in ritualistic ceremonies the priests sought to attract the attention of the fickle gods. It was thought that magic was a protector, and likewise a destroyer. A sorcerer, for instance, believed himself to be beyond the laws of the land. An eclipse of the sun was thought to be brought about by magic.

Another erroneous belief which still survives is that man is not entirely responsible for his own acts, that much of his misfortune is bestowed upon him by the planets and stars. There are supposedly good stars and planets as well as those that bring about one's undoing. Strong, too, has been the belief in invisible spirits and gods. Some of these entities dwelt in stone or in wooden idols.

Purveyors of magic found it necessary to evolve elaborate rituals and ceremonies, which included idol worship. This was best exemplified in ancient Egypt, where multitudinous gods represented practically every important concept.

In the long list of those who practice magic, or think they do, are seers, oracles, prophets, conjurers, witches, sorcerers. There are those who say that they can tell your future because of divine revelations which they have had. Evil entities, devils, demons, charms, amulets, potions, omens, portents, incantations, are all a part of the stock in trade of magicians. In order for his trade to be successful he must maintain fear and superstition in the minds of those who seek his aid. Such trade is made easy because man is endowed with innate curiosity, a curiosity to know what lies around the corner, what is going to happen tomorrow, how he can find a fortune perhaps.

The magic of prediction is employed by those who read the pips on playing cards, by those who read tea leaves,

numbers, the number of letters in your name, and by palmists.

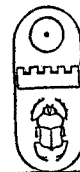
Apparently man, by nature, is not happy nor satisfied. Consciously and unconsciously, he seeks for blessings which will make the future more promising. That this is so is borne out by the legends, traditions, and mythology, which include stories about Cinderella, Aladdin's Lamp, and numerous others. This is exemplified even in American folk songs, which, for the most part, are far from cheerful.

The Search for Answers

Philosopher Hegel wrote that magic has existed in all times and among all people; and this is not an understatement. Belief in magic has, indeed, exerted a tremendous influence on mankind. It would seem that a nefarious influence has far outweighed the beneficent. There has always been a belief in good and evil spirits, symbolized by light and darkness. The night was made even more dark by the activities of evil-doings of spirits. The light of day chased away the forces of evil. That is why we say that knowledge is symbolized by light or by a lamp. The light of knowledge has been a wand, a magic wand, which has banished so-called evil forces and demons of the night, superstition and ignorance. Actually the spirits or demons or evil forces are merely thought-concepts given impetus through fear and misbelief.

Magic includes the divining of the future and of hidden things. It is said that the nightmares of the Greeks became associated with magical practices in which were conjured up the dead, and a belief in ghosts, witches, and other apparitions. People sought oracles for the answers to their problems. Oracles and omens played an influential part in the lives of the people. The gods had to be consulted before entering into war. Oftentimes an oracle or soothsayer was the cause of a war. Any unusual occurrence was interpreted as a portent, something of a supernatural nature. That such beliefs prevailed implied a lack of knowledge of cause and effect, and particularly of nature's laws.

Michael Scot, astrologer to Emperor Frederick II in the 13th century, gave much attention to magic. He explained how conjurers mixed blood with their



ritualistic water because demons were attracted to blood. Conjurers sacrificed human flesh. They used the blood from the hearts of doves to draw magical circles while they carried on diabolical incantations. Witches were said to be the slaves of the devil, or evil forces, while the magician was the commander. He controlled the spirits.

Then there were necromancers. Through their magic words dust in deteriorated coffins would take shape, so it was thought, and rise from the long-forgotten past. Astrologers were consulted. Astrologers said that everything in the world is regulated and guided upon the universal system of order. They found such a system, they said, in the stars. Thus the people consulted the astrologers who were able to read the stars so that they might learn of favorable periods—times when the stars would perhaps exert their greatest influence and strength in their behalf.

Chiromancy did and does prevail. This was the study of the lines, markings, and shape of the hand. Character and destiny were said to be found there. Furthermore, chiromancy was prophetic, for it offered omens. There was said to be a certain amount of magic in gestures, in the way one looks at a person, in the way one speaks, or in what one says vocally. Thus we see the evolution of the magic of words and the superstition of the Evil Eye.

It is questionable that less magic is practiced today than in the past. We find magicians among palmists, healers, mediums, soothsayers, and fortunetellers, and even among unscrupulous purveyors of so-called psychology. Today there is still prevalent a belief in amulets, charms, or lucky stones. The carrying of a blue stone in your pocket is thought to bring you good fortune. On the other hand, the same blue stone placed in the path of a person whom you dislike is thought to bring him misfortune.

Thousands of years ago the Mosaic religion opposed magic of any kind. God's laws and power were implicit. It was not right to use magic to tamper with God's laws. The Mosaic religion, however, was an outgrowth of magic; and it was believed that miracles performed brought divine blessings and in-

fluence. Anything not in accord with the powers evoked was satanic or of the devil.

During Plato's time magic was legalized. It was fitting and proper that magic be used. Prevalence of such belief is indicated in the words of Emperor Julian who, in the 4th century A.D., said: "May the *gods* grant me the privilege of celebrating many times the sacred feast." With death drawing near, Julian cried out: "Why bewail a soul ready to join the *jenie* of the stars."

Hidden Works

The work of the alchemists of later times was thought to have been inspired by devils. The knowledge which the alchemists sought was thought to be forbidden and would cause man to rival his Creator. Today we take great pride in investigating the hidden works of nature, for in doing so we are no longer considered sacrilegious. In his writings, Roger Bacon said: "First I will tell you about the admirable works of art and nature. Afterwards, I shall describe their causes and their form. There is no magic connected with this, for magic is inferior to such things and unworthy of them." Bacon was referring to the practices of Black Magic, of misconceived ideas, of wrongly placed faith, and the misuse of natural forces and powers.

Dr. H. Spencer Lewis, late Imperator of the Rosicrucian Order, wrote: "The greatest destructive power which Black Magic seems to possess is the *fear* established in the minds of those who believe in it." He also pointed out that it is the fear which we have in our own minds which seems to gain power and bring disharmony within ourselves. If we will clear our minds of all fear of this kind, Black Magic is robbed of all effectiveness.

In opposition to Black Magic is White Magic which implies proper and intelligent use of our faculties, of knowledge, and of the forces of Nature which prevail all around us. Scientists and philosophers have sought to understand nature's forces, universal laws, and all things having to do with the order of nature. Contrary to the work of science, Black Magic does not rationally take into consideration the organization of human values or the establishment

of a high social moral order. On the other hand, in the use of White Magic, rituals have been evolved which, it is said, help to bring individuals into closer relationship with nature's laws and the Supreme Power of God.

White Magic, when properly conducted, is much like a ritual which is designed to bring about a certain result or effect. Actually some of its forms eventually added to the foundations of our fields of science. For instance, the pagans performed incantations, the intoning of words in various ways. Probably unbeknown to the pagans, was the fact that words spoken orally are sound vibrations. We now know that we live in a universe of various vibrations and combinations of vibrations, sound and otherwise. The incantations of the pagans were done in rhythm. Today rhythm, or the periodicity of time between successive incidents, is the basis for much scientific computation and calculation. We refer to such things as the revolution of the earth every 24 hours; the daily appearance of the sun; the 28-day period of the moon; the tides of the ocean; the movement of the planets and stars; the revolution of the earth around our sun which determines the year, etc. With the progress of civilization, wiser men became cognizant of higher laws and the proper interpretation of nature's forces and the laws of the universe.

To the pagans there was no accidental happening. To them, cause and effect were the result of superstitious beliefs, but with his increase of knowledge and wisdom, man is more and more perceiving the fallacy of superstitious concepts. His increase of wisdom is making possible the attainment of higher degrees of knowledge and understanding.

Ancient magicians should not be regarded as imposters, for they most certainly believed that they were endowed with supernatural power, however wrong the belief may have been. Actually the true knowledge of Nature and her laws has not been deliberately concealed except in certain instances. If you doubt that the magic of the ancients is still popular, think of the crystal-gazers, the mediums, and the palmists who continue to thrive today just

(Continued on next page)

It Began In Egypt



MONOTHEISM

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

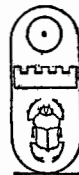
THE ancient Egyptians were the first people to bring forth the concept of a universal God. Only once in Egyptian history there arose the remarkable attempt to introduce true monotheism into religious belief. The religious revolt of the poet king, Akhenaten (Amenhotep IV), is one of the most thrilling and inspirational chapters in the world's history. When Akhenaten was born, Egypt was under the heel of the arrogant priesthood of Ammon (14th century B.C.) that kept the people in idolatry.

The world today continues the inevitable struggle toward the fulfillment of the noble vision of Akhenaten to make all men "just, free, wise and mild," under the universal God concept that had inspired him to write—"Thou hast made me wise in thy designs and by thy might"; and inspired him to pray—"The world is in thy hand."

The scheme by some historians to discredit Akhenaten, as a half-mad, impractical ruler, can never detract one iota from his message of a cultured universal brotherhood under the "one and only god" whose power he felt was manifested in the life-giving rays of the sun, and whom he called the Father of all mankind. The followers of Aten were required to live nobly, to abstain from all evil, and thereby promote the ideal of a beautiful world ruled by universal peace.

It is no wonder such an advanced thinker as Petrie was inspired to remark: "No such grand theology had ever appeared in the world before, and it is the forerunner of the later monotheist religions, while it is even more abstract and impersonal, and may well rank as scientific theism."

The Rosicrucian Egyptian Museum contains many priceless items from the City of the Sun at Tell el-Amarna, including the personal rosary and seal of Akhenaten.



as they did in the past. Many men and women love games of chance. They are always in search of one kind of fortune or another. They are in search of a happier day tomorrow.

