

ROSIERUCIAN DIGEST

1961
MARCH

300 pages

*Military Work
and Conscience:
a definition in moral
terms*

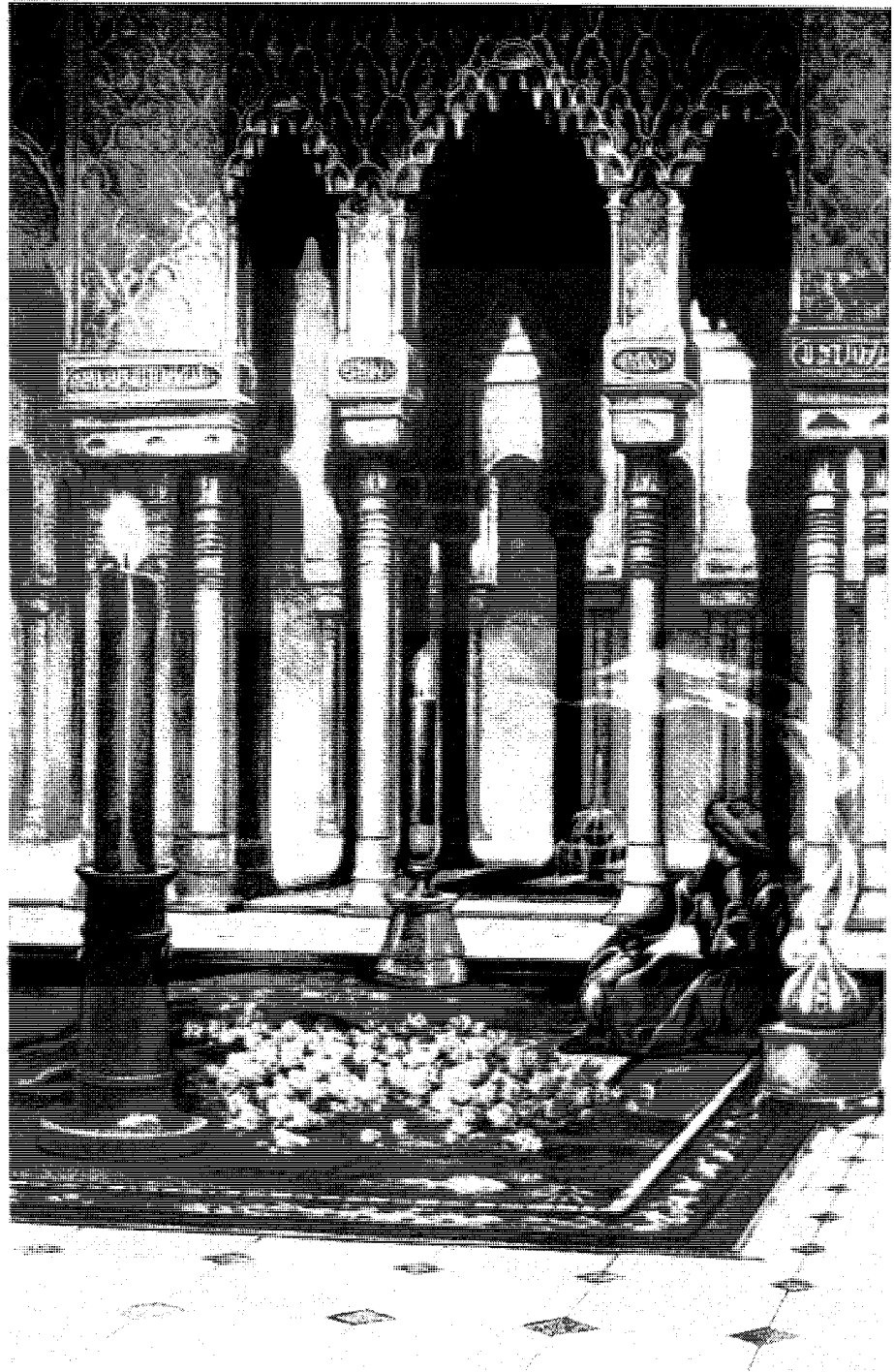
*Why Men Kill
in War and in
Domestic Violence*

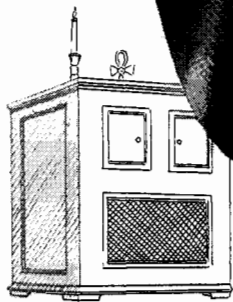
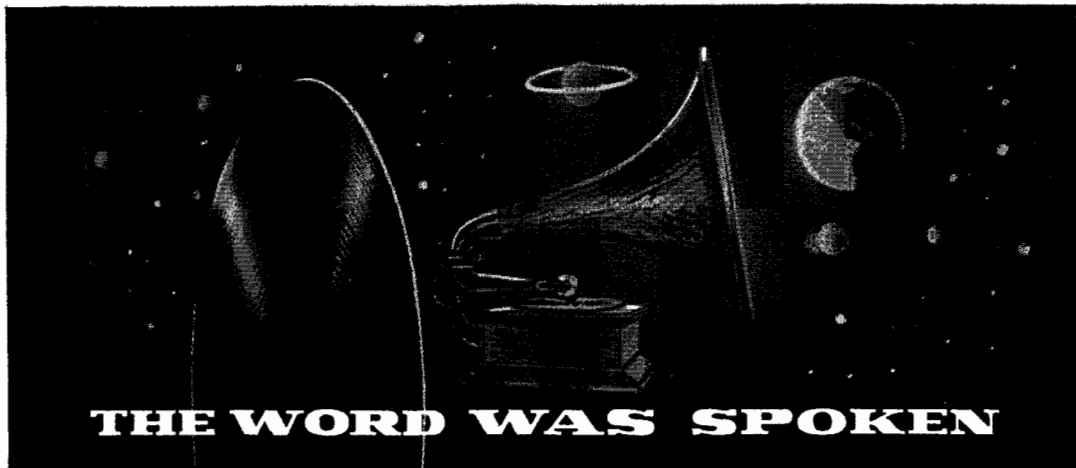
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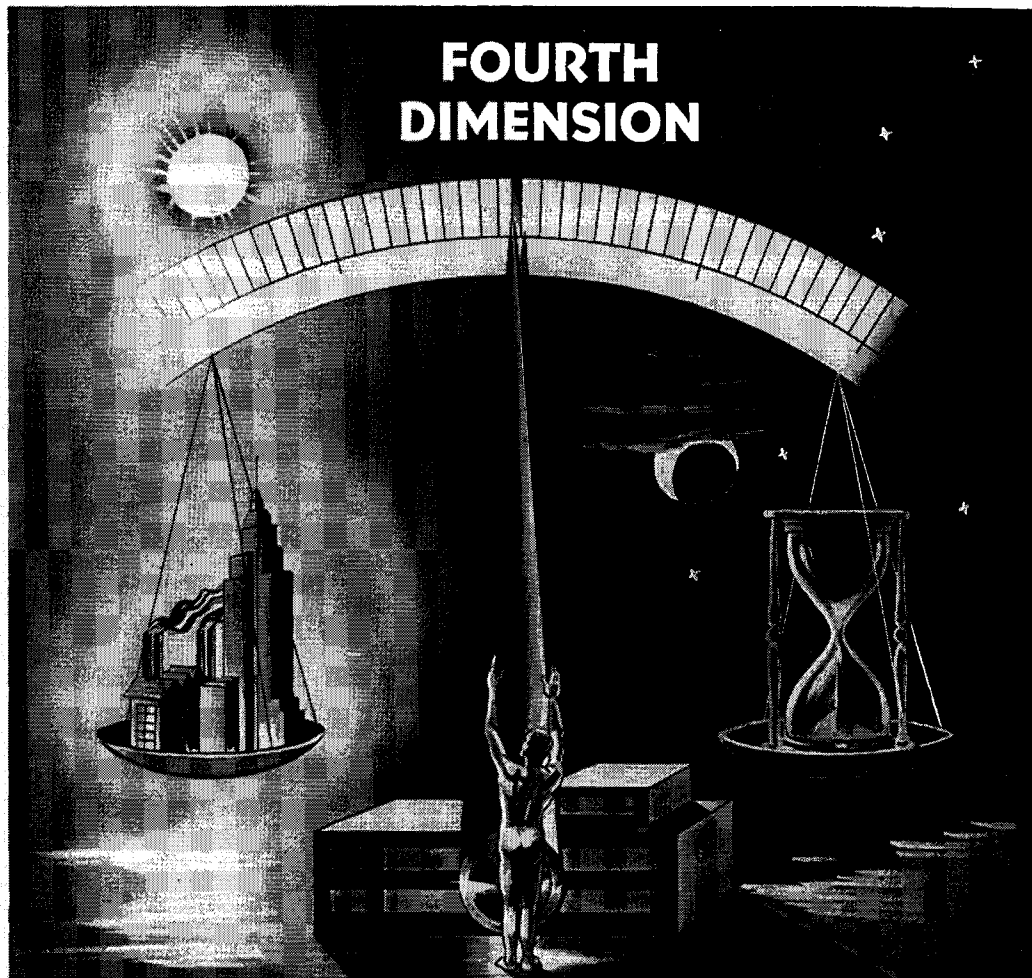
(EACH MONTH THIS PAGE IS DEVOTED TO THE EXHIBITION OF STUDENT SUPPLIES.)



LONDON ROSICRUCIAN RALLY

A general session of the London Rally with hundreds of Rosicrucians from throughout the British Isles in attendance. The Rally was the occasion of a visit by the Emperor of AMORC and the Grand Treasurer, Frater James R. Whitcomb. The excellent program of lectures, special films, and demonstrations made the affair one to be long remembered.

(Photo by AMORC)



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ROSICRUCIAN DIGEST

COVERS THE WORLD

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

Vol. XXXII

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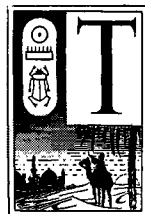
EDITOR: Frances Vejtasa

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THE
THOUGHT OF THE MONTH
WITHIN THE KING'S CHAMBER

By THE IMPERATOR

This article is the third of a series being written by the Imperator after his return from a world journey in behalf of the Rosicrucian Order.
—EDITOR



TRADITION relates that candidates were originally required to take a solemn oath before an altar located between the paws of the Great Sphinx. The altar that is seen there today, however, is not the one that must have existed at that time. From thence the candidate was led by a subterranean passageway into the Great Pyramid proper. That subterranean passageways existed (and there are vestiges of their entrances off the Grand Gallery of the pyramid) is admitted by modern excavators, though no complete subterranean passageway has as yet been found. Preliminary rites were conferred upon the candidates in this lower area of the pyramid. It was only when the candidate had advanced beyond the tyro stage that he was permitted to ascend to the higher chambers, each chamber constituting a plane of advancement, and the highest being the Hall of Illumination or the King's Chamber.

Upon analysis, all of the *mystery school* initiatory rites are found to consist of four principal elements. There is every reason to believe, as tradition relates, that these historical rites were likewise performed in the King's Chamber. The first of these is the *Rite of Separation*. We can visualize the candidate ascending the huge Grand Gallery, cautiously walking with the traditional blindfold over his eyes, led by priests

and acolytes holding aloft their torches. The flickering light, produced by drafts from the ventilation passageways, caused grotesque shadows of the processional to be cast upon the granite walls. Behind the priests came the chanters and scribes and then still other subalterns carrying the sacred appurtenances.

Just before the King's Chamber is reached, the processional halts. A gentle restraint upon the candidate's arm causes him to stop. His heart is perhaps pounding in excitement and in the expectation of the momentous occasion, the greatest in his life, a dream to be fulfilled. Perhaps also he has trepidation as to his worthiness to be accepted into the final degree. What tests and what trials, what ordeals await him? Will he show cowardice or will the Great God be his companion and support him in his tests?

Before him is a huge granite block constituting a plug which closes the passageway except for a narrow opening about four feet in height and barely allowing the entrance of a person when in a stooped position. The Kheri Heb (high priest) requests that the candidate stoop and he is reminded to bow his head. Shuffling through the tunnel-like passage, he feels his way in the darkness as he goes. Midway, he is requested to halt and to raise his right hand directly above his head. Slowly he does so and, to his surprise, there is an aperture directly above him as a narrow shaft. With further in-

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structions, his hand is guided to an obstruction against one side of the top of the shaft. Claspings it, he finds that it conveniently fits his hand. The priest then informs him that this is the cubic inch of the pyramid builders, a *secret key* to its mathematical symbolism. In his crouched position, the candidate listens intently to the charge of the sages, as they further relate the mysteries of the day.

Upon command, the candidate resumes his crawl of the remaining few feet through the passage. He is then raised to a standing position within the King's Chamber, whose interior is as yet concealed from him. He hears a slight scuffling of soft-soled feet upon stone and then strong but gentle hands lift him to a supine position. Thence he is solemnly carried and lowered to a hard cool surface. Muffled voices around him have now acquired a sonorous tone, but are not yet comprehensible to him. Myriads of questions must have flooded the consciousness of the candidate. Where is he? Why is he laid in a recumbent position? To add to the mystery and to incorporate an element of terror, hands now reach down and take his arms and cross them over his chest in the manner of the dead being prepared for burial by the embalmers. Beads of cold perspiration break out on his brow as deep and melodious voices softly chant a funereal dirge. Seconds seem an eternity when finally fingers touch his brow and remove the blindfold. Fearing to move or even what he might see, for a moment he hesitates to open his eyes. Then boldly he looks upward. Above him is a dark, seamless monolith of granite. Shadows dance upon it as torches he cannot see partly illuminate it. He glances to his left and then to his right—again terror strikes his heart. His fingers steal out from his tensed fists and he touches the cold sides of the stone sarcophagus—he is in a coffin!

Four Sacred Rites

A priest, with all the majesty and solemnity of his office, and with regalia symbolic of the power vested in him, stands before the foot of the sarcophagus. Gazing down on the recumbent candidate, he relates to him the significance of this, the *Rite of Separation*.

He tells the candidate that the precepts that have been previously taught him have elevated his consciousness, that he has thus undergone a transition not of the body but of the spirit. He is now as one who has departed the earthly life. He is to leave behind him the old order of his thinking and his living. He is to cast into the abyss of ignorance his false thinking, for that which was the former self is now dead. With a final charge by still another priest-sage, the candidate is then *raised* from the sarcophagus.

From the shadows comes forth still another Kheri Heb who girds the candidate with appropriate regalia, vesting him symbolically with new life; he is born again not from the womb of woman but of illumined mind. Thus begins the *Rite of Rebirth*, which has played so prominent a part in all the ceremonies of the great religions inheriting many of the concepts of the Egyptian mystery schools. What this new life and its obligations should mean to the candidate must be indelibly impressed upon his mind. In each of his previous initiations profound principles concerning these things had been revealed to him. These must be easily recalled if they are to guide him in an exemplary life. Signs and objects, as symbols, must reveal the great truths simply and forcefully.

Then the candidate was introduced to the *Rite of Exhibition*. One by one the priests and acolytes filed by to stand a moment before him and to reveal objects and make signs, each of which taught a lesson. Another held a torch close so that all could be clearly seen as an acolyte read from a scroll the sacerdotal and philosophical import of each exhibit.

In our mind's eye, we can see the candidate standing attentively, his eyes sparkling with excitement and reflecting the flame of the torch held close to his face. As each symbolic object is finally described, he places his left hand over his heart. Then bringing the tips of the thumb and the first two fingers of his right hand together, he touches the object before him and then his forehead and finally the hand over his heart. He thus signifies to the sages and to the reverent audience about him that he has implanted the meaning of



the exhibits in his mind and that he has further pledged the wholeness of his being to protect and to cherish what he has learned.

The candidate, flanked by torches, is now led within a few feet from the low passageway through which he entered the King's Chamber. A Kheri Heb steps forward and elucidates why the low passageway was constructed between the high Grand Gallery and the King's Chamber. Men of all stations of life have been introduced to the *mysteries*, he explains: potentates, pharaohs, sages, and princely merchants. No matter what their rank and fame in the world before entering the Holy of Holies, this Hall of Illumination where the final rites are to be conferred, they must divest themselves of all signs of such worldly distinction. Each must enter the chamber as a simple and contrite soul. Significant of the necessary humble demeanor which one must have, he must bow his head to enter, it being a physical impossibility for one to walk erect through the passageway and enter the Grand Gallery in that manner. Likewise, in re-entering the world of men, after being *reborn* into the life of illumination, one departs from the King's Chamber not with vain pride of accomplishment nor with the arrogance of abused power. He leaves with the realization of his responsibility to mankind, the need to disseminate the truth he has learned by a course of practical service. So, like a humble servant approaching a master, he bows again as he enters the world to resume his duties. What his duties shall be, is read to him by a scribe from a prepared scroll. Then, with the resounding in his ears of the chanting of the assembly within the King's Chamber, he bows and departs through the passageway to the Grand Gallery and thence makes his descent to the desert floor. This constitutes the final *Rite of Re-entry*.

These thoughts and the age-old traditions were foremost in our minds as solemnly the Rosicrucian assembly slowly climbed the ascending passageway to the Hall of Illumination high within the Great Pyramid. Through the cooperation of the Egyptian government, the Rosicrucian Order had been given exclusive use of this cham-

ber in the Great Pyramid for its ceremonial. The Grand Master of Amenhotep Lodge of Egypt, Frater Saad, stood at the ancient entrance to the pyramid, as had the high priests of old, and determined whether all who entered were active fratres and sorores. The Imperator, the Grand Treasurer, Frater Whitcomb, the Grand Councilor Ezell, and other distinguished officers and members, each in turn, made their entrance through the low passageway.

Almost all touched the superimposed relief of the cubic inch in the little shaft above their heads as they made their entry. Each, too, had commented upon the exhilaratory sensations they had as they touched the stone. It was not alone the realization of its symbolic significance as the key to the prophetic measurements of the pyramid which thrilled them. They knew that for many centuries, dating into remotest antiquity, men and women of noble purpose, with hearts of sincerity and with minds open to the light of wisdom, had likewise touched this stone. Had each of these in the past imparted something from his own aura to the mass of that stone? Could it have become impregnated with a subtle energy which it could radiate and which could be perceived by all those whose psychic perceptions were capable of its detection?

An Age-old Ceremony

Once assembled within the King's Chamber, all fratres and sorores were oriented against its rectangular walls; the Imperator standing behind the great sarcophagus faced the assembly who were in a "lodge formation." He wore the ritualistic regalia of his office. He then expounded in brief the history of the Great Pyramid as known to the mundane world and its mystical traditions as well. A simple Rosicrucian ritual was performed which we are not at liberty to disclose here but which is familiar to members of Rosicrucian chapters and lodges throughout the world.

A special time of meditation had been proclaimed weeks in advance in Rosicrucian publications having a worldwide circulation. Rosicrucians and all those sincerely interested in the great event were asked to participate at a time in their locality corresponding to

the precise hour of the pyramid meditation. Thousands of Rosicrucians and mystics in every land focused their thought at that time upon the Great Pyramid, on this historic day of prophecy, and the assembly of Rosicrucians in the King's Chamber.

The Rosicrucian Order, AMORC, was the only esoteric order or fraternity in the world represented on the occasion, as it had also been in 1936. Sacred and traditional vowels of great meaning to members, and to those having a knowledge of mystical principles, were intoned. The sounds reverberated throughout the great stone chamber like tremendous claps of thunder pealing down from a vast mountain. The excellent masonry, the perfect joining of each block of granite, caused the chamber to constitute a tremendous sounding board. The accumulating vibrations were amplified as they sped across ceiling, floor, and walls in every direction. Though the volume and intensity might thus be physically explained, it was also as though the age-old intonations had sympathetically become in resonance with the vibratory harmony of the molecular mass of the whole pyramid itself. It was as though the very atoms of the structure had entered into a rhythmic dance of release. The pyramid seemed attuned to the very notes which were intoned and the whole was vibrating in harmony with the vowels.

The effect upon those present was not merely of a magnitude of sound, but also of a startling impact upon the solar plexus. The vibrations released by the intonation were obviously reaching downward into the octave of touch. Those sensations were had with such force that one felt as though a pressure were being exerted on various parts of the body. The psychic and emotional response, the result of the stimulation of certain of the psychic centers, was also an unforgettable experience.

Solemnly down the Grand Gallery the candidates departed at the conclusion of the ceremony—each one lost in the profundity of his own thoughts evoked by the experience. Each one made his *re-entry* into the world, truly in no small degree having, like the candidates of old, been reborn in consciousness.

Fact... or Fancy



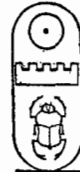
LADDER OF PERFECTION

By EDLA WAHLIN, M. A., F. R. C.
Librarian, Rosicrucian Research Library

FROM time immemorial the Ladder has been used to symbolize the ascent of the soul. According to an early Egyptian legend, the floor of the "Abode of Bliss" is a boundless plate of iron which the soul can reach only by mounting the mystical "Ladder of Ra." Osiris, experiencing some difficulty in climbing it, had to receive help from the twin gods Heru-ur and Set. Enraptured he exclaimed: "Homage to thee, O divine Ladder! Stand thou upright O Ladder of Horus, whereby Osiris came forth into heaven!"

Jacob's Ladder with its ascending and descending angels is familiar to Bible readers. In the Mithraic Mysteries also, there is found the "Ladder of the Seven Metals"; and Philo of Alexandria, speaking of the "Ladder of the Words," says, "Up and down through all of it the words go incessantly." And so this symbol has come down through Plotinus and the Neoplatonists.

Superstition has also entwined itself around the legend of the Ladder. Most familiar is the tradition that it is unlucky to walk under a Ladder. The basis of this lore is also a symbol, for a Ladder leaning against an upright forms a triangle. To pass through it is to do an evil act, since a triangle has always been considered sacred. The bad luck which follows can only be averted by crossing two fingers and keeping them crossed until a dog passes by.



Military Work and Conscience

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

SHOULD a mystic do military work? Many students of mysticism reason that such work is war work, that war is murder, that murder is a deadly sin, and therefore that military work should be avoided. However, life and human relations are not as simple as we would wish, and we find equally sincere mystics reasoning the opposite way. Also, some have recently changed their stand. For instance, the Quakers, a fine group of religious mystics, who formerly were enjoined to refuse armed service and to offer themselves only as unarmed stretcher bearers and workers for the Medical Corps and the Red Cross, were permitted in World War II to serve in the Armed Forces without reservation.

Since there is no hard and fast rule to guide us, each of us must take his stand in accordance with the dictates of his own conscience. I cannot and would not attempt to sway the decision of my fellow Rosicrucians; I can only set forth the reasons which, more or less instinctively, have influenced my own actions. Our decisions are, of course, conditioned by the circumstances and by the nature of the military work demanded of us.

Wartime

Let us assume, that a war has started—perhaps the so-called World War III—and that we are being drafted into the Armed Forces. A refusal to serve would lay us open to a court-martial and to severe penalties; but even if we are willing to be martyrs of our convictions—have we the moral right to refuse to give aid, when our country fights for its own survival and for the survival of our dearest institutions, including the freedom of conscience and of worship?

We might feel that our own politicians brought on the war needlessly.



Does that entitle us to stand aside? What did we do before the outbreak of fighting to stop those politicians? Did we vote, contribute financially, speak out and agitate publicly, against every politician who debased human dignity, political freedom, and the brotherhood of all nations, creeds, and races? And even if we did, does that free us

from the collective Karma of our nation? Did we not benefit from its police protection, from its public institutions? And did we not solemnly swear allegiance to it, as citizens and as Rosicrucians?

No, I don't think that we are justified to refuse service. We may pray that peace be restored and that we may not be called upon to kill a fellow man. We may continue to work for peace by the spoken and written word. We may petition our Congressmen and our President, demanding unceasing efforts for mediation and conciliation. We may even brave the wrath of our military superiors, and a minor martyrdom, by such actions. *But we must do our military duty to the utmost of our ability.*

In addition to military draft, there are voluntary wartime services. We may be called upon to serve as air-raid wardens, plane spotters, first-aid helpers, blood donors. In all these civic services, it is my personal opinion that we should give freely to our country as much as we can without endangering our health and duties to family and profession.

Peacetime

I realize that it is difficult to make a clear division between War and Peace, especially in these days of "cold war." Just as there are voluntary services in wartime, so there are enforced peacetime services, such as the draft. I be-

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lieve that we should not refuse the call of our country nor even try to evade it by legal technicalities. We may, of course, be morally entitled to exemption by greater service in nonmilitary capacity, such as students of needed and constructive sciences.

But what about voluntary work of a military nature? Should a student join advanced "ROTC" (Reserve Officers' Training Corps)? Should he enroll at a military academy, such as West Point, or enlist in the Armed Forces?

Personally, I have been conditioned against the military profession, by upbringing and by wartime army experience. But many a sincere and advanced mystic may feel that the Armed Forces are the bulwark of our way of life and, perhaps, of peace itself. In that case, he is morally right in joining.

But aside from direct Army, Navy, or Air Force service, the work of an industrial nation is so complex and intertwined that we may be called upon to perform work of a military kind even as civilians. My own profession, for instance, is engineering and research in physics. In the pursuit of this profession I was asked, in the name of patriotism, to change my domicile and the subject matter of my work, and to devote all my efforts to the military

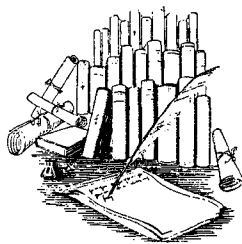
preparedness of our country. I was not born in this country but freely embraced its citizenship as a grown-up man. It has given me a home, a living, freedom, and the opportunity to join the Rosicrucian brotherhood itself.

What should I have done? Should I have refused to have anything to do with military devices that can be used for aggression as well as for defense, for the annihilation of innocent civilians as well as for H-bomb factories? I do not know what I should have done; I only know what I did do. I accepted the call, and I performed my new duties with a clear conscience. In spite of our grievous political sins, I feel that our nation still stands as guardian of the personal freedom that is essential to the growth of one's soul-personality.

In the name of that freedom, I can only end where I began:

Whether or not we heed a call to military work, must be left to our own conscience, as is every important decision in life. But in crossing this threshold of decision, we must realize that refusal and acceptance involve Karmic responsibilities of equal seriousness. Let each one of us make the decision that brings inner and outer Peace!

YOUR QUESTIONS ANSWERED



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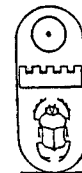
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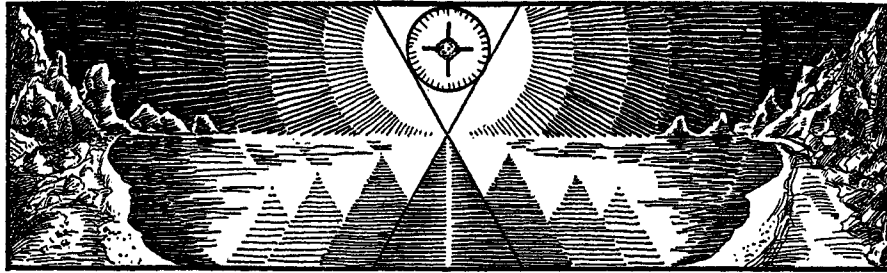
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Gravity and Psychology

By RAYMOND H. WHEELER, Ph. D.