So long as man is curious about the future, and so long as he places his belief and faith in intermediaries—that is, things or people, people who can predict his future and have an influence allegedly on certain laws which he does not seem to have—such practices will be perpetuated. This is evidenced in the fairy tales of every land, which reveal man's innermost desires, his innermost wishes that in some extraordinary way he may have marvelous and miraculous realizations.

Pointing the Way

Just as in the past, today's magicians seem to promise tangible accomplishments and good fortune for those who seek their counsel. Unfortunately, these people have not learned that the secret of life, one's destiny, and world harmony do not lie in magical chicanery. Philosophers and scientists, as in the past, continue to point the way for us to adapt ourselves to a finite as well as an infinite universe. Through his own will and action to knowledge, man can come to have an understanding of the laws of nature and use them constructively. He can partake of that

which is divine. If it has accomplished nothing else constructive, the magic of the ages can provide stimulus for broader thinking.

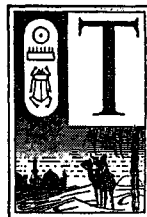
We need have no belief in the use of Black Magic on the person or persons who might interfere with whatever attainment we may have in mind. Dismissal of any magical belief frees one from fear and endows him with personal power, making possible the accomplishment of one's most cherished dreams. Within ourselves we can seek the White Magic of understanding and experience which will bring about good fortune for us.

Today, we do not need to seek the power and advice of a magician; we do not need to confess our wrongdoings to an oracle. We can transmute the negative influence of a magician's power (which is suggestion) to more righteous and constructive purposes which will bring about inner peace, a life of fulfillment and happiness tomorrow. If man could but be taught to realize that improvement in his affairs and his future rests entirely upon his acts and thought of today! Concern for today will bring less concern for tomorrow. Dismiss all fear from the mind. Rationalize. Let the magic wand, as a symbol, represent a mind imbued with knowledge and intelligence.



Ancient Prediction

*The
Rosicrucian
Digest
August
1953*



THOU shalt arrest the violence of the weariless winds that arise and sweep the earth, laying waste the cornfields with their breath; and again, when thou desirest, thou shalt bring their blasts back again with a rush. Thou shalt cause for men a seasonable drought after the dark rains, and again after the summer drought thou shalt produce the streams that feed the trees

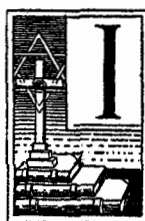
as they pour down from the sky."

These are the words of Empedocles, Greek philosopher and physician, uttered over two thousand years ago. They were offered as a reward to those who would seek to learn Nature's mysteries. Are we not on the eve of the fulfillment of Empedocles' prophecy? He also declared: "Thou shalt bring back from Hades the life of a dead man." Even this is possible, if we think of Hades as a state of mind from which man can be saved from himself.

Strange Phenomena

THE MIND READER

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



I was in an old, red-brick armory that I had my first view of a mentalist, more than twenty years ago. He read minds with the alacrity of a first sergeant calling the roll. Serial numbers on dollar bills, names of relatives, color and size of different objects; these were easily perceived and named by the blindfolded performer a hundred feet away.

Such demonstrations have drawn countless thousands of eager witnesses. Few people have *not* seen or heard of such feats. Even television has featured more than one such mental marvel. These demonstrations serve to uphold the contention that mind reading is fact and not fiction. To others, such feats are just mere trickery.

One does not have to be a student of occult or mystical lore to have experienced mind-reading in some form. It takes only one experience to verify the authenticity of the phenomenon. However, most "professional" mind-reading depends upon clever illusions and staged performances. The very unerring accuracy of such performances and the fact that the acts *are* staged should make this point obvious. A professional who "reads minds" for a living could not depend upon the vacillat-

ing, unpredictable results of true mind-reading. Any student of mysticism knows the vicissitudes of mentalism sufficiently well to realize that the environment, state of health of the reader, type of audience, and many other factors enter into the success or failure of the experiment.

If mind reading were as facile as performances might indicate, imagine for a moment the lengths to which a mind reader could carry his talents. Nothing in the mind of men, nothing behind locked doors, would be closed to him. He could warn us of our enemy's every thought. He could be of great aid to humanity in schools, hospitals, and governmental agencies. He could utilize his art in many places and in many ways. Yet, where do we always find him? On stage.

It is important for the student of mysticism to be able to differentiate between real mentalism and pseudo mentalism, for if he attempts to use the latter as proof of the former, he finds himself on shaky ground when the latter is exposed, as it always can be. The frequency with which I have heard students of *all* grades use professional mind-readers as proofs of mind reading lead me to write this and the next month's article.

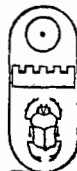
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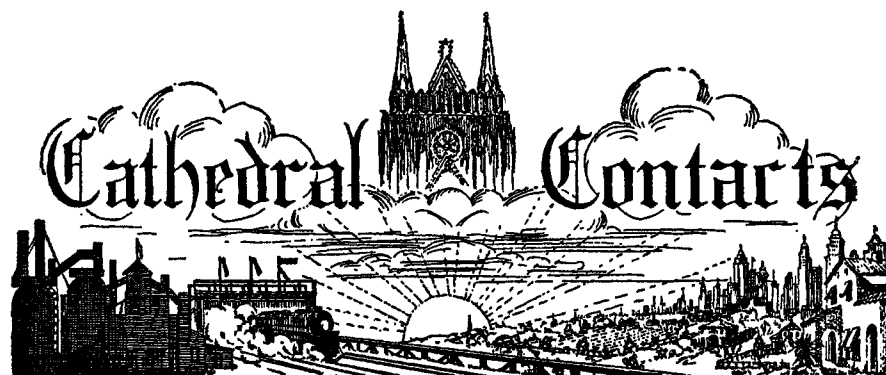
LODGE ACTIVITIES

The New York City Lodge, 250 W. 57th St. will hold its annual Pyramid Ceremony on September 20, 1953 at 3:00 p.m., at Inwood Park, New York. Rosicrucian members are invited to bring their friends to this event. For further information write or telephone the Lodge.

The Ninth Temple Degree initiation will be conferred on eligible members, Sunday, September 27, at 3:00 p.m.

The Rama Chapter, 34 Elam Place, Buffalo, N. Y., has scheduled an interesting rally for August 29 and 30, 1953. Among other things, there will be an unusual film which has been secured from the Moody Institute of Chicago.





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.*)

ACTIVE ETHICS



Our behavior is at all times a matter of pressure from various sources. Civilization has dictated that every member of its society must conform to certain standards, and these become a part of our culture. Our behavior is therefore supposed to conform to the pattern that has its roots in a multiplicity of sources which underlie the activities that are apparent in each type of civilization. We speak of civilization as one thing, but the factors that have contributed to it have come from many sources. We behave as we do because of the religious, the moral and ethical, principles which have been accepted by the culture in which we live and which has become a part of our daily practices.

Our basic ethics in the Western world are founded upon the Hebrew-Christian tradition. The Ten Commandments underlie most of the fundamental beliefs that go into practice in the lives of each of us and form the foundation of our moral concepts. Actually, the Ten Commandments are more of an ethical code than they are a religious code. They deal with behavior patterns of the individual; they tend to establish a moral concept which protects the rights of the individual and, at the same time, permits society to guarantee to each person a fair participation in all its rightful functions. In actual practice we do not consider too seriously many of the moral principles that have grown out of these fundamental Commandments. It is true that few of us make a display of such ideas. Although we do not purposely attempt

to deny the validity of the principles encompassed by the ideals of the Ten Commandments, there is a tendency to permit our ethical beliefs and practices to be passive rather than to be dynamic.

Many moral codes tend to emphasize too strongly the individualism of anyone who attempts to follow his personal inclinations. This is particularly true when there is no existent belief in an authority to enforce the ethical and moral codes under which we have lived. Those who believe in a personal God—one who is no more than a Manlike power of Infinite capacity—encourage the idea that God is concerned with each individual and with that individual's behavior. As such, every individual lives in fear of punishment that might come from this personal God, depending upon the ethical code supported by his religious belief. The individualist, while acknowledging the Being of Divinity, comes to the realization that growth or evolution of the soul—that is, our spiritual potentialities—is the responsibility of each of us and not something that is necessarily

directed by an external, personalized force. There is danger of misinterpretation of this point of view.

Individualism can be carried to the point where self-interests and self-concern overshadow the altruistic tendencies which should express themselves in our behavior. Such an individual does not become a contributing part of society. He is so concerned with his own development that he forgets he must contribute to the environment which provides the background for that development. Perfection or abstention from evil is not sufficient in itself to be the sole aim of life. Rather, it is activity, such participation in the art of living as might be inspired by the function of good, that is far more important to the well-balanced living of those who would advance to the realization of self and of the Absolute.

Active ethics is concerned with our own experiences of living in a way so as to contribute to the growth of our own soul and, at the same time, provide some assistance or some impetus to the growth of those about us.

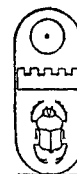


Tretchikoff Art Prints

We take great pleasure in offering to our members and friends *full-color* reproductions of the Tretchikoff paintings as shown in the illustrated section of this magazine. Having seen the color reproduction of the *Dying Swan* on the back cover of the April *Digest*, our readers can grasp from it the richness of color this artist uses. As a further example, *Poinsettia* is a flaming red against a natural, complimentary background. *Silent Models* carries in one unified arrangement the many colors and forms utilized by the artist. For sheer color enjoyment, few paintings excel the *Zulu Girl*. The *Lost Orchid* is a lavender and white gem, lying deserted on a green-black stairway. In the picture *Spring*, the colors are regenerative in their utter peace and tranquility which they transmit to the viewer; and *Giselle* is another masterpiece with texture akin to the *Dying Swan*.

By special arrangement with the artist, the Rosicrucian Supply Bureau is able to offer these extra-large *full-color* prints for only \$6.50 each. [For three or more of the large size, \$6.00 each. For three or more of the small size (*Lost Orchid*, *Poinsettia*, and *Dying Swan*) only \$1.50 each.]

All prints are *personally autographed* by the artist before being mailed.



Izaak Walton's Philosophy

By FRANK A. KING, of Essex, England

IN the 17th chapter of the First Part of *The Compleat Angler*, printed exactly 300 years ago (1653), Izaak Walton refers to "a mysterious knack" in tempting fish to bite:

which though it be much easier than the philosopher's stone, yet it is not attainable by common capacities, or else lies locked up in the brain or breast of some chemical man, that, like the Rosicrucians, will not reveal it.

At the time his book on angling was published, Walton was sixty years of age. For many years he had been a successful businessman in the city of London, and after a period of apprenticeship, became a member of the Ironmongers' Company, a London trade guild of a semi-religious character. Walton also wrote the biographies of several important Churchmen; he himself was a deeply religious man. Before he died, in 1683, at the age of ninety, his angling treatise had run through several editions, and in all his writings he revealed his detailed knowledge not only of the *Bible*, but of other religious and philosophical works.

It is more than probable that, for some time, Walton was keenly interested in Rosicrucianism or Freemasonry, possibly both, and it is certain that he numbered among his friends several English Freemasons. He definitely studied books written by some of the early Rosicrucians of England, yet, so far as I can trace, no references to his studies of these two organizations is made by any of his biographers or by those writers who have added explanatory notes in the various editions of his treatise on angling.

One reason why Walton's interest in Rosicrucianism may have been ignored



by his various biographers may be due to the rather disparaging footnote concerning the organization which originally appeared in Bagster's edition of 1815, edited by Sir Henry Ellis, K. H., and repeated by Sir Harris Nicolas, K.C.M.G., in his elaborate edition published in 1875. This note stated:

The *Rosicrucians* were a sect of frantic enthusiasts, who sprung up in Germany about the beginning of the fourteenth century: they professed to teach the art of making gold; and boasted of a secret, in their power, to protract the period of human life, and even to restore youth. Their founder having been to the Holy Land, pretended to have learned all this from the Arabs. They propagated their senseless philosophy by tradition; and revealed their mysteries only to a chosen few, and to this practice the author (= Walton) alludes. Lémery, in his book, *Of Chemistry*, has thus defined their art: '*Ars sine arte; cujus principium mentiri, medium laborare, et finis medicare.*' An art without art; whose beginning is lying, whose middle is labour, and whose end is beggary.

In the first chapter of his book, Walton refers to the "strange creatures" then to be seen at Tradescant's Ark, and to others added to that Museum "by my friend Elias Ashmole, Esq."¹ In 1662, a tablet monument of free-stone was erected at Lambeth Church, in memory of the Tradescants, who had been royal gardeners, and this was covered on each of its four sides with sculptures. At each corner was the representation of a large tree, seeming to support the slab; at one end was a Hydra picking a bare skull; on the other, are the arms of the family. On one side of the tomb were ruins, Grecian pillars and capitals, an obelisk and pyr-

¹ Ashmole, founded the Ashmolean Museum at Oxford University.

amid; and on the opposite a crocodile, shells, etc., and a view of some Egyptian buildings. The portrayals seem to suggest early Freemasonry or Rosicrucian symbols, and suggest that Walton's friends, the Tradescants, were associated with the mysteries of either or both of these organizations.

But Walton's direct reference to Elias Ashmole as "my friend" provides an even more definite link between the angling author and the occult sciences.

Ashmole, the Friend

Elias Ashmole¹ was educated at Brasenose College, Oxford, and, in 1638, went to London as a Chancery solicitor. During the Civil War, he served in the king's army, but, after the final victory of the Parliamentarians, he returned to London, and devoted himself to the study of archaeology, alchemy, and astrology. He specialized in collecting the books and manuscripts of Dr. John Dee, the famous astrologer and alchemist who had been commanded by Robert Dudley to name the most auspicious day for the coronation of Queen Elizabeth I.

Ashmole became the scientific "son" of William Backhouse, the alchemist and astrologer. In 1651, two years before Walton's book was published, Backhouse printed in London, a Rosicrucian work entitled: *The Wise Man's Crown, or Rosicrucian Physic*, by Eugenius Theodidactus. There was also a well-known work termed *Wm. Backhouse's Way to Bliss*, published by John Heydon. In his diary, Ashmole claims *The Way to Bliss* to be his own work.

So far Ashmole is the first Speculative English Freemason of whom there is any distinct evidence. He was received at Warrington on the 16th of October 1646. Ashmole says that, on the 10th of March 1682, he was summoned to a Lodge at Mason's Hall, Basinghall Street, London, and attended next day (March 11) when several were admitted into the "Fellowship of Freemasons." Recent investigations have shown that Ashmole was not a member of the Masons's Company,

¹ Editor's Note: Thomas Vaughan "in the year 1644 presided over a Rosicrucian assembly at which Elias Ashmole was present, he having entered the Order in 1640."—*The Brotherhood of the Rosy Cross*, by Arthur Edward Waite, London, William Rider & Son, 1924, page 384.

although nearly all the persons he names were members. "It, then, is clear that the 'Fellowship of Freemasons' was a Lodge of separate Freemasons, more or less speculative," states Kenning in his *Cyclopedia of Freemasonry*.

Ashmole, who died in London in 1692, wrote the history of the Order of the Garter, and it was the Garter Jewel of Charles the Second that caused the most perilous adventure of Izaak Walton. Ashmole refers to Walton's part in smuggling the jewel from Staffordshire to London, after the battle of Worcester on the 3rd of September 1651. The king distributed his valuables to various friends in order to facilitate his escape to the Continent. He gave his "George of diamonds" to Lord Wilmot, and his "Lesser George" to Colonel Blague, who had to pass it to a Robert Milward. Blague was captured, and imprisoned in the Tower of London, but whilst Walton was on a visit to Stafford, his birthplace, Milward entrusted him with the difficult task of smuggling the jewel to Blague. Walton succeeded in his mission, and soon afterwards Blague escaped from the Tower.

According to tradition, both Charles I and Charles II were Grand Masters of English Freemasonry, so the Garter may have had some special significance in Stuart Masonry in which, states Kenning's, certain German writers "discern in some of the high grades an adaption to the peculiar interests of the Stuart dynasty."

These factors suggest that Walton himself may have been particularly interested in the Garter, and it is to be noted that Walton dedicated his *Lives* "To the Right Honourable and Reverend Father in God, GEORGE, LORD BISHOP OF WINCHESTER, and Prelate of the most noble Order of the Garter."

Francis Bacon's Secret Order

However, there is a further link between Freemasonry and the Rosicrucians and *The Compleat Angler*. Walton refers several times to Francis Bacon and about half-a-dozen times quotes from his works. Rev. A. F. A. Woodford, M.A., refers to Bacon, Lord Verulam, in his edition of Kenning's



Cyclopedia of Freemasonry in the following entry:

The famous, lawyer, statesman, and philosopher. Pope terms him, as some of us will remember, "the wisest, brightest, meanest of mankind." He was born in 1561, and died at Highgate in 1626. We need not follow his political career, as it does not consort with these pages. The point of contact between Freemasonry and Francis Bacon is as follows, if any:—

He wrote in his retirement, and in his later years, a figurative and mystical work called *Nova Atlantis*, in which he makes use of the "Templum Salamonis." It is possible that he may have been affected by a love of occult studies, as some were at that period; but some writers like Nicholai seem to wish to see in this work a sort of sketch and connection with Freemasonry. We, however, doubt the fact very much. Nicholai's deductions are not warranted by any evidence which he adduces or has accumulated since he wrote, and we are inclined to think the supposed concordant symbolism accidental. It may be true, as Nicholai says, that E. Ashmole was an astrologer, and attended regularly the revived astrologers' annual meeting, and that he alludes to other astrologers. But when Ashmole talks of Freemasonry it is clearly as entirely distinct from any astrological confraternity, though the professors of the Hermetic art may have had their secret organisation. Lord Verulam died in 1626, E. Ashmole was made a Mason in 1646, so that there can be no connection between the two. That Freemasonry in any way took its rise from Lord Verulam or Ashmole, or the *Nova Atlantis*, we hold to be critically unsound and historically untenable.

Veiling the Truth

But a more recent writer than Woodford has sought to show that Francis Bacon had a great deal to do with the development of some form of Freemasonry. In his two books *Francis Bacon's Personal Life Story* and *The Martyrdom of Francis Bacon*, Alfred Dodd presents his theories concerning Bacon not only as being the son of Queen Elizabeth I, and also as the author of most of the work attributed to Shakespeare, but also as the promoter of a secret order as a means of protecting not only the Queen, his mother, but also her heirs and the British nation. Dodd bases his theory upon various anagrams and messages hidden in the writings of Bacon and Shakespeare, and Bacon's connection with Freemasonry and Rosicrucianism has been a thorny subject for many years. Dodd suggests that this secret order developed by Bacon was some form of Freemasonry.

Such *veiled* writing was a common method of presenting opinions and ar-

guments during the Elizabethan and Stuart periods—and it must not be forgotten that Walton produced his book during an extremely troublesome period—the time of the Civil War and the Cromwellian Protectorate. At least on one occasion, Walton utilized an anagram, and Nicolas, in his 1875 edition of Walton's book, in his biography of Walton (p. xxxi) refers to this example of the angling author's veiled writing, when he deals with the death of Izaak's first wife, Rachel Floud, and his second wife, Anne Ken.