Dr. Wheeler is Chairman of the Department of Psychology and Philosophy, Babson Institute of Business Administration. This article was first published by the Gravity Research Foundation, New Boston, N. H.



DOES gravity have an effect on the behavior of people, especially very sensitive or unstable people? Unofficial reports from mental hospitals surely justify a thorough investigation of the subject. This may mean that as the gravity pull of the moon varies, it has an effect on individuals. Whether it is due to an effect upon the brain, or the cerebrospinal fluid we do not know. It is possible that different people may be affected differently, thus obscuring the possible relationship between behavior and gravity, but this is no excuse that more scientific tests are not currently being made.

One simple test would be to keep a record of the calls by nurses for bromides and correlate these calls with the different phases of the moon and the different kinds of mental cases. Only when these records exist over a long period of time will we be able to draw definite conclusions. Then, of course, the possible coincident effect on behavior of weather and electromagnetic forces in the environment would have to be studied at the same time and the proper statistical treatment made of the data.

The moon goes about the earth once in 28 days while the earth rotates on its axis once every 24 hours. Hence, these two separate revolutions cause a time lag in this gravity pull of about 50

minutes each day. This "pull" is further varied by the pull of the sun. Twice each month the moon and sun are in line with one another which causes an especially strong alteration in the gravity pull. These monthly changes determine the highest and lowest tides on the seacoast. When the moon and sun are both on our side of the earth and in line the combined pull will be greater than if on opposite sides or not in line. In addition to the above described pulls there is a semiannual difference. The strongest pull is known as the "Perigee Pull" which comes when the earth is nearest to the sun.

Rhythms varying from two and one-half to nine and one-half weeks in length have been found and verified in the emotional life of normal people. Does gravity have anything to do with these rhythms? We do not know and we ought to find out. It has been suggested that mental patients should experience a maximum relief from tension at the time when the sun and the moon are in line, both on the same side of the earth as the patient. This would be when the moon is in the "No-Moon" phase, or at the beginning of the New Moon. This would be a period of four or five days each month. It should be remembered, however, that there is also a partial relief each day at the time of the highest tides. Speaking of tides, it should be borne in mind that the interior of our country has tides the same as does the seacoast.

The only difference is that we can see the ocean rise and fall, but we cannot see the land rise and fall. Therefore, we all could be affected by the tidal pull each day whether we are in the interior of the country or on the seacoast.

Furthermore, it has been reported that geniuses, poets, musicians, and students do their best work during the "No-Moon" periods. Are these reports the conclusions of cranks and something to laugh at, or are they accurate reports of fact? It would be worth it to the human race to find out. Those interested in educational work—especially psychologists—are urged to keep and collect such records and to treat them by the appropriate statistical methods. Who knows what avenues of research, very valuable to the human race, might be opened up by some pioneer work by young researchers who have courage and imagination?

This leads to a consideration of personality and the influence which one person has upon another or upon a group. Does the phase of the moon make us at times more easily influenced by others, or permit us more easily to influence others? Can we at certain times better grasp what we read and hear? Are we at times more ambitious and receptive of new ideas? What about the pulling power of advertising and other sales work compared with the phases of the moon? It would be

interesting to have statistics on the behavior of children, and even of husbands and wives, correlated with the phases of the moon; also to study political elections. There is a great field here for the psychologist. Such studies far outreach the work of mental hospitals and should extend to all educational institutions, political movements, and even to the decisions of jurors and to many other departments of life. Some wonder if statistics might show that there is some correlation between family quarrels which ultimately result in divorce and the changes in the gravity pull on the brain as outlined above.

As a final thought, a correlation between the gravity pull and accidents would be illuminating. Are there more broken hips during certain phases of the moon? Are people more careless in crossing the street during certain phases of the moon? Are there then also more miscellaneous automobile accidents? Are there more accidents in the home during certain phases of the moon? Hospitals, Accident Insurance Companies, and large industrial plants could collect valuable data to help answer these questions. Such data should show not only the day of the accident, but also the hour so as to ascertain if there is any correlation with the "tidal" pull. We know that accidents and crime come in waves; but we don't know what waves.



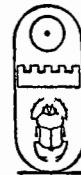
NEW GERMAN BOOK

Tibetisch Mystische Lebensweisung

The Rosicrucian Library's best seller, *Unto Thee I Grant*, is now the first AMORC publication to be printed in the German language. Translated with great care by scholarly Rosicrucians, the German edition preserves all of the illuminating simplicity of the original. Its strikingly illustrated jacket lends to its outward appearance, reflecting the beauty of the thoughts within.

This book will make an excellent gift for relatives and friends who read and speak German; or, if you read German yourself, it will be a distinctive addition to your personal library. It is economically priced at only \$2.25 (16/1 sterling), postpaid. The first order, just arrived from Germany, consists of only a few hundred copies, so send now for yours to:

ROSICRUCIAN SUPPLY BUREAU, SAN JOSE, CALIFORNIA



Rosicrucian Healing

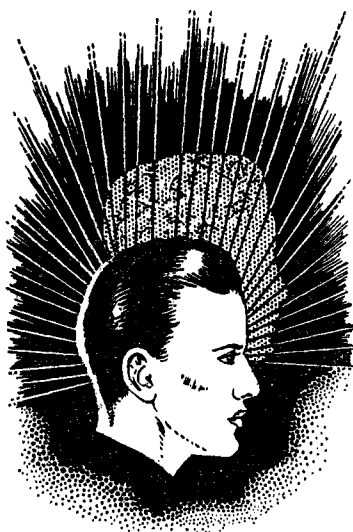
By DR. H. SPENCER LEWIS, F. R. C.

(Reprinted from *Rosicrucian Digest*, January 1939)

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

THE early Rosicrucians undertook to do healing work in a humanitarian spirit, and as a necessary reformation to take place in the world, because of their conclusion—through earlier experiments—that there was some secret involved in connection with the vital force of life in the human body, or in all animal and plant bodies, that was still unknown. The earliest Rosicrucians did not interest themselves very greatly in the rapidly evolving school of “medicine” then holding the world’s attention, since such school was merely a step beyond that of biology with which they had long been familiar. By understanding rightly the first principle of the Rosicrucian ontology which says, “God formed man out of the dust of the earth and then breathed into his nostrils the breath of life and man became a living soul,” it becomes known that the Rosicrucians viewed the physical body as merely a secondary part of man, made out of the primary elements of the earth, and not so essential to his existence as the “breath of life.”

The argument is and has been that the Scriptural statement, as well as all mystical statements of other periods of time before the so-called Christian Bible was written, refers to the fact that after the breath of life entered the physical form made out of the elements



of the earth, man became a “living soul” instead of a “living body,” and that the emphasis there is given to the Divine or ethereal or psychical part of man and not to the material.

So the Rosicrucians argued that whatever might become wrong in the normal functioning and condition of the human body should not be viewed from the viewpoint of its material composition alone or essentially, but from both viewpoints. Or if any emphasis was to be given, it should be to the so-called breath of life, or the vital life force that animated the body and kept it properly functioning and harmonious, after it had been completely formed of the material elements of the earth. For this reason botany and all biological principles were studied carefully in their relationship to the chemical, physical, and material composition of man’s life, and all of the early Rosicrucians were quite expert in the preparation and administration of so-called herbal extracts which later evolved into forms of “medicine” and “drugs.”

It is strange but true that the more primitive or “fundamental” is a man’s thinking, the more he gives emphasis to the biological side of man’s nature as being more or less secondary to the Divine and essentially spiritual part of his being. For that reason, we find that

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even the earliest American Indians—who most certainly did not have either the Christian Bible or other textbooks of science or religion to read—became very expert in the cultivation of herbs and in the study of botany, not for the preparation of “medicines” but such extracts as would give man the necessary or missing mineral and earthly elements and fluids to make his physical body normal, to hold and maintain the spiritual part of his body. The earliest “medicine men” among the American Indian tribes, and the so-called pagan or heathen medicine men of the South Sea Islands and all primitive tribes, practiced an art of therapeutics that involved or applied more of mystical principles and intangible ethereal powers than did herbal extracts. They knew that the real secret key to health, and therefore to disease also, lay in this power that was so intangible that it could not be administered through minerals or extracted juices or anything of an earthly nature.

The presumption among all of these early thinkers was that if man would eat properly and drink the proper things, he would have a physical body meeting all the requirements of the physical laws, as well as the Divine laws, inasmuch as man’s body was first formed of the “dust of the earth.” They argued, as we Rosicrucians argue today, that disease and ill-health do not start in the physical body unless forsooth the in-

dividual has neglected the proper diet or neglected to eat and drink properly for a long period of time, or has deliberately taken into his system such material elements as were poisonous or inharmonious.

The Cosmic Key

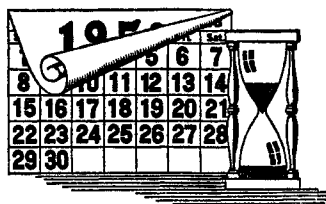
Everyone who has made a careful study of the matter knows that the body in its physical composition, or let us say in its chemical, biological, and physiological composition, has to be neglected and badly treated for a considerable length of time before any real disease begins to manifest. But the greater and more frequent cause of ill-health and disease is the neglect or mistreatment of the essential spiritual or *vital forces* in the body representing the other part of man, the intangible, esoteric, ethereal part that is so little understood. Such neglect need exist only for a few hours or a day to produce long-standing chronic conditions or illnesses and diseases that may take years to correct and may eventually lead to an early and unnecessary transition.

But what is this secret power or energy that so vitalizes

all of the body and that is more important than the material part of man’s body? It is the “vibratory energy” referred to by various names, and which constitutes the real key to the healing processes in the Rosicrucian system.

While scientists have sought to discover serums and have recommended

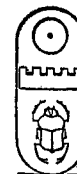
This Month and Its Meaning



MARCH bears the name of the ancient Roman deity—Mars, who at one and the same time represented the agricultural and military activity of the old Latin communities.

The Roman month, *Martius*, served as the beginning of the legal and religious years for centuries before and after Christ, and it remained so in France until 1564, in Scotland until 1599, and in England until 1751. The Rosicrucians of today still hold March 21, or the vernal equinox, to be the beginning of the traditional Rosicrucian year—a signal for all of nature to break into fresh activity.

That this month of reawakening and regeneration should be named after the Latin’s war god is explainable only by the suggestion that Mars was not always considered a god of war, but rather as the deity concerned with the prosperity and growth of crops for the farmer. He probably came to be known as a god of war later because fighting was so much a part of living that he was implored not only to foster a good harvest, but also to protect the farmer against his enemies. In pre-Roman days, each new community had its own *Mars*, and deemed him strongest and holiest of all.



one form of serum or another for this or that condition, and while others have tried to find salts and herbal extracts that would counteract or create various conditions in the body that would be of a healing nature, the Rosicrucians soon found that instead of these medicines or drugs acting upon the physical body of man, the physical body of man acted upon them, inasmuch as the physical body had to expel these things immediately because they were abnormal, foreign matter, taken into the body and not required by nature's healing processes. Therefore, whatever action and reaction took place from the use of medicines or drugs was the reverse of what these scientists thought it would be, for instead of the drugs acting upon the body, the body had to act upon the drugs and expel them. In the meantime, a warfare or battle was set up in which the natural healing forces of the body attempted, and very often succeeded, in making the necessary cure.

White Cell, the Purifier

The fact is that when the vital powers or Divine Cosmic powers within man's body and within normal range are functioning to the proper extent, there is no necessity for herbal extracts, medicines, drugs or any of the remedial things that are limited strictly to the physical, material composition of man's body. While we speak of the white corpuscles or cells in the blood stream that fight and destroy bacilli or germs of various kinds, the truth is that it is not chemistry or the earthly matter that man eats or drinks that creates and builds up the so-called white cells to carry on their work of purging, expurgating, extirpating, or cleansing the body of undesirable and abnormal conditions. It is the vital force, the vital energy in the human body, taken in through the breath and otherwise, that creates these white cells and *maintains their integrity*.

These white cells have to do more than the ordinary red blood cells which merely nourish and take a certain amount of energy through the capillaries to all parts of the body. They have to maintain their own integrity and existence, as well as a consciousness and condition that is typical of an

individual living body, inasmuch as they must be able to function as independent living bodies. In addition to this, they must be able to analyze definitely all that they come in contact with, and decide what is destructive, dangerous or unnecessary, and should be destroyed. These white cells then get rid of the remaining refuse. All of this requires a supreme, Divine intelligence not possessed by all of the cells of the body.

Applying the Current

But, nevertheless, the energy that is functioning in these white cells and in the red blood cells and in every other cell of bone and tissue of the body is a Divine Cosmic energy that the Rosicrucians know how to apply and how to introduce into the body.