As now printed, a part of the angling book was written by Walton's friend, Charles Cotton; but, in the original portion, definitely composed by Walton, a great deal of discussion takes place concerning the Elements of Water and Earth—and the terms *Elements*, *Water*, and *Earth* are familiar not only to students of astrology but also to Freemasons and Rosicrucians. Perhaps the discussion concerning the Elements was intended to show that Walton had listened to the arguments which had been put forward by his friends—either Rosicrucians or Freemasons—but, for the time being, he rejected their requests or thinly-guised invitations to join some secret occult association.

However, Walton by his references to Francis Bacon revealed that he was interested in such matters and, maybe, in Bacon's hidden doctrine. Later, as a royalist, he took active part in the Garter incident; and when he revised his book, he slipped in a few references to his changed viewpoint. At the same time, his references to certain premises may have been the means of keeping in touch those who could not learn of safe retreats other than by perusing books which appeared to be above suspicion—such as, his simple treatise on the delights of angling!

The Fish Symbol

At times, it seems, in his original manuscript, Walton appears to emphasize that he wishes to stick to his angling—to the "Fish"—and it must not be forgotten that although, by some Freemasons, the sign of the fish is considered to be a Masonic symbol, the fish [also a symbol for the Piscean Age] was the usual emblem of Christ, chosen because the Greek word forms the ini-

tials of His name and titles, and also because Christians are born by baptism in water. It is significant that the fish symbol is only found in the Latin church whose adherents in England were persecuted during the time of Walton!

Brewer, in his *Dictionary of Phrase and Fable*, says concerning this fish symbol, the Ichthus, that "this notarica is found on many seals, rings, urns, and tombstones belonging to the early times of Christianity, and was supposed to be a 'charm' of mystical efficacy." The Ichthus was much used by Operative Builders. Many Freemasons believe that the "Vesica Piscis," as it is also called, was at one time a Masonic emblem. Although Woodford states that "Bro. Moses Margoliouth is said to have declared that formerly our Grand Masters wore a silver fish," he adds that he can find no evidence whatever of such a custom anywhere, but if it were so it would be probably a continuation of Christian symbolism.

This link between the word *fish* and Christianity is referred to by Walton's friend Rev. Henry Bagley or Bayley, M.A., in his *Laudatorum Carmina*, which translated states:

To my most distinguished friend and brother Master Isaac Walton, past master in the art of angling:

One fish and one only is doctor of the rest, and health is assured to those to whom it is given to touch the doctor. Here is a wonderful image of our Saviour Jesus (= the Ichthus), where every letter holds His secret.

This fish I desire, and mayest thou catch this fish (good brother of the rod); He would pay my debts and thine to God. Fish is he and fisher, believe me, a fish would wish to love such an one though he were a fisher.

Why Fraternalism?

It is to be noticed that this clergyman refers to Walton as "brother" and "past master"—both Masonic terms.

Stapleton Martin in his book on Walton includes a short biography of John Pearson, Bishop of Chester, amongst the angler's friends. C. A. Thory says that Dr. John Pearson was a member of a secret society, with Ashmole and others, on the foundation of Freemasonry, in the middle of the 17th century. Ashmole does not mention Pearson in his diary, and Woodford observes that Thory's "allusion to Pearson rests on

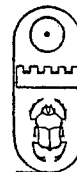
the Cromwellian and Caroline theory of Masonic origin"; that is, that Cromwell organized Freemasonry for political purposes, or that the movement was started in support of Charles Stuart not for loyalist reasons but for personal gain.

There is another factor which may have caused Walton to become interested in some religious movement of a fraternal nature: at the time of the publication of *The Compleat Angler*, he had been a member of the Ironmongers' Company for some thirty-five years, but for nearly a century the religious side of the various trade guilds of London had steadily declined. Originally such organizations had been formed to serve a dual purpose—to safeguard trade secrets and to improve the conditions of traders. During the medieval period, master and apprentice worked together. They had their meals at the same table, because the workmen lived in the homes of their employers, and they also worshipped at the same churches, lighting their candles before the same altars.

But the changes brought about by the Reformation had altered the religious life of the guilds, and the spiritual side was becoming of less importance. This must have been particularly distressful to a religiously-minded man such as Walton had been throughout his life—his own guild, the Ironmongers' Company supported Cromwell's party—and, maybe, he turned towards either Freemasonry or Rosicrucianism as a means of obtaining the companionship of a fraternal organization; or such membership might have been suggested to him, almost as a means of consolation.

Repeatedly Walton affirms in his angling book and his *Lives* that he derives great consolation from the Catechism, and he adopted the question-and-answer system for his angling book—but it must not be overlooked that the same interrogative method is used for the instruction of initiates in Freemasonry, and also in the various stages of advancement in that organization; the Rosicrucians also had a system of instruction by asking the wherefore of life and nature.

Perhaps, as is more than likely, there is some "inner meaning" behind the



seemingly innocent lines of *The Compleat Angler*. Also, this interrogation system may have been Walton's method of dealing with the questions of initiation for either Order, whether or not he accepted or rejected such overtures.

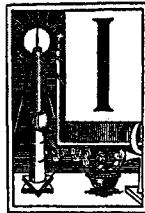
Perhaps, amongst some of the still untranscribed records of Ashmole and other early works may be references to Walton as having more than just a passing interest in fraternal organizations.

▽ △ ▽

Ideas Are Weapons for Freedom

By T. J. CROAFF, JR., M. A., F. R. C.

The column "Tom Croaff Says . . ." has made its appearance in 18 newspapers. This particular article was printed in the *Arizona Free Press* and the *Sunnyslope Journal*—Phoenix, Arizona.
—EDITOR



IDEAS are powerful weapons in the everyday world of affairs. It should be remembered, however, that ideas are either constructive or destructive depending upon their relationship to human progression or retrogression.

Aristotle gave the definition of "Idea" as the form-giving cause. The idea is the cause, but the effect, or result, is evolved.

Ideas mean much to business development or growth, which reminds us of the story of the boy applying for work at the Walt Disney studio; he was told, "Yes, you may go to work, but keep your eyes open—what we pay for is ideas."

Whether the idea takes the form of physical disease or a new fangled egg-beater, the continued action of thought upon idea brings it into form.

The world's creation was God's idea. Because we are made in His image, we create our own little worlds according to our ideas. Each of us develops his or her ideas according to personal concepts. Each manifestation is a reflection of thought—colored, of course, by our own individuality.

In all the world's history, nothing has surpassed the forceful impact upon man's progressive thinking, his formation of constructive ideas, as when our founding fathers struck off the shackles

of brutal tyranny. It was indeed the success of the American Revolution that established for the first time the doctrine of individual freedom on all levels of man's existence. Our forebears caught the vision—yes, the very fundamental idea that this individual freedom belongs to man by virtue of his birth in the image and likeness of God. The whole pattern of world thinking has been materially and substantially changed by this assertion of the God-given right of every person to develop in his or her own way; that idea constitutes the very foundation upon which American democracy is built.

It is small wonder, then, that enemies of individual freedom, such as Communists and other reactionary-minded people, are fearful of ideas that uphold the dignity of man. Fearing the free-play of ideas, they seek to control man's thinking; to successfully accomplish this task of thought-control, these foes of individualism strive constantly to keep mankind from sources of materials (books, movies, etc.) and from activities that aid man in his thinking and in the formation of progressive ideas for the betterment of humanity.

Truly ideas are powerful weapons. The free exchange of ideas must be fostered widely in our contemporary civilization if we are to overcome the tyranny over the minds of men.

Progressive ideas alone can win the battle against Communism and Fascism.

The
Rosicrucian
Digest
August
1953



The Roman Bath

By ROY HARRINGTON

(From *Manchester Rosicrucian Bulletin*—July-August, 1952)



FRIEND and I were discussing the rise and fall of the great civilizations of the past and the lessons that might be learned from history. During our conversation, the varied benefits of civilized society were questioned, and we found ourselves on the important topic of bathing. I remembered my childhood. In those enlightened days the 'ritual of the bath' was something to be avoided if possible. Also, it seemed wrong that when one wished to use the long summer evening to work out tactics for the intercollege football final, one of those delightful grownups, who never could understand the zeal of young men anyway, would decide that *this* was the night for ablutions. I am thankful to say that I have found one or two adults who agree with me that too much bathing is an overrated pastime. Frequent bathing is usually considered a necessary as well as desirable accompaniment of successful living. Upon this subject, I feel that history has a lesson to give.

I gave my friend the following information in the hope that he might be persuaded to use his bath with tolerance! I don't think my attempt was successful, but some rather interesting comparisons with contemporary standards and progress were raised as a consequence.

Bathing Seventeen Centuries Ago

The Romans, in the days when their civilization had spread over most of the known world, accepted bathing as one of the fundamental virtues. In fact they appear to have spent most of their leisure time in the great public baths

which were provided, notably in the Imperial City.

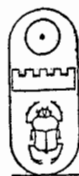
The Roman News Room

These palatial baths or 'thermae' as they were called, were characteristic of Roman magnificence. The largest ones contained a 'calidarium' or hot room, a 'tepidarium' (warm lounge), and a 'frigidarium' (cooling room)—the latter with its 'piscina' or swimming pool. These colossal buildings were designed not only for luxury bathing, but were resorted to for news and gossip (and there must have been much of this in Rome). These buildings served as lecture halls, the meeting place and platform for statesmen, orators, philosophers, and poets. There were large open spaces for athletic contests such as wrestling, racing, and boxing. The 'thermae' were, in fact, colossal social clubs.

Beauty Salons, Too

There were dressing rooms for the multitude of bathers, and special cubicles where the 'caliptor' (attendant, to you and me), gave the patrons a shampoo, oiled and sanded them, and then scraped their chins clean with a bronze scraper. (How painful this operation must have been I can leave to the imagination of those among us who spend a daily penance wrestling with a shaving brush, soap, and razor.) The customers were then anointed with special unctions.

The central building alone of the Baths of Caracalla at Rome covered an area equal to that of Westminster Palace. All of these huge bathing-social-centres were built on the most lavish scale, choice marbles and mosaics being used extensively to clothe the



concrete walls of the structure and to form decoration to the balconies and courtyards. Sculptured works of great excellence filled corners and niches, and in the beautiful courtyards silver or marble lions spouted streams of water into the warm air. Though at first an entrance fee was charged, emperors seeking favour from the populace, opened the baths free of charge.

Too Much Luxury

The decay of the Roman civilization is attributed fundamentally to the reduced moral standards which later pre-

vailed, and the weakening effect of too-luxurious living on that part of society intrusted with the responsibility of state management. This cult of the bath would seem to be an indication of Roman weakness.

So when next you stub your toe on the bath-tap, or slip heavily upon the soap and are tempted to colour the surrounding air with impolite phrases, consider that there may be some distinct advantage in *this* austerity. Adopt the normal custom of singing opera to the best of your ability, and to the complete destruction of local harmony.



WHAT ARE THESE SIGNS?



DID YOU KNOW THAT—

- concentration and meditation upon certain signs in the mystery initiations of the Egyptians and Greeks brought about *illumination*?
- the word *miracle* in the secret teachings of the ancients meant *sign*?
- there is a sign for the coming age, which meaning is known?

These are all questions which are dealt with—to the inquirer, the way is pointed more clearly in the book, *Behold the Sign*. This is a source book for *secret symbols*. It is needed by every student to search out the meanings of language and the mysteries of the ancients. Plato, Pythagoras, Moses, Jesus, and many other thinkers used symbols in preparing the way of the initiate.

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**The
Rosicrucian
Digest
August
1953**

The Mysteries

By JOEL DISHER, F.R.C.

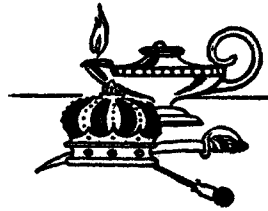
NO MATTER how absorbed man may be in the business of purely objective living, he never completely ceases to question what he is, where he comes from, and what is the meaning of his being here. This has been so from ancient times, but then, surprisingly enough, man was given more complete and satisfying answers.

The Mysteries embodying science, philosophy, and religion gave him that unified explanation of all things which Rosicrucians know as ontology. For this reason, no doubt, Heracitus, the Greek thinker, referred to the Mysteries as Medicines because they served to nourish the understanding and purge away the passions.

For almost two thousand years, these Mysteries endured as man's source of solace and enlightenment; but about the third century of the Christian Era this organismic concept began to fade from the general consciousness due to the rise of the Christian Church. Then religion, philosophy, science became departmentalized and could offer only divided knowledge.

Plato had written that the Mysteries were designed to lead man back to those principles of perfection in which man took his rise and from which he began his descent; nevertheless, they so entirely passed from the knowledge of the average man as a method of instruction that today the stories which their rituals illuminated are read principally by school children.

"The ancients," wrote Richard de Bury in the fourteenth century looking backward rather wistfully, we imagine, "devised a means of inducing man to



study truth by pious frauds, the delicate Minerva lurking beneath the mask of pleasure."

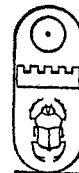
One of the best known of these surviving fragments of the Mysteries is the fable, told by the Greeks and also the Romans, of the goddess *Demeter*, and her daughter *Persephone*. Bulfinch who has done so much to preserve these myths

recognizes that an allegory is intended by the story but he does not go beyond the obvious in his explanation.

Francis Bacon made a study of such matters, pointing out that "this method of instructing is exceedingly useful, and sometimes necessary in the sciences, as it opens an easy and familiar passage to the human understanding." Further he writes, "And even to this day, if any man would let new light in upon the human understanding, and conquer prejudice, without raising contests, animosities, opposition or disturbance, he must still go in the same path and have recourse to the like method of allegory, metaphor, and allusion."

John Ruskin, too, concerned himself with myths and well knew their value, averring that they were founded upon constant laws common to all human nature and set forth, however darkly, things for all times true.

Knowing so much may lead us to a more respectful attitude toward myths, but it will not of itself help us to a full understanding of them—the reason being that the explanation and application were part of the ritual of the Mysteries and this was reserved for the initiate. Although even the body may have been preserved for any and all to see, that which caused it to have life is still with-



held from all but those whose need is such as to necessitate their searching for it.

Soul in Exile

The story of "The Rape of Persephone" is, therefore, familiar enough, and that simpler part of it which seems to connect with the fruits of earth and the cycle of seasons has become the framework of a modern fraternal organization. Not sufficiently considered, however, is the teaching offered of how the soul takes incarnation. This is the core of "The Rite of Demeter" as it was presented in Eleusis where it existed for over a thousand years as The Eleusinian Mysteries.

The intellect and the soul are represented by Demeter and her daughter, Persephone. Both aspects have their true home in the region of the gods, but that part typified by Persephone is wooed by the goddesses Venus (desire), Pallas (rational powers), and Diana (natural properties) into the meadow of Enna, and particularly attracted by the narcissus flower (see the myth of Narcissus) in order that Pluto (the whole of material nature) might enrapture her (the soul) and take her captive.

Thus that part of man called *soul*, corresponding to Persephone, is imprisoned in material nature where as an unwilling and often perplexed exile from the rights and benefits of its ethereal home, it lives out its allotted span. As B. F. Cocker writes in *Christianity and Greek Philosophy*: "Exiled from the true home of the spirit, imprisoned in the body, disordered by passion, and beclouded by sense, the soul has yet longings after that state of perfect knowledge, and purity, and bliss, in which it was first created. Its affinities are still on high. It yearns for a higher and nobler form of life. It essays to rise, but its eye is darkened by sense, its wings are besmeared by passion and lust; it is borne downward until it falls upon and attaches itself to that which is material and sensual; and it flounders and grovels still amid the objects of sense."

In that part of the ceremony of initiation called the aporrheta or sacred instruction the Hierophant sets forth the reasons for this state of affairs somewhat after this fashion:

"The soul of man in the realms of light is as beautiful in form as the goddess Persephone. Like her, too, the soul is all innocence and gathers its fill of supernal joy in the fields of beauty. In the hour of what we call *birth*, the soul experiences almost a death, being snatched away from its realm of light into what seems but a dark and fearsome cave of horrible and frightening sounds and sights. Only fitfully as in a dream is it ever permitted glimpses of the heavenly realm from which it came. But even in its exile, teachers are at hand to make the experience meaningful and to point the way to a sure return to the high source from which it came."

In *The Wisdom of the Ancients*, Bacon has this scientific interpretation of the myth to offer: "By Persephone the ancients denoted that ethereal spirit shut up and detained within the earth, here represented by Pluto. . . . This spirit is conceived as ravished, or snatched up by the earth because it can in no way be detained when it has time and opportunity to fly off . . . as if one should endeavor to mix air with water, which cannot otherwise be done than by a quick and rapid agitation that joins them together in froth whilst the air is thus caught up by the water."

"Persephone was ravished whilst she gathered narcissus flowers, which have their name from numbness or stupefaction; for the spirit we speak of is in the fittest disposition to be embraced by terrestrial matter when it begins to coagulate or grow torpid."

And what of Demeter the sorrowing mother, that intellect from which the soul part has become separated? Again, according to Bacon, "the ether, or the efficacy of the heavenly bodies denoted by Demeter, endeavors with infinite diligence to force out this spirit and restore it to its pristine state."

The philosophy here is simple and profound. It is true also in its scientific statement. The impact is still without its full force until it is joined with a ritualistic presentation. Then only is the identification of all fulfilled and man given the totality of assurance that he is the creature of a benevolent Providence and that in his coming into birth and his going out in death a meaningful pattern and purpose is accomplished.

Veiled Instruction

Even so brief an entry into the realm of mythology suggests a heritage too lightly lost. It prompts one to renewed effort to recover it, for the admonition, "Man know thyself" was uttered by those who themselves knew what fundamental truths were set forth in the temples of initiation. Among the Greeks, not to have been initiated was not to have lived. Said Pindar, the poet: "Blessed is the individual who dies after seeing these things; for then he knows not only life's purpose, but also its divine origin as well." And Diodorus wrote: "It is said that they who participate in the Mysteries become more pious, more just, and better in every respect. Even a recently recovered Greek tombstone confidently stated: "What is more true about the beautiful mystery granted by the gods is that death not only is not an evil, but is assuredly good.

It can now be seen that what Richard de Bury was hinting at was that under the guise of a dramatic presentation, where the senses were fully engaged and the whole being caught up in the action, instruction of the highest nature could best be given. In that, the rituals of the Mysteries have never been sur-

passed, and so far as the essential truths of life are concerned, the Mysteries remain the best medicine. No philosophic opinion of the soul's nature and for that matter no scientific statement of the mechanics of birth, life and death could equal, and certainly could never surpass, the simple mystical presentation of the drama of Persephone's descent into Hades, her experiences there, and her final restoration after a period of exile.