In the first place, in a *normal, healthy body* such additional vibratory vital Cosmic Divine energy is not needed. It is there in abundance, in reserve, and in constant use and application. When you realize that each hour of the day, whether we are awake or asleep, laboring, exercising, working or resting, a certain number of thousands of cells throughout the body break down, disintegrate, and become cast into the refuse, and that an equivalent number must be rebuilt to take their place, you will see that the human body is a vast chemical machine creating and re-creating new matter from what we eat and drink, and that there is an intelligence directing this chemistry that is not very well understood by the average person. Scientists may talk about metabolism and the testing of your metabolism to see whether what you eat and drink and the manner in which you breathe is assisting in the chemistry of your body. They may speak of blood counts, respiration, pulse beats and all that sort of thing, but that is nothing more than testing a piece of machinery to see that it is operating rightly without testing to find out about the electrical current that is running into the machine to make it operate.

This electrical current, if I may use a simile, is a Divine current that the Rosicrucians alone have discovered, and to them it is just as vital and important—and shall I say, just as secret—as

was Faraday's discovery of the magnetic field or as was Galileo's discovery of a larger world of which the earth was not the sole center.

And so in the Rosicrucian healing methods, even if applied Cosmically from a distance, this vital energy that becomes lacking is strengthened and increased, and applied most directly to where it is needed. Just as the early Fratres and the Knights Templars established places in the mountains for the lost travelers and called these *hospices*, from which word "hospitals" comes, so the early Rosicrucians and mystics established laboratories and clinics or sanitariums as we would call them today, where those suffering from chronic or long-standing or complicated conditions could be carefully examined, diagnosed, and given treatment.

The principal form of treatment in such cases is *the raising of the vibratory rate of the entire body*. This means to instill into the human body an additional amount of this vibratory Divine Cosmic energy so that all of the cells become functioning units in a normal harmonious manner in the direction of *creation* rather than in the creation of *destruction*, and this is not done by the use of electric or "electronic machines."

It is a known fact, and easily discernible under the microscope, that after a living cell taken from any part of the body becomes lowered in its vitality or *rate of vibration*, it begins to die, that is, disintegrates. It seems

to destroy itself by reducing itself to the most fundamental, elementary elements of the earth's dust. In the absence of the right vibratory rate or the right Divine energy, it ceases to carry on its constructive mission and therefore ceases to continue upbuilding, and retrogresses. So, the Rosicrucians apply directly to the sick body not chemical elements alone, that may be absent in the diet and which are readily corrected, but that vital energy and rate of vibrations that cannot be applied with medicines, herbal extracts, drugs and natural electricity, or any of the other inventions of man's scientific laboratory. This represents the "Cosmic-key" of the Rosicrucian secret healing methods.

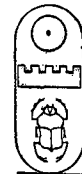
This vibratory energy can be directed toward a patient also by absent treatment. This is what is being done daily and nightly, weekly and monthly, throughout the year by our Council of Solace and its many members and workers.

The cause of all disease, lying in the vibratory nature of the psychic body, must be remedied before any permanent cure can be established. The "golden key" to therapeutic treatment of an efficient, harmonious, normal nature is to change the rate of *vibratory energy functioning through the physical body*, so that it becomes what was first decreed by God when He said that man would become a "living soul" because he had the "breath of life" within his physical body.



ROSICRUCIAN RALLIES IN CHICAGO AND DALLAS

The annual Midwestern Rosicrucian rally is scheduled in *Chicago* for April 16 through April 18. A Rosicrucian rally will also be held for one day on April 25 in *Dallas, Texas*. Another announcement concerning the two rallies will appear in the April issue of the *Rosicrucian Digest*. We suggest that members living in these areas mark the dates on their calendars, and plan to attend one of these interesting Rosicrucian rallies. According to plans now being made, an officer of the organization from San Jose will be present at each of these rallies.



Education and Humanism

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

OF all the things attributed to civilization, particularly on its meritorious side, education is perhaps the greatest. Whether education or learning produced civilization or whether it is a product of civilization, is a polemic question. It is like asking, "Which came first, the chicken or the egg?" At least we know that civilization today is increasingly extolling the value of education to mankind. It refers to education as a kind of salvation for humanity, contending that it provides a deliverance from the multitude of evils that arise out of our complex society.

Education, as a method of acquiring knowledge or as knowledge itself, is today being continually compared with ignorance. On the other hand, if something is not established as knowledge and its advantages not pointed out, no man then is ignorant if he doesn't know it. Suppose we take the position that ignorance is the personal lack of what is known generally or that *should be known* by man. According to such a standard, then, each man is relatively ignorant, for there exists always that which each of us could yet know. A learned man is still ignorant if what he knows is to be measured by what can be known. Today, the more learned a man, the more education he has, the more of a specialist he is obliged to be. If his knowledge is declared to be almost exhaustive in his field, it means that his learning has been channeled, that is, limited to a particular branch of knowledge. We are accustomed to recognize such learned men as authorities. Thus probably, for want of time, they have had to exclude from their



consideration other particulars of knowledge. The greater the authority, the more certain we can be that he can also be called *ignorant* in some other branch of knowledge. Most certainly, in pursuits foreign to his interests, such an individual lacks much that is known or that could be known.

For analogy, it is common experience that the so-called woodsman is generally termed *ignorant* in comparison with such a specialist as a physician. However, these specialists are likewise often ignorant of the woodsman's knowledge of woodcraft and of wild life generally. In fact, when these specialists take hunting trips, they almost always engage a woodsman as a guide because of his knowledge of the forest. The specialist wants the facts of observation, the results of the experiences of the woodsman. Consequently, we must conclude that a man is ignorant only if he is devoid of the knowledge which he should have. In other words, we can say that ignorance ought to be pronounced "ignore—ance," for we cannot accuse any individual of ignorance of that which he could not possibly know for lack of the opportunity. Real ignorance, then, must take in the factor of *intent*, the will. The man who refuses to know what he should know ought to receive the appellation of *ignoramus*.

Seek First Causes

What is this knowledge which every man should have, if he is not to be considered ignorant? First, it is incumbent upon each one to know something about the cause and the nature

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of his own existence. Each of us is a traveler on the broad road of life. An intelligent traveler desires to be motivated in his journey by his own will, his own reason. He likes to select his direction. He likes to feel that his every step on the thoroughfare and every act along the way is not wholly due to some external compulsion, that he is not being pulled or pushed. He wants to believe that he is continuing along the way, partially at least, because of his own understanding of what he is doing and as a consequence of his own decision. Likewise each human being should have some belief, some conception as to the cause of his own existence. Man, then, is really ignorant, if he entertains no idea as to his proper origin. One is always confused if he never attempts to orient himself to his surroundings. In such circumstances one may conjecture a wrong turn. We may go right when we should go left, but at least our trying to find ourselves is important. If a man speculates on the cause of human existence, he is beginning to orient his personal life. Such orientation constitutes the first step toward intelligent living.

Our existence does not consist of merely our personal being, our habits, our own little everyday world. All the things which we perceive about us and all the things upon which we depend are a part of our existence. We have learned early in life that, notwithstanding our protestations of freedom, we are not completely independent. In fact, we are very much dependent. Not only do we depend upon each other, which is the very basis of society, but we also depend on the resources and forces of nature. Certain relationship exists between us and all other things. If we do not seek to understand such relationship to the best of our capabilities, then we are inviting personal disaster.

The relationship of our personal existence is of two kinds: *metaphysical* and *physical*. Metaphysics, as we know, concerns first causes, the origin of things. In this classification may be placed religion, mysticism, and philosophy. As we contemplate the first causes in each of these three, the conceptions we have constitute a springboard by which we are precipitated in-

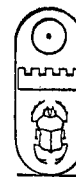
to speculation and into a broadening knowledge. Such speculative knowledge calls forth innate human qualities and awakens their faculties, stimulates imagination and visualization. It extends the composite self beyond the immediately physical.

The physical relationships of our existence concern the phenomena of our earth and the heavens, the so-called objective realities to which our sciences are devoted in their analysis. The physical relationships, therefore, include a study of our own organism, namely, the workings of the body and the mind.

Utilize Knowledge

The second kind of knowledge which men should have, if they are not to be considered ignorant, is that which is called *utilitarian*. This utilitarian knowledge consists of acquiring information by which to wrest from nature her treasures, those things needed for our survival. Certainly man must have some effective means of gaining a livelihood. He must know how to exact from the earth, from the sea and the air, necessary elements or ingredients. Each man cannot with his own hands till the soil to produce the food he needs, or to weave cloth for clothes, or build his own shelter. Many must learn trades, the arts and sciences, and barter their knowledge or skill for sustenance. This utilitarian or practical knowledge is, therefore, the one that brings to man his commonest satisfaction. Through this kind of knowledge, man finds relief from ordinary physical distress. It is by means of it that he gains his food, satisfies his appetites and his ordinary pleasures as well. It is, therefore, this utilitarian knowledge which gratifies the lower aspects of the ego, the animal nature itself. By their application of such knowledge, men come to realize physical power and satisfaction of vanity. It is no wonder today that this utilitarian knowledge is over-emphasized, and made to appear as the only really important knowledge. That attitude has unfortunately influenced many of our institutions of higher learning. We continually hear of its being stressed by administrators of educational institutions.

Science, on which utilitarian knowl-



edge increasingly depends, is also enlarging upon the first kind of knowledge. Science is reaching back and adding to our understanding of the first causes of our existence. There are many men who enter this field for a livelihood, as an honored profession. As astronomers and biologists, for example, they are nevertheless revealing the nature of our existence. Thus, the second kind of knowledge, utilitarian, which encourages science, indirectly serves the first—that is, our understanding of our relationship to other things. It heightens the appreciation of our bond with nature and with other human beings.

Know the Ideal

There is still a third kind of knowledge a man should have. Without this third knowledge, no matter what else man may know, he still remains ignorant. Remember that we have said that man is ignorant only when he is devoid of what he should know. This third kind of knowledge requires the formation of an *idealism* which satisfies the psychic and spiritual nature of man. The first two kinds of knowledge, that which seeks first causes and the utilitarian, to a great extent serve the mechanics of living. They endeavor to disclose the realities of our universe and its phenomena in their true light. They also evaluate the conditions of our existence. To the extent of the powers of our physical and mental selves, they attempt to show how we can exact material resources in the world and how they can be harnessed for our welfare.

If we pursue only these first two kinds of knowledge, we become dissatisfied with life. Such persons eventually become conscious of an incomplete living. There is something insufficient about their daily life. Gradually, these dissatisfied persons come to feel that they are only competing with the very mechanism, the device, which they have created. They begin to think of themselves as being a highly complex recording device. It is as though the human were nothing more than an intricate calculating-machine capable of an infinite variety of calculations, plans, and programs. The more the human being discovers about himself, his own

physical being and the physical universe, the more obscure appears the *self* in that maze of realities. One begins to wonder where man really fits into the scheme and what his real contribution to the ever-expanding existence is.

Let us use the analogy of a clock. This will be a different kind of clock—a clock that can perceive its surroundings, as man does. It is also a clock that may reason as does the human. Like man, then, the clock might come to dissect its own nature and would find that it is composed of gears, springs, wheels, and balances. By further analysis this clock might discover the nature of the substances of its own mechanism. It would find its parts consisted of brass, steel, and tin. Perhaps it might also discover that these substances of its own being were similar to elements in its environment just as man has discovered that there are things outside himself which are similar to his own being. In other words, such an intelligent clock might eventually learn what was making it tick.

But let us further suppose that the clock never did discover *why it is a clock*. All of its knowledge about itself, about all of its parts, would be an incomplete knowledge. It would really be disorganized. The clock would know the causes of its mechanism and the effects that came about through their function. The clock could readily explain how its hands turned, and all the other functions which are common to a clock. Yet why it did these things or actually why it told time would still be a mystery to it. Such an intelligent clock, we can surmise, would become dissatisfied with itself. All of the other knowledge it had about its nature would seem to lack culmination.

It is this *why*, this purpose, as a third kind of knowledge, which today is unfortunately subordinated. Its importance is not generally realized. There are certain psychic impulses, certain creative inclinations, urges, within each of us which cause an unrest and which remain unexplained. Even a psychological theory as to their origin is not sufficient. They should be used to establish final ends for the individual, as the human's contribution to the whole Cosmic plan. To know

oneself, in the physical or organic sense, is not sufficient. It is also incumbent upon one to know the place of that self. Becoming increasingly more necessary is the question, as well as its answer: "What for humanity?" If a clock is to tell time, then what is man for? We must be able to answer such a question by establishing a purpose which satisfies the psychic and spiritual inclinations of the individual and lets him find within himself a peace of mind. If he cannot find such an answer, no matter what technical advances are made, no matter how thorough the analysis of the mechanics of his own being, he will still feel lost to himself.

There are some who cultivate a cynical point of view. In fact, many question that there is a purposeful cause for man, that is, a determinism which has an end in view for the human.

They may contend that such a viewpoint constitutes a fatalism or an archaic religious conception. Nevertheless, man, as an individual, must find a purpose for himself so as to satisfy his psychic nature. This satisfaction lies in establishing a goal and an achievement in life that transcends a mere physical well-being. Will existence be better because man has lived? Until man can answer that to his own satisfaction, he lacks the kind of knowledge which he should have. He is not properly oriented. Lacking that knowledge, even with all the other knowledge of our age, he remains ignorant. As Schopenhauer so succinctly said, "For he alone can deserve the name of genius who takes the all, the essential, the universal, for the theme of his achievements, not he who spends his life in exploring some special relations of things, one to another."



MYSTIC LAMPS OF EGYPT

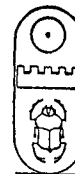


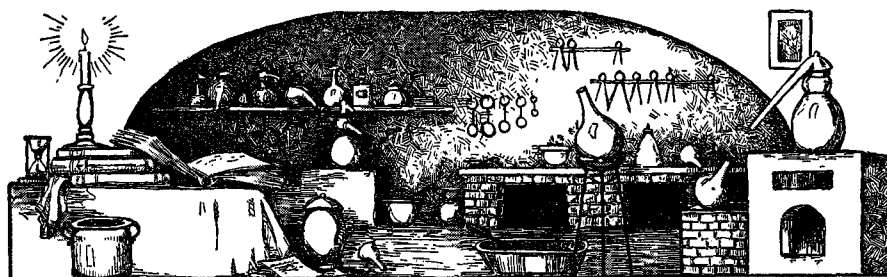
During his recent trip to Egypt and the Orient, the Emperor made special arrangements in Cairo to have some of the mystic temple lamps of Egypt made available to members through the Rosicrucian Supply Bureau.

An old legend about these Egyptian lamps states that because the lamps were hung in a sacred place where the prayers of men were offered and the powers of the gods invoked, there was imparted to them, a strange influence, which affected the lives of all who came within the rays of light they shed. A wish made while one was being touched by a ray of light from a mystic temple lamp would come true. Thousands journeyed to the temples that had these ornate, strange lamps. Although we relegate such beliefs today to bygone superstitions, we must still admire the splendid workmanship of these temple and sanctum lamps of Egypt.

Now the original order of 100 of these lamps has arrived and is ready for distribution. Handmade, by craftsmen who have been doing this work for centuries, the lamps are of hand-blown glass and solid brass, elaborately designed with symbolic, Rosicrucian figures. They will lend a superb mystic charm to your sanctum, den, or study room. These genuine Egyptian articles are available to you for what is an exceptionally low cost outside of Egypt—Only \$7.50, postpaid. Order now while they are in stock. Address:

ROSICRUCIAN SUPPLY BUREAU, SAN JOSE, CALIFORNIA





An American Alchemist

Reprinted from *The Laboratory*—Vol. 22, No. 4,
Published by Fisher Scientific Company, Pittsburgh, Pa.



R. FISHER," said the voice on the telephone, "I think I've found an alchemist."

In fifty years in the laboratory supply business, C. G. Fisher had filled many strange orders, and had assembled the world's finest collection of rare paintings and prints of alchemical laboratories. But nobody had ever offered him an *American* alchemist.

"Tell me about it," he said.

So began the investigation which took *The Laboratory's* reporters to a secret laboratory in the bustling steel town of Ambridge . . . and to an almost medieval alchemist who sought the "philosopher's stone" in the very *un*-medieval 19th century: George Rapp, United States citizen.

The man on the telephone was Lawrence Thurman, Curator of Pennsylvania's state museum at Old Economy, last home of the strange utopian sect which called itself the Harmony Society. He had just seen a newspaper article describing the unique Fisher collection and showing a rare 17th century print of an alchemist in his laboratory.

He was sure he had found such a laboratory at Economy.

Economy was founded by "Father" George Rapp, a German Pietist mystic, and 500 followers whom he had brought to the New World in 1804. They settled

on a 5000-acre tract on the Connoquenessing Creek in western Pennsylvania, banding together in the Harmony Society.

After 21 prosperous years in Pennsylvania and Indiana, the Harmonists founded their third and last settlement, Economy, on the Ohio River 18 miles below Pittsburgh. Their fame as blacksmiths, carpenters, coopers, tailors, wagonmakers, and weavers, soared. Their broadcloths, muslin, satin, and velvet were the finest in America, and in the 1830's Economy became the U. S.'s first successful silk center.

The Society's investments played no small part in the development of one of the world's greatest industrial regions.

However, despite the adoption of children and admission of new members, only 18 Harmonists were alive in 1894, and in 1905, when the Society was dissolved, the membership was down to two.

The Laboratory

Thus it is that within sight of the bustling, sprawling plant of U. S. Steel's American Bridge Company, world's largest fabricator of structural steel parts, the traveler comes upon a tranquil, half-forgotten world: the Great House, the Music Hall, the serene Community Gardens of Old Economy.

It was beneath a wing of the 35-room Great House, residence of Father Rapp and Frederick Reichert (Rapp's brilliant adopted son) that Lawrence

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Thurman got the first inkling of the role alchemy had played in the Harmony Society, thereby permitting *The Laboratory* to add a footnote to the history of chemistry.

The wing had been shut off from the Great House, and had its own entrance. The original chimney had no outlet. If it had led to a fireplace, the foundation must be under the floor.

Thurman crawled into the narrow vault. He recoiled, his hand cut by fragments of a heavy reagent bottle. The earth, he saw, was stained from years of mercury droppings from the room above.

Puzzled, the historian began to chip away the plaster added by later Harmonists. Where the "blind" chimney opened into the room, he found a false ceiling. *The room had had a fume hood.*

The Alchemists

Thurman began a hurried search through the records of the Society. The Rapps had made repeated purchases of cinnabar, chief ore of mercury—as much as 300 pounds at one time.

A notebook in Frederick Reichert's writings used strange astrological terms for the metals: Saturn for lead, Mars for iron, Venus for copper; "Sol"—the Sun—for gold. These were code-names used by the alchemists.

Then, in George Rapp's library, he discovered a worn volume of esoteric formulae: the 300-year-old collected works of Philippus Theophrastus Aureolus Bombastus von Hohenheim—the great Swiss alchemist Paracelsus.

Now the reason for the mercury was clear . . . as was the meaning of a letter from Frederick, insisting that the loose conduct of Father Rapp's young woman assistant meant that "the great work could not be accomplished." Evidently Frederick felt that the woman would act as a catalyst-in-reverse and prevent the desired transmutation of mercury into that purest, most spiritual of elements: gold.

The School

Answering Thurman's call, reporters for *The Laboratory* found other evidence in the records of Old Economy. George Rapp's creed, they learned, was based on the teachings of the alchemi-

cal mystic Jacob Boehme. A tattered copy of Boehme's works was one of Rapp's treasures, and the hymns he wrote spoke cryptically of the "Twelve Gates to the City of Gold"—the alchemists' twelve stages in making the philosophers' stone.

There had been a laboratory at each of the Harmonists' three settlements: at Economy the wing with its secret fume hood was known to an inner circle as "Father Rapp's laboratory."

There were three men in this circle of initiates: the mystic, George Rapp; the practical Frederick; and Christophe Müller, physician, teacher and savant, who studied Pennsylvania fungi under the great Linnaeus' own microscope.

These men conducted a secret school of alchemy in the laboratory at Economy. *The Laboratory* identified the apparatus they used: gourd-shaped "cucurbita," long-snouted alembic heads, crude retorts like those shown in the Fisher paintings of alchemical laboratories.

Three women, given assumed names (Louisa, Caroline, Frau B), were pupils in this alchemical academy. They studied chemistry from a manuscript text which explained the use of the alembic, the cucurbit, and other apparatus.

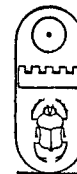
The "imperfect" ideas they were taught, the manual told them, were only an introduction to a study "entirely different from all that has gone before"—the study, it appears, of alchemy.

The Rapps' school of alchemy throws light on the most unusual building in Old Economy: the Grotto, a tiny structure which stands by itself in a corner of the great garden. Behind its bark-covered door and rough stone-walls is an alchemists' shrine, replete with alchemical-mystical symbolism of Egypt, Byzantium, Greece, medieval Europe. The blue-painted dome represents the Heavens; the floor (twelve stones surrounding a central disc), the Laboratory.

Was it here, one wonders, that Father Rapp invoked the aid of the Deity in his search for the philosophers' stone, the elixir of life?

The Goal

George Rapp, controlling one of the region's major fortunes (\$2,000,000 in



Society property alone), had no need of tangible gold. It was rather, his writings suggest, the religious aspect of alchemy that drove him on—the search for the mystical catalyst of Boehme and Paracelsus that would enable him and his people to reach ultimate purity.

And this, in the long run, may be the most interesting aspect of a colorful bypath in American history, that as late as the middle of the last century a band of men still believed in the unity of matter strongly enough to try to find heaven on earth—through the laboratory!



Can You Explain This?



DIGEST readers have recently been intrigued with the subject of human calculating machines. They may be equally interested by a prodigy of a different sort—one James Crichton who at the age of 19 is said to have challenged the learned scholars of Europe to debate with him on any subject in any one of ten languages.

Although this young man was born some four hundred years ago, his name has been kept alive, and only recently the bulletin *Food for Thought* (published by the Clifton Cafeterias in Los Angeles) revived the memory of him in an article entitled "The Admirable Crichton."

He was called *admirable* because everything about him was out of the ordinary. He was said to have received his Bachelor of Arts degree when only 13, his Master's degree two years later. His knowledge was said to be encyclopedic and everywhere he reportedly confounded his hearers by his learning and his ease of expression. By all accounts, he was equally proficient in other ways, being credited with bodily

strength and agility, acclaimed as a painter, singer, dancer, and skilled horseman. His death, as mysterious and apocryphal as his birth, was recorded at 22 as due to a duel in which he engaged with a drunken prince.

The accepted sources of information regarding this individual are at a strange variance with one another and often made up of unattested statements and hearsay. Some even go so far as to say that the youth was an English prince renowned at court for his precociousness, and who was sent abroad incognito to further his preparation for kingship.

The question then is, "Is it all fact or fiction?" Was James Crichton a flesh-and-blood scion of Scottish blood who actually was a marvel of learning and deportment? Was he that English prince who later became a world-renowned philosopher, or was he merely a gifted youngster whose mental capacities were blown to legendary size by overly enthusiastic men and women given to exaggeration? History hasn't been too helpful in the matter of the correct answer. How would you explain it?

IN APPRECIATION

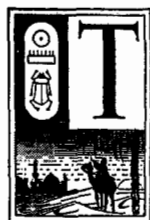
To my many fratres and sorores throughout the world who were so kind as to remember the occasion of my birthday. I take this way of thanking each of you, since it would be impossible to acknowledge all of your very kind greetings.

RALPH M. LEWIS, Imperator of the A.M.O.R.C.

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Your Dream of Rose-Croix University

By ARTHUR C. PIEPENBRINK, Dean



Too many a frater and soror of every degree, a summer's term at Rose-Croix University is a perpetual dream. And well it should be. After studying Rosicrucian principles year in and year out in an environment where the name is rarely heard, it is only natural that you become *starved* for close association with people and places which harmonize with your new ideals and desires. But to dream on and on without bringing your dream into reality—is it not fruitless?

To make the dream *real*—to bring into manifestation a Cosmic principle—that is the problem. Of course, there may be serious obstacles that actually block one from realizing his dreams, but usually our fondest dreams are never realized because of our own doubts, fears, lack of planning, or simply procrastination.

One potential student, after a quick glance at a university announcement, immediately shrugs his shoulders and says, "That's way above my head!" The very word *university* frightens him. This is an unfortunate association of ideas and overmodesty. Most people underestimate their own ability and overestimate the ability of others. In so doing, they deny themselves some of the happiest experiences in life. The instructors and students at Rose-Croix are just people, too. They are here because they want to be with you as much as you want to be with them. Their purpose is not to challenge your intelligence, or in any way to make you feel inadequate. In fact the extent of your education, your type of employment, and other personal factors never enter into the picture. Here everyone joins

the other in an attempt to discover more of the fascinating manifestations of life itself.

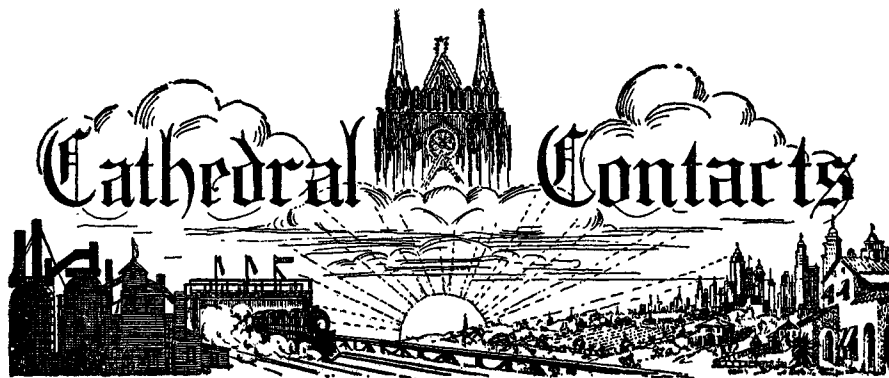
In order to accomplish a truly personal and relaxed condition, a member may come to Rose-Croix and study at his leisure under the auditing system. If you come as an auditor, all benefits remain the same, but no examinations are required, and no diploma is given.

Another typical response to a university announcement is heard from the member who wants very much to attend but gives up before trying by saying: "I just won't be able to make it." Three weeks of vacation seems an impossibility, and the long trip cuts deep into the budget. But comparatively speaking, it costs very little to spend vacation time at Rose-Croix. We have purposely held our tuition fee to a minimum so that it would not be a hardship on members. Travel expense is no higher than it would be to any other vacation spot for an equal period of time.

If a person wants to go anywhere badly enough, the time and money involved simply become challenges to save and request an extra week of vacation.

Similarly, we give up on many things in life that we might have accomplished, had we only tried and gone after them. If you want something, do something about it. If you want Rose-Croix, matriculate at once. All it takes is a letter to the Registrar, Rose-Croix University, San Jose, California. Ask for your free copy of *The Story of Learning*. Be positive! Act now, as though you were really going. Think positively! Prepare the preliminary lessons and find out for yourself what Rose-Croix offers in mental, spiritual, and physical growth.