It is only a shallowness which brands such teaching *pagan* or sees it as only a vague irreligion. It may be as Bacon says in his *Advancement of Learning* that "where second causes appear to absorb the attention, some oblivion of the highest cause may ensue, but when the mind goes deeper and sees the dependence of causes and the works of Providence, it will easily perceive, according to the mythology of the poets, that the upper link of Nature's chain is fastened to Jupiter's throne."

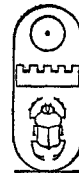
Certainly, this is true as regards the myth set forth in "The Rite of Demeter," for here one finds all elements combining to still the fretful queries of the restive spirit and to offer that unmistakable assurance of unerring justice which continues to operate throughout the world.

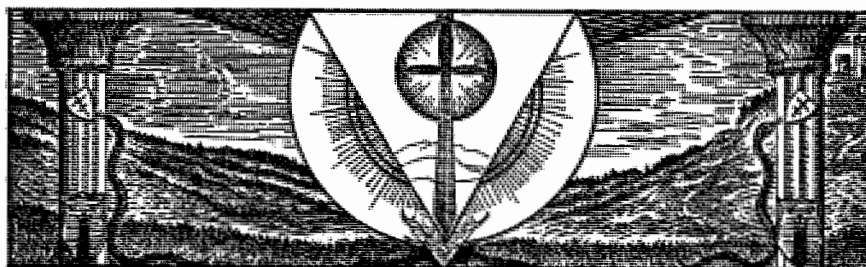


TWO PROPHETIC DATES

The book, *Symbolic Prophecy of the Great Pyramid*, by Dr. H. Spencer Lewis, mentions two very important dates in connection with Pyramid symbology. One is September 16, 1936, on which occasion the present Imperator and two other members of the Grand Lodge staff were present in the King's Chamber and conducted a ceremony. They were the only representatives of esoteric orders anywhere in the world in the King's Chamber on this momentous occasion.

The other date of great significance mentioned in this book is that of August 20, 1953. Again AMORC's representatives, the Imperator, Ralph M. Lewis, and Grand Treasurer, James R. Whitcomb, will be present to conduct a period of meditation and a mystical conclave within the King's Chamber of the Great Pyramid! Those of you who have not read the above-mentioned book will find it most significant in connection with this event.





Beneath Outward Signs

By PERCY PIGOTT, F. R. C.



ARLYLE, in a work now classed as one of the great books of the past century, declared that "of man's whole terrestrial possessions and attainments, unspeakably the noblest are his symbols."

A symbol is an outward sign of a hidden, spiritual actuality. It thus reveals a truth, otherwise mysterious and esoteric, and turns a spiritual actuality into an outer reality. To one who contemplates it, the symbol speaks, not to the outer mind, but to the soul, and so truths are uncovered to display their awe-inspiring wisdom.

Take, for instance, the Latin cross. This has long been recognized as the symbol of Christianity. But these symbols, especially divine symbols, often have meanings behind the surface and perhaps others still deeper; the deeper the penetration, the more divine the message.

What then is the deeper meaning behind the symbol of the cross? It is sacrifice. The sacredness of sacrifice is the distinctive note of Christianity. The Sermon on the Mount, the incarnation of the Deity, the ritual of the Mass, these, in more or less close approximation, can be paralleled elsewhere. But the grief and the glory of sacrifice leading to the sacredness of sorrow, which is the soul's Holy of Holies, is not only distinctively Christian, it is also the foundation upon which rests all that is of value in Christianity. When the churches cease to proclaim the glory of sacrifice, they will cease to be Christian.

All symbols need not be such as can be drawn on paper. Ritual is symbolical; otherwise, it is not ritual, it is mere organization. The parables of Jesus are symbolical and it is regrettable how many persons are satisfied with only surface meanings. If they are merely stories which point a moral, they are only on a level with *Aesop's Fables*.

The Ten Virgins

Consider the parable of the 10 virgins. They were waiting to be admitted to a marriage feast, but no mention is made of the bride. Nor did any of these 10 know at what time the feast would start. To invite guests to a feast without letting them know the time seems very like the world explored by Alice in Wonderland. We further notice that the bridegroom was suddenly announced at an hour most inappropriate for a wedding.

Five of the virgins had insufficient oil in their lamps and were late for the ceremony. But why did they need lamps at all, and why were they kept waiting in a state of expectant suspense? Finally it seems unjust, almost to the point of cruelty, that the five, simply for having underestimated their needs, should have found the doors virtually shut in their faces and were told that they must reside in the place where would be weeping and gnashing of teeth. These considerations point to a deeper meaning than a story of lost opportunities. Theologians often get into a tangle of absurdities by using their objective reasoning mind, whereas all who would interpret sacred writ-

ings should use the inner, inspirational mind.

What then is the deeper meaning of this parable? What was this so-important wedding? Why did the virgins need lamps? Who was the bridegroom? Why did he come at midnight? Why were those who were unready so harshly treated? Why were there 10 virgins?

The Divided Circle

To answer these questions we must consider two other simple symbols: the circle and the upright stroke.

What spiritual truths does the circle reveal? The circumference has neither beginning nor an end—neither has infinity. The circle itself has neither ridge nor corner; it is thus the perfection of form. Being infinite and perfect it naturally expresses the Universe. Yet, the circle is also a finite and female symbol, for it encloses space and thus enfolds and sustains it, which is a feminine function. Again from its center it reproduces itself within itself. So we reach the paradox that the universe, or the all, is female. This is exemplified by the fact that the universe receives, retains, and reproduces. It receives our thoughts and returns them as our environment, our circumstances, our opportunities. Either sex, however, exists only because of its contrast with its opposite. If the universe is feminine where is the opposite, from whom she derives her femininity? To find this we must study the upright stroke of the symbol.

The upright stroke is a very simple, yet deeply profound symbol. It stands for the number *One*, which means that it stands for all numbers, since all numbers are but *one* added to itself over and over again to infinity. Thus there is only one number just as there is only one existence.

Also, it is not without significance that the upright stroke forms the invisible axis round which every sphere revolves. The *one* in numbers is positive; that is, the upright stroke is a symbol of masculinity. It represents the positive, the masculine, just as the circle represents the feminine. More important than that, for our purpose, is the fact that this simple upright stroke represents the Self; the I of the I AM. In the English language it is so

used. The Self is thus the complement of the Universe. It is in truth the natural mate of the Universe—neither one could exist without the other.

Cosmic Consciousness

Perhaps now we are in a position to understand the great significance of the wedding for which the 10 virgins waited. It was the divine wedding. It was the merging of the self in the whole. The union of lover and beloved. This is Cosmic consciousness. The sacred books of India call it *Yoga*, or union, when the Self is seen in all things and all things in the Self. Sometimes it is called *liberation*. Christians call it *salvation*. Jesus spoke of the "Father in me."

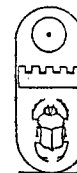
It follows from this that whosoever desires the heavenly union must make of the universe his beloved and take a great lover as his example, for the rapture of the lover is a faint adumbration of the ecstasy of the saint. He should think of the beloved with the utmost reverence. He should see nothing but beauty in the perfection he worships. A true lover loves the very faults of his beloved. Should he feel able to make the great sacrifice, and completely surrender himself to her care, he will find that she will reveal to him unspeakable mysteries and enrich him with treasure without stint and without measure.

The Resurrection

So, we reach another paradox. The great sacrifice symbolized by the cross is not pain and agony, but joy and the life more abundant. This is symbolized in the resurrection.

It was, therefore, the hope of the mystic, the heavenly marriage, for which those virgins waited. The lamps symbolize the inner light, the light of intuition. The cry at midnight, which heralded the approach of the bridegroom, symbolized the fact that this sudden illumination, this lifting of the consciousness to a higher plane, may come at the most unexpected moment.

Why were there 10 virgins? Two, one wise and one foolish, could equally have warned us of the result of losing great opportunities. This may have, or may not have, special significance, but it is interesting to note that if we take



the two symbols which we have been considering—namely, the upright stroke the Self, and the circle, the Universe—and place them side by side we get the number 10. That those who had insufficient oil, or insufficiently developed inner light, should be left where there was weeping and gnashing of teeth was not unduly cruel. They were simply left where there has been suffering ever since we descended to this lower plane—or, if you prefer it, since the fall of man.

The Prodigal Son

This fall of man is most instructively symbolized in another parable, the popular parable of the prodigal. On the surface, this is a simple story of a wayward son who flouted his father's affection and set off on his own, became destitute, returned repentant, and was welcomed with open arms, with feasting and rejoicing. A pretty story simply told. But there is a deeper meaning.

The prodigal symbolizes mankind. The father's house is a higher plane of existence. The prodigal (that is, mankind), having descended to this material plane, gets entangled in difficulties, frustrations, and limitations. He experiences spiritual famine, for he has travelled far from the source of all abundance. He recalls his happy past; that is, he looks upward to spirit not down to materialism. His hoping for heaven on this plane constitutes his remembering the Father's house. An individual's joining some mystical fraternity would indicate that he was far advanced on his homeward journey. The Father detects him while he is yet a long way off. That is the moment when he for the first time turns his thoughts to mysticism. For him, on his return, the fatted calf was killed, an honor never vouchsafed the son who had dutifully remained at home.

Thus symbolized we get two new viewpoints about man's fall. First it

is not, in this parable, represented as a sinful act of disobedience against God. The prodigal received no rebuke; indeed, he was freely given his inheritance and allowed to depart. This supports a Hebrew parable which relates how a king sent some of his subjects to be educated abroad and, when educated, sent his son to bring them home. Thus the so-called fall may be regarded as according to plan. Madame Blavatsky so treated it. It may in fact be regarded as a bold adventure in which we all have taken part.