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.*)

MAKE YOUR CHOICE



OBVIOUSLY if a man acknowledges that he has a degree of freedom, he must at the same time acknowledge that life is constantly a series of choices. We must face the fact then that unless our life, our actions, our whole existence is regulated by a force outside ourselves, it becomes the responsibility of each one of us to determine which way to go. Each then makes a choice from among the various alternatives with which he is faced.

Every day we face the necessity of making a choice; in fact, this necessity expresses in multiple form. There are repeated times in the course of our lives, even in so far as the more simple day-to-day existence is concerned, where a choice must be made. Not

every choice is equally important. A choice may involve a very simple matter or it may be one that will affect our future lives over a long period of time.

All privileges require responsibility. Choice is a responsibility that goes with freedom. The privilege of freedom is a possession which almost every man holds as one of his most valuable rights. Freedom is the possibility of living and acting, within certain limitations, as one wishes, and with it comes the necessity or the responsibility of choosing the things that one should do and the direction that one should take. We cannot have freedom without the responsibility of choice. On the other hand, the reverse is also true; that is, we would not have the responsibility of choice if we did not have freedom. The individual confined in prison does

not have to choose; he simply follows the instructions of someone else. His freedom is gone, and he no longer has to worry about making a choice of what to do upon the various occasions of his life. Freedom cannot exist without choice, without personal decision. It is the individual's rational ability that should be drawn upon and should be educated to assist him in making those choices which are so necessary in the course of his life.

By exerting good judgment, man will be able to direct his choosing. Good judgment will direct that we select the right alternatives for the right reasons. This means that we will study the possibilities that lie before us and realize that each alternative has certain advantages and disadvantages and that each is peculiar to the situation to which it applies. To exert judgment is to develop both the habit and the ability to analyze the alternatives lying before us, and to try as best we can to base upon a logical and conclusive reason the selections of the things that we are to do. This is not an argument to the effect that reason is infallible. It does not mean that man's mind is so self-sufficient that he can always by exercising judgment and reason select the right alternative when two or more are before him, but it is obvious that if man has been given the power of reason and the ability to use his mind, that he should constantly try to develop and improve it, so that all judgments and all choice will be based upon the selection of those alternatives which knowledge and experience have taught him would be the most successful thing to do.

Irrational thinking, or purely emotional thinking, permits irrelevant matters to decide the choice that one makes. The individual who, without thinking, rushes into a selection of alternatives is the individual who is not using the potentialities with which he is equipped, in his attempt to choose correctly. There is a vast amount of experience and knowledge awaiting every individual who will attempt to draw upon it. We can learn from, and apply the lessons of, the experiences of others to our own lives and develop our own experiences. This fund of knowledge and memory with which we are endowed gives us

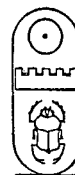
the ability to accumulate personalized knowledge and will assist us whenever a choice is ours. Knowledge is not infallible; it does not mean that we will always make the right choice. Even the most wise of men have made errors of judgment.

There is a difference, however, between errors of commission and those of omission. Errors of commission are usually those, if the intent is proper, wherein the individual has tried to study or analyze a situation and arrived at a decision he believes will be right. When the individual has not taken into consideration the experience of others and his own good judgment, having merely jumped at a conclusion without attempting to base that choice or conclusion upon any sound judgment or reason, his error then is that of omission.

We have said that reason is not infallible. Regardless of how man develops his rational thinking, or regardless of how much knowledge he accumulates, or how much experience he has, he comes to realize that reason is a function of the objective mind and is no more infallible than is any other attribute of our physical being. Therefore, the truly wise man learns that he can draw upon more than his own reason, and that complete wisdom, the product of experience and knowledge coupled with intuition, causes him to accept the responsibility of his choice, whether that choice is right or wrong.

If we err, we at least can acknowledge such error. We can make that error a part of future experience, but regardless of whether we do right or wrong, we can always work toward right, and we can always realize that we can never be relieved of the responsibility of choice. Thus it is constantly our mission in life to attempt to adjust ourselves to this necessity and to work toward making our choice as accurately as possible.

Our ability to choose has much to do with our future comfort and happiness. Therefore, it is worth our attention and consideration to give careful thought to the choice we make whether it be important or relatively insignificant. Our gaining a technique to choose correctly in little things will help us to choose in big things.



Age, Sixty-Five

By WILFRID D. HAMBLY, D. Sc.

(Retired Curator of African Ethnology, Chicago Natural History Museum)



MENTION of the word *insurance* would naturally conjure up ideas of annuities, old-age pensions, and social security funds. But there is an even more important insurance policy, one that will assure peace of mind during adjustment to a new age group—an insurance against mental defeatism.

A friend of mine described his sadness when he walked out of the house on the first day of his compulsory retirement at the age of 65. He was in good health, and had led an active life in the field of science. His work had frequently taken him to Egypt and other countries of the Near East.

He seated himself on a park bench with a line of elderly men, some of them much older than himself. They all seemed to illustrate the phrase "too old to work, too young to die." For a time a great sadness swept over him. But he, like many others who face such a situation, found his own remedy. The cure for frustration was the writing of a travel story, a volume of literary charm and amusing anecdotes.

I am One of Them

According to data in the *Journal of Living* (November 1951, page 4), there will be close to fifteen million people over 65 years of age by 1960. I am deeply interested because I myself have just joined the ranks of this great army. How many of us have faced the situation in advance? What is our insurance against mental depression and defeatism?

At the age of 65 there would be some trouble in taking out an insurance policy. But it is hardly ever too late to begin insuring against the stagnation that too often accompanies retirement. The prudence and foresight used in other matters suggest the building up of premiums. These will accumulate to

form a reserve of mental and physical recreations when the dreaded milestone of retirement is reached.

Heredity

Much has been written in scientific journals to show that good health and longevity run in families. As my physician humorously expressed the matter, "we must choose our parents carefully." There is no denying the importance of heredity. Strong heart muscle, sound lung tissue, and eyesight that seems little affected by the passage of years, are valuable bequests. From strong ancestors comes the great asset of resistance to disease germs, and that indefinable something that is summed up as 'constitution.'

The resistance of some elderly people to physical fatigue is remarkable. We all can recall such instances. Among my friends is a man of 80 years who plays an excellent game of billiards, with a keen eye and a steady hand. At the riding club, I see regularly in the saddle, men who are nearer 70 than 60. Among the public who skate at the Chicago Arena, there are always some elderly, graceful performers who are not professionals. They have simply continued with moderation an exercise begun in youthful days. At a Florida resort the age-grading for a shuffleboard competition (and how everybody laughed) was junior grade 65 to 75 years; intermediate grade 75 to 85; and senior grade 85 years and up.

These people who exercise moderately are not stupid, and the chances are that they are not overstraining themselves. They are not flirting with death. They have been wise enough to maintain some physical activity, cautiously graded and adapted to the passage of years.

Of course, ordinary prudence suggests the need for periodical check-ups—by X-ray, fluoroscope, electrocardiograph, or anything the physician sug-

gests. However, even though the tests fail to reveal any defects, do not forget that a heart at 65 cannot be the same in efficiency as it was even a few years ago. Cut out all rapid, competitive exercise. The colloquialism 'take it easy' is applicable.

Rest

Resting habits should be formed long before the age of 65. Common sense suggests such a precaution, but the safeguard is often ignored. I know a golf enthusiast of 67 years who spends a two-weeks' vacation playing from eighteen to thirty-six holes every day of the so-called *holiday*. This kind of thing is going out in search of heart trouble. If you are still working at that age try to relax in the rest room for half an hour at noon. At the age of 60 a friend of mine introduced into his office a small camp bed, one which is easily folded up and kept out of sight. He never sleeps, so he says, but spends half his lunch hour with his eyes closed. Everyone knows that a great part of general fatigue at the end of the day can be due to eyestrain. And after retirement, do not forget that contentment depends largely on good vision. Fortunate is the retired man who can enjoy reading and also the programs on television.

Exercise and the Pulse

I am not a medical man—my degree is in anthropology. I have, however, published joint research work with an M.D., on the subject of pulse rates in men and women of various ages and occupations (*The Physical Fitness of Men Assessed by Various Methods*, W. D. Hambly, B.Sc.; M. S. Pembrey,

M.D., and E. C. Warner, B.Sc. *Guy's Hospital Reports*, London, England, Vol. 5. No. 4, pp. 388-394).

The last thing I would suggest is that a man should attempt to be his own physician. However, there is a simple test of physical fitness which any person can perform. Make a count of your pulse, or get someone else to record its frequency per minute at the wrist (radial pulse), while you are resting, seated or lying. Then perform some simple exercise such as walking rather quickly up and down a dozen stairs twelve times. Sit or lie (whichever you did before the exercise) and count again the pulse rate. It is a favorable reaction if the pulse rate has not been raised much by exercise. The pulse frequency will have been raised, of course—but does the pulse soon recover the resting rate? There should be a quick return to the resting rate after such a light exercise.

My experiments have been impressive in showing that the heart of a young, well-trained athlete gave a slow steady beat. The pulse frequency in a trained man was, in some subjects, as low as 52 beats per minute. And what was more important still, the pulse rate was not greatly increased by exercise. A youth in training for football and the track could run a mile without disturbance of the pulse rhythm. The pulse rate was not greatly increased, and its recovery to a resting rate was rapid.

I have been interested in observing a horse, winner of a mile race brought to the judge's stand. You might expect the horse to be blowing hard with distended nostrils and heaving ribs. But this is not so, and the almost perfect recovery in a short time is due to heredity (breeding), and expert training.

For human beings there is a wide variation of what is considered normal in pulse rates and blood pressures. The physician who gives the periodical check-up will have a record of what is normal for each of his patients, but he will not have some vague, arbitrary standard of what is normal for all human beings. Pulse rates vary considerably by age and sex. There is also a natural daily rhythm of the pulse,



and usually an increase of pulse frequency after meals.

Primitive Man

My life has been spent doing research in Anthropology. In my African travels I have been interested in social attitudes toward old age. These attitudes and their associated actions are extremely practical and self-sacrificial; too much so, indeed, to have any meaning for modern society.

East Africa furnishes instances of chiefs who resigned and volunteered for death, because age had deprived them of mystic powers that meant health and general prosperity for their people. The concept is not one that is likely to find favor with modern politicians. Chiefs of the Plains Indians, old leaders no longer able to follow the buffalo, were left behind to die, often at their own request.

During the trial of two primitive tribesmen of New Guinea, for the alleged murder of an old man, an astonishing attitude toward senility and death was revealed. Giving his account of the tragedy, one of the accused said: "The old man was too weak to cross the stream. He said he wished to die, so we knocked him on the head." Modern exponents of the doctrine of euthanasia seem to have been anticipated in the remote island of New Guinea.

A glance through anthropological literature emphasizes the fact that so-called 'primitives' have a deep respect for old age. Initiation rites always stress the authority of tribal elders. And, in general, the literature gives the impression of unselfishness and the paramount importance of the social group.

Bread and Butter

Annuities, pensions, or social security are rarely enough to meet the needs of retired men. This is in a measure due to the depreciated purchasing power of the dollar at the present day. How shall the meager stipend be augmented?

This problem can be solved only on the basis of individual training and special aptitudes. Fortunate is the 'handy-man' who is of service for part time in a garage, or as a salesman, or a house decorator. The 'white-collar

man' has likewise some opportunities for supplementing his income. But at best he has a tough proposition in providing financial coverage for reduced income and a devaluated currency.

Mental Tranquility

A man may thump his chest, sing under the shower, and tell the world he is as good as ever. But when physical vigor fails, as it surely will, the mind will search for recreational outlets as a mainstay for happiness.

There are so many of these diversions that a wide choice of interests is offered to persons of diverse tastes and temperaments. During several years I have used my leisure to take up a series of interests—a new one each year. I regard these pursuits as my annual premiums, and they are expected to provide mental activity when physical vigor has gone.

The retired man, not too fully occupied by supplementing his income, has a wide field of recreation in books, magazines, and card-and-chess problems. I always think that there is enough material, highbrow and lowbrow, in a reputable morning paper, to provide food for reflection and recreation during the rest of the day.

A man who is not too feeble to walk to a tennis court or a bowling alley can live like a vampire. Project your interest and personality into some young athlete. Play with him stroke by stroke—you will shake off that elderly feeling. On the bread and butter side, I have had some success in writing and publishing books, and magazine articles for young children. There is always something one can attempt. Two trivial things that have afforded much amusement and cost little are the collecting of cartoons, and the cutting of linoleum blocks to make greeting cards. A source for cartoons is newspapers and magazines, and these can be bought cheaply when they are no longer current issues. I arrange my cartoons in several ways, by artistic style—domestic interest, humor, sports, children, and in many other categories.

On the smooth, white surface of a linoleum block you merely cut out designs previously drawn on the surface of the block. Anyone has the ability to

make up designs, and the printing is interesting.

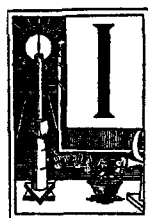
My general conclusion is that, quite definitely, we sixty-fivers are not a defeated army. We may, however, learn the meaning of the poetic lines, "Chill penury repressed their noble rage, and

froze the genial current of the soul," but let us not become too frozen. We have taken out our psychological insurance against defeatism; and even if we have failed to do so, it is still not too late to take out a policy for the period 65 to 95.



Only One

By WINONA WILLIS, F. R. C.