Second, we note that on his return the prodigal was honored as had never been the brother who had dutifully stayed at home. We may, therefore, infer that when a being finally arrives home, after many incarnations and long exile, he will be greater than those who have never been immersed in the flesh. He will in fact be richer by those very experiences.

What was the inheritance the prodigal claimed and received? Man's great inheritance is his divinity. He was created in the image of God. Potentially we are possessed of divine powers even though we may sink so low as to feed on the same food as the swine.

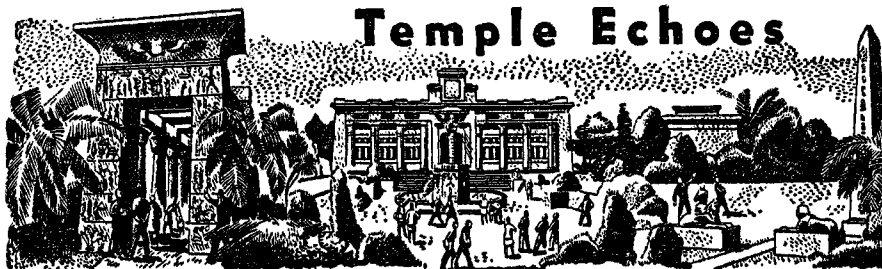
Astrology, or even astronomy, is a very prolific source of symbolism. Astrology is based on the Hermetic saying that all things that take place on earth are a reflection of what takes place in heaven. The signs of the Zodiac, the planets, and their constantly changing relationship are all symbolical. Also there are national symbols—displayed by flags and often seen on coins. Architecture, too, is symbolical. So also are the clothes we wear, the gestures we make, and the words we use. It all sums up to this. The inner world is the real world; the outer world is its reflection. The kingdom of heaven is within.

Carlyle was right. Man's symbols are his greatest possessions.

*The
Rosicrucian
Digest
August
1953*



"Most of the particulars or ends which men pursue in life in the hope of finding peace of mind, though often expressed by some other term, actually impede or destroy their own capacity to attain peace."—*Validivar*



THE 1953 session of Rose-Croix University rolled significantly and successfully into history with distinction. The number attending this year was appreciably greater than last, with a much larger percentage of first-time attendants.

Nearby San Francisco had the largest delegation of students, while Fresno and Vancouver, B.C. tied in second place. However, Fresno had the largest delegation in proportion to its active membership. This means that the Jacob Boehme Chapter of Fresno, according to contest rules, profits to the extent of receiving its next year's chapter charter gratis, and each of the Fresno students received convention privileges without cost this year.

* * *

One of the pleasant surprises of the Music Appreciation Class during RCU was the tape recording of Johan Franco's *Introduction and the 'Virgin Queen's' Dream Monologue*, which had been presented in April at the Fourth Annual Regional Composers' Forum on the campus of the University of Alabama. This work for soprano and orchestra was performed by Eva Clapp White, faculty member of the University of Alabama, as soloist with John Boda of the Florida State University conducting the Alabama Symphony Orchestra. Frater Franco arranged for the on-the-spot recording and very kindly sent the tape to be enjoyed by RCU students.

▽ △ ▽

It might be called a Safari which the Imperator and Frater James R. Whitcomb are taking to Africa. Egypt of course is included, but Egypt is in most

things apart from Africa as we think of it. Rosicrucian rallies are scheduled in several spots of east and southeast Africa, and this year they are to be marked by the presence of the Imperator.

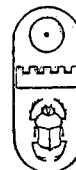
As in September, 1936 when all eyes turned toward Gizeh and The Great Pyramid, so in August, 1953 when the attention is focused there again, the AMORC representatives will be on hand to report what of significance surrounds the date believed by many to relate to the last prophecy of the Pyramid.

▽ △ ▽

From abstract painting to abstract design in tapestry seemed something to be taken in stride by Gallery visitors in the Rosicrucian Egyptian, Oriental Museum during June. Following hard upon an exhibit of Kenneth Nack's abstract paintings, these tapestries created from the cartoons of modern abstract artists were more significant than they otherwise would have been without the preparation supplied by Nack's paintings and his Gallery instructions on the occasion of his visit.

Abstraction, after all, is a Humpty-Dumptyish word and may mean just about whatever one wants it to mean; but its use in regard to painting and tapestry is close enough to be recognizable in the matter of technique, especially since artists whose abstractions on canvas we already know are represented here.

There is, however, something unique about a tapestry. It is not to be limited by a frame or a space; instead, it possesses a wall. It may be massive or not but its theme must be extensive in treatment. In a tapestry this is a three-way matter and not without difficulty since it involves the artist who con-



ceives or creates the design, the dyer who essays the reproduction of the original colors, and the weaver who at his loom brings forth the design in woof and warp.

"For the bemused critic and spectator," asks a local art correspondent, "what finer sport could there be than to stand before a modern tapestry and wonder?" The question, rhetorical as it is, is nonetheless apropos.

Tapestry, like every other good thing, has its tradition; and, to many, the fulfilling of that tradition is not consonant with either abstraction or modernity.

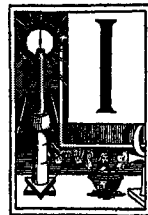
Such will probably invoke the Goddess Athena again to strike out with her shuttle, not because mortal presumption has challenged the gods to match mortal perfection, but rather because mortal impudence has allowed itself to be called *artistic*. Good craftsmanship, intriguing design, vivid and satisfying colors—these characterize the work of Leger, Kandinsky, Arp, Pillet, and Magnelli.

Exhibited were: Kandinsky's *Sur Fond Noir*, Magnelli's *Promenade*, Arp's *Ombre de Fruit*, Pillet's *Closerie*, and Leger's *Etoile Polychrome*.



The Living Stream

By FRANK HUBER, F.R.C.



I HAVE been with you for some time and feel that you should be with me now. If you are not with me I must leave you and your body shall become dry: if you stand up against me I must cover you and the current shall seize you." This came as my thought, born in a quiet moment.

If spiritual truths are forsaken, their benevolent laws cannot operate through me. The newly gained sight, the spiritual one, will leave me and my body will become dry—return to its former shallow and materialistically limited sight. To stand up against spiritual laws is like standing in the middle of a swiftly flowing mountain stream. If man stands in the stream as deep as he does in this material world, he will be covered by the waters and washed away by the current.

The strength of a material current was proved to me at one time when I tried to adjust a plank of wood that

had been held against two huge rocks by the river. Holding on one end of the board I attempted to lift the other end out of the water and put it on top of both rocks to make a bridge. Just as I got the board loose from its hold at the other end, the current tore it out of my hands and carried it away.

There can be no bridge between two rocks (symbolically conceived of as one pertaining to the materialistic and the other to the spiritual) if they remain breached by the strong current of the element.

A little spring, when grown to a large, overflowing river, will cover everything in its path. If the river moves slowly and its coming flood is recognized, man can save himself by getting out of its way, or he can properly direct it. As the flood subsides, man, upon returning to the land, may find it more fertile and productive as to his benefit. But if that river is swift and its coming is not recognized, man will be caught midstream and the fertile soil of his land carried away.

Selective Brotherhood

By ELIZABETH COTTAM WALKER, F. R. C.

MANY people are uncertain of the true nature of brotherhood and confuse it with tolerance. Hearing the term *brotherhood* expounded on every hand, individuals acquire a false interpretation of the word and are led to accept on terms of intimacy those whose standards are much lower than their own, or whose morals verge on decadence. In this way, many minority groups have been championed, not because they had particularly high aims, nor because they were or are unjustly oppressed, but rather because they are a minority group, and our interpretation of brotherhood leads us to work for and protect them.

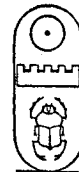
Individuals have often found themselves in embarrassing situations through inadvertently supporting in the name of both brotherhood and minority a subversive group that is actually busy at undermining the very things they believe in. Often, of course, these groups are innocent enough, but because they sometimes come into being in the minds of radically emotional people, and because their aims and methods are unstable, they lend themselves to the subversive activity of agents who prey upon their good intentions. Certainly, all such groups should be thoroughly investigated before we espouse them. The vanishing American Indian is a case in point. Too much tolerance in the name of brotherhood may be said to lie at the root of his gradual extinction. Tolerance made the Indian youth listen silently to an elder who oftentimes had outlived a certain



vigorous usefulness and had nothing but his own exaggerated notion of his wisdom to replace it. The Indian gave the drone a share of the crop or the hunt, and the strength of many tribes was drained away through supporting in idleness shiftless members of their community. The Indian practiced a form of brotherhood, but was it not detrimental to his own best interests and those of his society? This principle is not limited to any group or race.

We see this same false standard practiced with a vengeance in the Church, in the nation, and in the world. At a time when an effort is being made to foster true brotherhood in Europe, we see that older civilizations have been following somewhat this practice in their perpetuation of nationalized tradition and age-old hatreds and prejudices. We must think through to the meaning of brotherhood if we are to achieve peace, not only in the self but in the world. It must be thought of on an individualized basis. We are brothers in that the soul of God is the soul of each of us. We are brothers, too, in that we are subject to unchanging universal law. But in earthly expression we are also reasoning individuals, each determining his own destiny through his individual acts and thoughts. Therefore, we must think at all times in terms of the individual if brotherhood is to become a reality in the United States and in world society.

To confuse brotherhood with tolerance is too dangerous. To disregard differences that exist between men is



to defeat the true meaning of brotherhood. Jesus the Christ furnished an excellent example of discrimination between the two when he forgave a so-called sinful act committed out of ignorance, or emotional weakness, but condemned in no uncertain terms the concerted efforts of minority groups, the Scribes and Pharisees, to poison the minds of the people by disseminating false knowledge. That same kind of discrimination is called-for today when we seek to practice brotherhood.