IN MY hands there was placed a gift: a casket made of the purest gold, beautiful and untarnished. A star was its only ornament, shining seemingly with a thousand lights. The casket projected a feeling of mystery: a quality that spoke of distant lands of other times. The feeling was both earthly and spiritual, human and yet divine. Suddenly I had a great longing to see what was inside. My fingers trembled as I turned the tiny gold key in the lock and slowly raised the lid. The fragrance of a rare and costly perfume filled the air.

Spread out before me seemed to be all the jewels of the earth: sparkling diamonds, golden topaz, cool green emeralds, blood-red rubies, milk-white pearls. All had an equal fascination. I was about to scoop up a handful when a voice within me whispered:

"You may choose *only one* and having chosen you must abide by the experiences which your choice will bring to you whether it be sunlight or shadow, joy or happiness. There can be no exchange—no return."

Bewildered by the jewels before me,

I hesitated. Should I choose a diamond with its riches and worldly success? or a golden topaz with its fascinating adventure? Then there was a cool green emerald to be considered; it suggested a quietness. But, perhaps, my choice should be the ruby, to inspire courage and sacrifice?

Slowly I surveyed the jewels of the earth pondering what each had to offer. At last I reached for a pure white pearl lying on its satin cushion. I cradled it in my hands. Yes, this was what I wanted! It was the most beautiful pearl that I had ever seen. Although somewhat large, its polish, its contour and symmetry, reflected the lights and shadows to perfection.

As I continued my examination, the color of the pearl slowly changed from milk-white to a soft delicate pink. Then I knew! I had chosen the spiritual things of life: love, patience, meekness, courage, and determination. Of course there would be failures and sorrows to conquer and temptations to overcome: yet above all, there would always be the Great Invisible Power lifting me up and beyond material things—ever protecting, ever near. I raised my tear-filled eyes to heaven with a prayer of thankfulness. I had chosen well!



Do your work with your whole heart and you will succeed—there is so little competition!—ELBERT HUBBARD



The Lost Word

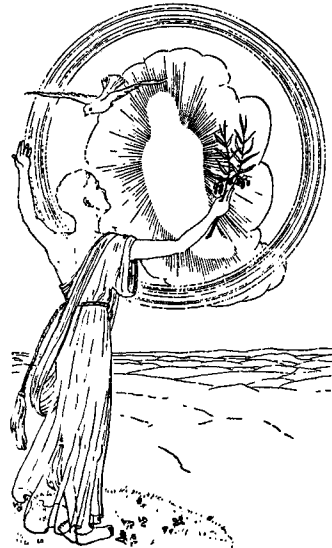
By PENWOOD ROUNTREE

MANKIND has lost a word, the light of life. Anyone in search of this magic formula is on his way to divine freedom. As the ancient Egyptian holy man would say, "If the pilgrim is honest and sincere, the *all-seeing eye* will send the God *Ra* to reveal this sacred Word." Without this Holy Word, mankind is lost in a sunless land. There is no beauty in desolation and misery—only hopelessness and chaos. There are but few in this place of Night who realize that there is something of an opposite nature.

"In the beginning was the Word, and the Word was with God," wrote St. John in identifying the mystery. "The same was in the beginning with God In him was life; and the life was the light of men. And the light shineth in darkness; and the darkness comprehended it not."

God's Holy Word is the Lost Word. The reflection of it, like the Thing in itself, evolves or changes. Without the application of the Word any endeavor, or accomplishment, is hopeless. The supreme test comes in the demonstration of its power.

Man seeking the Lost Word is continually approaching a mountaintop from which to see the expanding panorama. The Word is vibrant and alive, and often unrecognized, but eternally guiding man to greater and greater achievement. It knows no limitation. It rewards with everlasting youth those who pursue it. It makes a king of the lowest beggar, and a humble beggar of the highest king. It can flatten a mighty



army. In its nature it is ruler of the Universe, and challenged only by the ignorant.

The Lost Word expels all doubt. Ignorance cannot thrive within such environment. Any man who would dedicate his life to the search of this Word must proceed with extreme caution. There are many byroads and blind alleys. He who searches will find an infinite number of disguised words given him as *the one*. With the magic which comes, the fortunate holder can see into the

soul of all mankind, and through every mystery—the Word is truly a Lamp for the NIGHT. It is the Aladdin's Lamp, bringing forth the greatest of all geni. It is the foundation of the world and of eternity. It is animal, vegetable, mineral. It is God and yet it is man. Life would be absolutely impossible without the energy of this Word. Although all men use it to accomplish anything concrete, few recognize it and understand its true worth. Most men abandon it for the smallest excuse and take up instead the curse of the SNAKE.

In God's eyes the Holy Word is neither good nor bad, it just *Is*. Sometimes, the WORD may shock man like a sudden plunge into icy water; but it is always the banisher of any chaotic situation. The Word is the MANNA of the true scientist, philosopher, or saint. It is the substance and builder of mountains and plains, deserts and oceans, and the ALL that is and has been and that is yet to be—past, present, and future. We are forever becoming IT—its essence.

Until man defines for himself the

nature of the lost word, he has not the key to lasting demonstration; man-made demonstration is not eternal. The word lives by expansion and is all pure. A clean mind enables the pureness to shine through it. Man needs to rend his blindfold and go rejoicing to God's eternity.

Anyone sincerely searching for the *lost word* will eventually find his great LOVE, the symbolic *virgin* who will conceive a *child*. The CHILD must be carefully brought up to full maturity. Only by the grace of God shall mankind mature many CHILDREN of the *virgin*.

To inspire mankind, crumbs fall from the *table of the masters*. This revelation may come at any time and in any place, in the flash of a word, a phrase, or a sentence. In some cases, it may be merely a concept without any definite wording. Truth elevates its receiver a little higher. To heed is to evolve; not to heed is to fall back into the coma of the world of ignorance. One day, man must escape the life of self-consciousness alone, if he is to reach the plane of pure understanding—Cosmic consciousness.

Life is a pleasure to those who comprehend its mysteries—great mysteries are hidden in simple things. Also, a search for an exterior cause of manifestation is in vain. The exterior can be only a reflection of the interior. The interior is revealed through the light of the lost word. The law of the mind is the law of physics. As man discovers physical laws he invents new gadgets and theories. The gadgets and theories symbolize *man's truth*.

The search for the lost word involves many experiences. For true contentment, one must decrease worldly desires and increase his profound understanding and abilities. The things of the flesh which man really needs are few in number and small in quantity. The more one feeds a desire of the flesh, the more food it requires, until eventually the pampering consumes his

spirituality. Also, too many worldly gadgets and theories become a toilsome burden. The traveler who is not overburdened with goods has more time to devote to his search.

Man must fully realize that he can become the living image of his thinking. He may be divinely inspired but unless he uses this key as a tool for *thinking* and *experimenting*, he will know little more than he did before.

Man's objective world is like an infinite number of blank motion-picture screens—or, better still, it is like masses of formless, seething energy ready to receive his mental projections which change these energized masses into man's creations or a concrete reality. The more man reasons (that is, the more active his thinking on any one objective conception), the more detailed becomes the *reality* of the concrete object and the more *reflection* stimulates his consciousness.

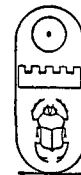
The moment one's mind conceives something new about the object, the more the object *reflects* the new. In these vibratory masses of energy, man is conscious of *truth* when the mental projection (positive), or picture, vibrates in tune with the object (*negative*), thereby blending and creating a third condition or a soul harmony which is also a reality.

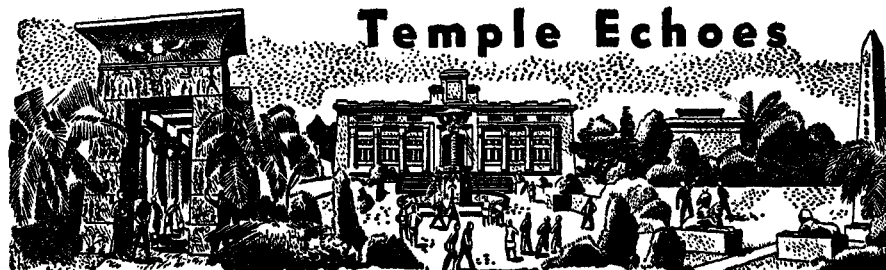
With continued effort through reasoning, experimenting, and meditating, the consciousness becomes developed or trained to experience the faintest discord between *object* and *projection*. This understanding, secured by training, is comparable to the master musician's ear detecting the faint discords of the orchestra, which go unnoticed by anyone else. Here again man's logical reason fades into an abstraction of a system of harmonious numbers, arranged according to order, as taught by Pythagoras and understood by students of mysticism.

When the individual discovers the *lost word*, then he has found *truth*.



The corneas, or windows, of the eyes need oxygen for the job of letting in light. Contact lenses keep out air and its oxygen and that is why people who wear these lenses find their vision becomes hazy after a while. This explanation is proposed by Drs. George K. Smelser and V. Ozanics of Columbia University.





Temple Echoes



WHATEVER *March* signifies to people generally in different parts of the world, to Rosicrucians everywhere it means the annual New Year's symbolic rite of rededication. It is a time of renewal, of re-examination of certain fundamentals which recur in one's spiritual calendar of development where the seed elements of one's inner growth are planted with deep reverence in the heart and mind. This sacred ceremony is not confined to the Temple, although wherever possible Rosicrucians arrange to participate with their fellows in such places. It may be, and for many Rosicrucian students it is, a quiet service held alone in private sanctums. Wherever held, its significance and beauty are the same—it is a time of attunement with the Cosmic so that another step may be taken toward the goal of mystic enlightenment.



Visitors to the modern gallery of the Rosicrucian Egyptian, Oriental Museum are for the most part students and intelligent laymen who want to find pleasure and meaning in the color, line, and form which artists use. Art is a comment on life just as is philosophy, music, poetry, religion, and science.

"Everything in life has something more than the senses reveal," wrote artist Oronzo Abbatecola in the July, 1952, *Rosicrucian Digest* under the heading "Painting Creatively." He continued:

It has a radiance, a glow, and a magic. Art has an emotionally expressive function. An artist seeks to reveal his inner development through painting. The painting may not be articulate as words would make it, but if it strikes the same or similar emotional reflex in its beholder, it is true art and will live. A great paint-

ing must be able to touch the deeper consciousness, especially of the philosopher and mystic. It must speak inwardly and in spiritual values, in terms of line and color, expressing feelings rather than the outside appearances of things.

Many of those who had read Abbatecola's article had the opportunity during January to see what he meant by it. Some fifteen of his paintings, together with sketches and designs for stage settings, were on display in the Museum's Art Gallery. It was called a *Retrospective Exhibition* recalling the developing and maturing years from his first exhibit in 1933 until now.

Born in Bari, Italy, at the time of his country's modern *renascimento*, it was natural for Abbatecola to accept the propositions of the Futurist Manifesto as the basis of his approach. In brief, those propositions were abstraction, synthesis, dynamism: an attempt to strike through outer appearances to express essentiality; to make color and form join in the production of unity, and to represent the whole in plastic or mobile state.

If we ask *why*, Abbatecola answers by explaining that after the fifth century what the artist desired to say could no longer be said with the human form as the instrument. In the expanding vision a new world was breaking through the old and the familiar. The artist saw in the commonest object something divine which called for re-interpretation.

Each of Abbatecola's paintings, therefore, is an attempt to express this new content which all things have for him. With the help of a title and a note on each offering, any neophyte gallery visitor could catch at least a glimpse of what was intended.

On Sunday, January 10, a large gallery audience enthusiastically followed

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Abbatecola's comments on his individual works. Many declared themselves grateful not only that the Rosicrucian Order had made such an exhibit possible, but also that in his painting Abbatecola had revealed the radiance, glow, and magic which lies in everything in life.

* * *

Some things may not be growing bigger and better—but this cannot be said of the Rosicrucian Egyptian, Oriental Museum. This year the museum itself is much bigger due to an additional wing that adds considerably to its over-all display space. In its now imposing size, the museum permits the grouping of related exhibits. Certainly it is bigger and better in the matter of visitors, with an increase of some three thousand—four thousand, if you count those who attended during last year's Convention.

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Unusual and interesting items continue to be added to the shelves of the Rosicrucian Research Library. Among the most recent should be noted:

Les Voyages De Pythagore (The Travels of Pythagoras) in six volumes by Pierre-Sylvain Marechal. This was declared by one to be a great work—a masterpiece which fell into oblivion. It was published in 1799 and dealt with the travels of Pythagoras in Egypt, Chaldea, India, Crete, Sicily, Rome, and Carthage.

Marechal was one of the outstanding personalities at the end of the 18th century. It is said that he played a very active part in preparing for the French Revolution. He was a poet, novelist, historian, in addition to being an agitator and polemist.

Of academic and antiquarian interest, because of both their subject and author, these volumes have another more recently acquired value: They are inscribed to the Imperator by the Freres and Sorores of the French jurisdiction of AMORC, commemorating his visit to them on August 13, 1953.

* * *

The fourth volume of the Rosicrucian Library has now been made available in Swedish. It is Dr. H. Spencer Lewis' *The Secret Doctrines of Jesus*, translated into Swedish under the title *Jesu Hemliga Lara*. Frater Albin

Roimer, present Grand Master of that jurisdiction, made the translation which is dedicated to Sar Hieronymus, Imperator of Europe.