Whole nations are saturated with hatred and are split into various segments, like so many cells divided in order to spread hatred. To be tolerant in such a case seems to be decidedly against the benefit of the whole world;

and to confuse tolerance and brotherhood at this point, is to do nothing in the right direction, and very much in the wrong.

Brotherhood should cease to mean a maudlin approach to the problems we face, and become a clear-thinking courageous attitude regarding all situations in the world today. It must mean the keeping open of the challenge to ability and all efforts of decent people, regardless of race, color, and creed, so long as they are working toward a whole. But brotherhood should mean, also, a refusal to accept on a basis of familiarity those whose standards and aims are tending toward disruption rather than toward unity.



Tsong-Kha-Pa of the Yellow Robe



TSONG-KHA-PA or Je-Rin-Po-Ch'e has been called the Luther of Tibet, because like the latter he was a reformer and organizer. His birth occurred in 1357 on the spot where the famous monastery of Kunbum now stands. His early education was monastic. He studied in Kunbum, Sakya, Brigung, and other monasteries. Later, he spent eight years as a hermit in Takpo in Southern Tibet, where the purer teachings of Atisha were to be found in the Ka-dam sect, which he later reorganized.

Having completed his preparation by 1390, Tsong-Kha-Pa appeared as a teacher and reformer in Lhasa. The success of his work may be judged by the fact that before his death in 1419 he had established three huge monasteries where 30,000 of his disciples lived.

Of the works of Tsong-Kha-Pa, the most famous are the *Sumbun* and the *Lam Nim Tshenpo*. He was a voluminous writer, but his works have not yet been translated or analyzed.

Tsong-Kha-Pa's reformation consisted

mainly in leading his disciples back to a study of the Buddhistic doctrines in their early purity, and adhering to them. Simplicity of dress was one of their characteristics. Their distinctive badge was a yellow cap and a yellow or orange robe. The name of the Order was the Ge-lug-pa or "The Virtuous Order." It was also called the "Yellow Hat Order." The organization grew in numbers until in five generations it had achieved the priest-kingship of all Tibet.

The principal teachings revived by Tsong-Kha-Pa were the rehearsal of the *Patimokha* or "Disburdenment"; he restored the Vassa or yearly retirement with the public meeting of the Order at its close. He laid stress on self-culture through the practice of the cardinal virtues, and an annual national fast at the beginning of each year.

Out of the teachings revived by Tsong-Kha-Pa has developed the modern Lamaistic movement with its idea of reincarnation by succession of its dual Grand Lamas, known as the Dalai Lama and the Pantshen Lama. Of these two, the Dalai Lama is the most powerful.



PERSONAL APPEARANCE

Many of the thousands of persons attending the Tretchikoff art exhibit at the Rosicrucian Art Gallery, San Jose, obtained personally autographed prints from the artist. Above, Mr. Tretchikoff is shown autographing one of the reproductions of his famous paintings which he sold at the Rosicrucian Gallery.



1. ZULU GIRL

TRETCHIKOFF

Large Full-Color
Lithographic Prints
Personally Autographed

These reproductions of some of the artist's most famous paintings now available at the special price of only \$6.50. Over-all size approximately 30" x 22". Of these seven prints, Lost Orchid, Poinsettias, and Dying Swan are also available in a smaller size. Minimum order—any 2 prints for \$3.50. Size, approximately 9" x 12". Order postpaid from:

ROSICRUCIAN SUPPLY BUREAU
San Jose, California



2. LOST ORCHID



3. POINSETTIAS



4. SILENT MODELS

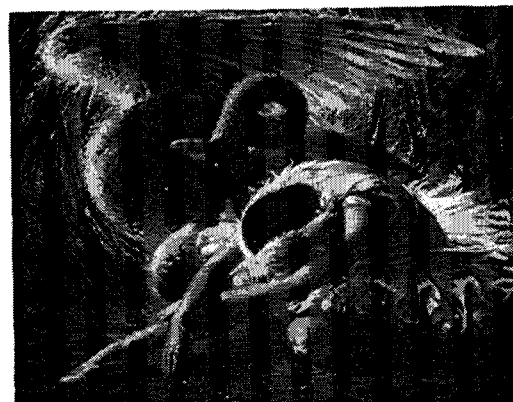


6. GISELLE

1. ZULU GIRL—A challenge to all, to see the dignity bearing, the proud carriage of the head, and sombre passion of eyes of the Zulu women. 2. LOST ORCHID—One Tretchikoff's most celebrated paintings. Simple, yet fascinating, it means something different to each viewer. 3. POINSETTIAS—Here are no complications of composition, but simple arrangement of flowers designed to display their crimson brilliance. 4. SILENT MODELS—The artist receives inspiration from diverse sources. Even when their group seems incongruous, his silent models produce an eloquent harmony. 5. SPRING—Essentially symbolic, the artist he proclaims that a new day will dawn upon the doubts and despairs of night. Hope springs eternal in the human breast and the spring flower must ever come forth from man-made destruction. 6. GISELLE—Alicia Markova in a pose from Act II of "Giselle." 7. DYING SWAN—The already famous Markova painting, recapturing the grace and poignancy of her interpretation of this famous ballet.



5. SPRING



7. DYING SWAN

THE PURPOSE OF THE ROSICRUCIAN ORDER

The Rosicrucian Order, existing in all civilized lands, is a nonsectarian fraternal body of men and women devoted to the investigation, study, and practical application of natural and spiritual laws. The purpose of the organization is to enable all to live in harmony with the creative, constructive Cosmic forces for the attainment of health, happiness, and peace. The Order is internationally known as "AMORC" (an abbreviation), and the AMORC in America and all other lands constitutes the only form of Rosicrucian activities united in one body. The AMORC does not sell its teachings. It gives them freely to affiliated members together with many other benefits. For complete information about the benefits and advantages of Rosicrucian association write a letter to the address below, and ask for the free book *The Mastery of Life*. Address Scribe S. P. C., in care of

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Supreme Executive for the International Jurisdiction of North, Central, and South America, British Commonwealth and Empire, France, Switzerland, and Africa: Ralph M. Lewis, F. R. C.—Imperator

DIRECTORY

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Adelaide Chapter, 12 Pirie St. A. A. Linquist, Master, 10 Sturdee St., Linden Park.

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Brisbane Chapter, Holy Trinity Church Hall, Wickham St., The Valley, Brisbane. E. P. Newcombe, Master, 56 Procyon St., Coorparoo, Brisbane S. E. 2.

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Camaguey Chapter, Independencia y Raul Lamar. Guillermo E. Santiago, Master, Republica 375.

Cienfuegos:
Cienfuegos Chapter. H. Domingues, Master, Apartado 167.

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John Dalton Chapter, St. Michaels, Spath Road, Didsbury. Miss E. Brough, Master, 50 Church Lane, Marple, Cheshire.

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Byron Chapter, Memorial Hall, Unitarian Church, High Pavement. R. A. Gullick, Master, 46 Castle Blvd.

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Mlle. Jeanne Guesdon, Sec., 56 Rue Gambetta, Villeneuve-Saint-Georges (Seine & Oise).

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Martinez de Pasqually Chapter, Grand-Rue 168. Maurice Maxmillen, Master, Box 77-B.

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Mrs. M. C. Zeydel, Gr. Master-General, Djalan Sulandjana, nr. 1.

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Italian Grand Lodge of AMORC. (Direct inquiries regarding the activities of this Lodge to A. M. O. R. C., Rosicrucian Park, San Jose, California.)

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(* Initiations are performed.)

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

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one of the Rosicrucian lodges or chapters in your vicinity? By reference to the Directory above, you will find that lodge or chapter which may be adjacent to you. There you will receive a true fraternal and Rosicrucian welcome. You may share in the many privileges of a lodge or chapter if you are an active *Rosicrucian member*. Call or write to the address shown and inquire about regular Convocations, and also about initiations and membership advantages. Such privileges are *in addition* to those which you now enjoy as a Sanctum Member.



The Mystical Aroma of Herbs

How The Ancients Changed Their Environment

WHAT is the ethereal link between scents and our moods?

The fragrance of a spring morning—the delicate perfume of growing things—*exalts* our spirits. The salty tang of a sea breeze *invigorates*—it excites the imagination and encourages bodily action. There are also odors which depress and plunge us into despondency.

Would you like to control your moods—and create a pleasing environment? Do you enjoy a restful atmosphere after a strenuous day? Nature has created such conditions deep within her forests and on the peaks of her mountaintops. But the ancient alchemists discovered her secret. They learned that from the sun, the air, and the earth, nature draws certain properties and embodies them in plants. This essence is released in their vapors—the *aroma* which they give forth. Thus the ancients were able to produce these effects *at will*.

Some of these herbs have been used by mystics for centuries, because of the *positive vibrations* they create. The poet Virgil immortalized them in verse. The great physician and alchemist, Paracelsus, wrote of their invigorating, stimulating influence. Kings sent great caravans across vast desert wastes to bring back cargoes of these strange herbs.

These Herbs *Free* To You

COMPLETE INSTRUCTIONS INCLUDED

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**Incarnation
of Light**

This herb derived its name Hyperion from the sun-god of ancient Greece. It symbolized the incarnation of Divine Light or Wisdom on earth. Its technical Latin name is *Hypericum Perforatum*. It is extensively mentioned in the alchemical writings of Paracelsus.



**Mysterious
Dittany**

This herb was first discovered atop Mount Dikte, on the mysterious island of Crete, by the ancient Greeks. It is immortalized in the poems of Virgil. Its technical name is *Origanum Dictamnus*.

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