* * *

Three valuable items were recently brought from Korea and presented to the library by Sergeant Charles Campbell of the United States Air Force. One volume concerns the royal collection of Korean, Chinese, and Japanese Buddhas made by a Korean princess. The second contains photographs of stone, wood, and metal craft. The third volume is Volume 9 of a *Catalogue of Art Treasures of Ten Great Temples of Nara*. This volume is devoted to the Horyuji Temple, acknowledged to be the oldest existing temple in Japan. It is there that the exquisite wooden statue of Nyoirin-Kannon (attributed to Prince Shotoku) is to be found.

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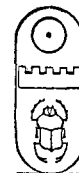
Visitors from Egypt and Ceylon were in Rosicrucian Park in January. Those from Egypt were Dr. and Mrs. White Krahim of Cairo. The Rosicrucian Egyptian, Oriental Museum filled them with deep satisfaction, they were reported as saying. The young man from Colombo, Ceylon, was D. A. Abeysekera of the Rural Development section of the Ministry of the Interior. Mr. Abeysekera, whose chief interest is the coordination of cultural achievements, expressed himself delighted with what he saw throughout the Park.

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The Rosicrucian Order cooperated with other local institutions early in January in making the March of Dimes of the National Foundation for Polio a success. All letters used as a part of the local campaign were run through the Order's mail meter by William O. Tyler and Alice Ribardo of the Shipping Department. The envelopes had been addressed earlier by the typewriting students of the Campbell Union High School, and "stuffed" by the patients at Agnews State Hospital.

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Spanish-speaking listeners in South America now have the opportunity of a "Rosicrucian Moment"—really more than a half hour—every Thursday from 5:20 to 6:00 p.m. This is a radio program transmitted from Barquisi-



meto, Venezuela, Radio "Universo" on a 60-meter band.

▽ △ ▽

It must be true, as the papers say, that buffaloes are coming back. In the *New York Times* of July, Kunigunde Duncan writes that half a dozen herds are now to be seen in Kansas. Tourists so inclined may now have their fill of buffaloburgers and go home with a robe just right for sleigh-ride warmth.

But the point we're coming to is that not more than half a dozen miles from Rosicrucian Park, near the site of the old cinnabar mines of Almaden, bison are as thick as milk cows on a dairy ranch. A staff member reports that he saw quite a few peacefully feeding on a slope near the road, all quite contented and wearing their shaggy robes with a really rugged grace.

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Is there a way to determine the amount of negligence, willful or otherwise, shown by those who cause accidents? According to the *Bulletin* issued by the Press and Information Office of the German Federal Government, the Limburg assizes are about to find out. Because of a proposal made by the Railway Workers Union, all judges and prosecutors of the aforesaid courts are to participate in the training course given to engine drivers. From lectures they will learn about the mechanism of locomotives, and from actual experience (under proper supervision) on the Wiesbaden-Cologne run they will gather firsthand knowledge.

Future cases coming to their courts, it is believed, will be more justly judged on the basis of their own experience.

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Pythagoras, the Son of Wisdom



Pythagoras is more myth than man. His biographers have been many, but the authenticated and agreed-upon events of his life are few. Considered, however, as the embodiment or symbol of wisdom, he is the ideal.

Born a Greek, he is the epitome of the seeker: thinking, studying, traveling, questioning—and at last reducing to a synthesis everything known. Having sought and found himself, he became the teacher of others. Nothing expressed so much in so little, to his way of thinking, as the Egyptian ropestretching or triangulation.

The proportional law which intrigued Pythagoras was expressed thusly by Euclid, the geometrizer: The square erected on the hypotenuse of a right-angled triangle is equal to the sum of

the squares erected on the other two sides.

This law so basic to Egyptian measurement that it was revered as the Trinity, Osiris, Isis, Horus, became the foundation stone of Pythagoras' system and gave rise to the well-known statement: "All comes from one. God embraces all and actuates all and yet is but one."

The followers of Pythagoras, of whom Plato was probably the most distinguished, endowed their teacher with almost every virtue, not excepting even divinity. To them, it was enough for acceptance of any proposition if "Himself said it." *Ipse dixit.*

They spoke in riddles to remind themselves of fundamental teachings. Among them no dark saying carried deeper import than "Do not sit on a measure." Think not in limited terms but posit yourself and your propositions in the measureless Infinity.

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Endowed with Five Senses

By JEANNE DELAVIGNE SCOTT, F. R. C.



THE human body, earthy as it necessarily is, never was designed to be a handicap, or a thing to be despised and cried down. Endowed with five senses, it is a means of expression—the mechanics provided for man by a wise Creator, so that he might increase in grace and wisdom.

True, many religionists revile and torture the body, believing that such treatment affords the soul purification and development; others, ignore the soul, insisting that the body is all and using it ruthlessly and foolishly. To them, objective living is the full and complete rounding out of human experience. The Rosicrucian Order teaches that the soul itself is eternally perfect.

Thousands of the physically ailing are centering their thoughts upon the body as though life were an endurance test. They yearn only for release from the physical body, visualizing a future state wherein all pain and distress will be lacking and forgotten. Their *inner* life, with its tremendous possibilities, is either unknown to them, or unreal. Only half of their being is considered—the body and its infirmities.

With some, entertainment is the whole business of life. The Self is smothered. Blending the material, the spiritual, and the psychic is beyond their calculation. To be amused and diverted is their loftiest ambition.

These materialistic attitudes stem from the use of one or another of the five senses. When set up separately

from the Inner Self, these senses are but one facet of complete being. At the same time, they do bear a very vital relationship to the Divine part of man's nature. The merging of the two results in existence on an exceedingly high plane.

Each sense has its individual response. The more spiritual or psychic the response, the more nearly it approaches absorption into the soul-personality—the storehouse of imperishable treasure.

Mankind needs a better personal view of human responses in daily living. The physical body is a *true half* of man's being, neither a necessary evil nor a god, but at once a problem and a joyous, obedient servant.

How much beauty can the physical eyes see, to store away and keep forever? What exquisite music can be hugged to the inmost Self, and still be kept when the body is no more? Life is to be viewed with the inner eye, along with the physical eye. The subconscious ear must listen, along with the physical ear. It is like calling out sunshine and stars and the amethystine delicacy of dawn. These aptitudes were meant for every human being upon the earth. However, man has to become conscious of them before they can be utilized and made a part of each living day. Without them the day does not live—it merely passes, leaving no harvest.

Why was man created, and why was he placed upon the earth? There are sordid views of these things, and celestial views. But the Creator, the Uni-



versal Mind, is unquestionably all-wise, good, pure, perfect. Possessing these superlative qualities, God must also possess boundless generosity and limitless delight in all beauty and perfection. It is conceivable that, in order to share these sublime qualities, God endowed man with life and ultimately gave him five magnificent abilities.

The five senses are taken too much for granted. What would man be without them? What *would* he be? Yet he scarcely appreciates their possession until he experiences the loss of one or more. The senses are for other than merely objective uses.

The Universal Mind laid down certain immutable laws. If man is cognizant of and obedient to these laws, earthly existence attains to whatever degree of perfection is permitted by constant change. He is happy, useful, and balanced. If, through ignorance or perversity, man transgresses those laws, he removes himself farther and farther from perfection and contentment. The getting back is difficult—man frequently feels that it is not worth the effort. In reality, the resumption of good should be no effort, merely a renouncement of that which brought one discomfort, dissatisfaction, and despair.

The five senses are the mysterious gifts which God gave to man to assist in the soul's illumination of the personality during each span of earthly existence. Man can take the essence of the senses with him, if he realizes that it can be done. They were not meant to be used for a season and then cast away. There is the ineffable delight of smelling a rose, hearing the song of a mockingbird, of touching those we love. All these responses, so seemingly physical, are yet Divine in origin and closely knit with the soul.

The five senses are a mystical theater, the harp of life, the fount of opportunity. If they are utilized as they should be, they *assist* the evolving conscious-

ness. They *make* earthly life. They enable men to live as human beings, and at the same time as sons of God. They are not in themselves finite, dissolving with the outworn body in its return to matter.

This tremendous adventure on earth never was intended to be one-sided, either physically or spiritually. It needs a body and a soul, admirably blended and balanced, one dependent upon the other for vigorous, harmonious existence. The body and the soul must have each other, or transition occurs.

He who looks forward to so-called death, as the end of all perplexities and ills, is aiming at a half-life. The soul alone is not the complete and splendid being which God envisioned when He breathed life into the body of man. That is what truly happened in essence, for as only a body, man is dust of the earth, and as only a soul, he is a half-being. As both body and soul, he *is*.

We who believe in reincarnation know this. Cycle after cycle, soul and body cleave together. There ensue innumerable experiences, each tending to draw from the treasury of the five senses and adding to the treasury of the soul-personality. The golden link between the two is memory. Ultimate perfection of the soul-personality will be accomplished only when it has absorbed from successive lifetimes on earth every particle of joy and goodness which the body and its five senses can possibly supply. This is mystic preparation for the unknown marvels of eternal activity—a radiant and subtle combination requiring deep and clever interpretation. A thorough knowledge of the fundamental laws of creation brings man into focus and simplifies him considerably.

The body, therefore, with its five marvelous senses, is the soul's continual helper on earth—the means given by God for the achievement of perfection and complete vision.



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Beneficence is a duty; and he who frequently practices it, and sees his benevolent intentions realized comes, at length, really to love him to whom he has done good.

—KANT



PRESIDING OFFICERS AND GUESTS

Above are officers of the Francis Bacon Chapter, London, England, who presided over the Rally—and some of the visiting dignitaries. Standing, from left: James R. Whitcomb, Grand Treasurer; Mr. E. L. L. Turnbull, Master of Francis Bacon Chapter; Mr. Camp Ezell, Grand Councilor of AMORC for Southwestern United States. Seated, from left: Mr. Leslie A. Neal, Deputy Grand Master of London; and Mr. Wilson Barrett, Rally Chairman.

(Photo by AMORC)

In the
Valley
of
Heart's Delight
lies

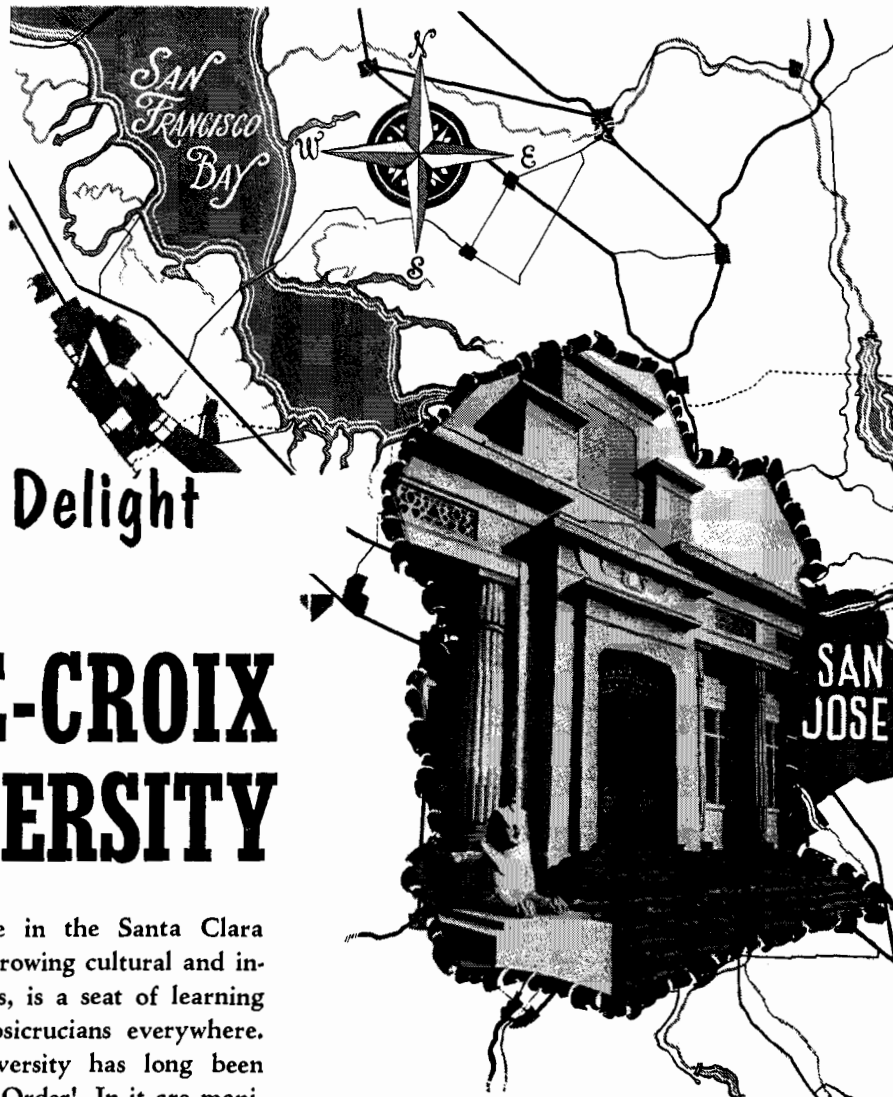
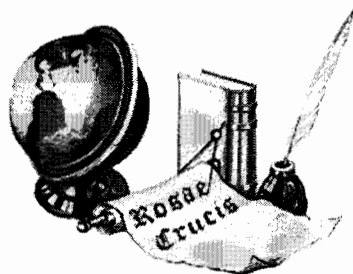
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<p>LOW TUITION \$45.00 June 21 - July 10 (THREE WEEKS)</p>
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The Rosicrucian Order, existing in all civilized lands, is a nonsectarian fraternal body of men and women devoted to the investigation, 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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The following are chartered Rosicrucian Lodges and Chapters in the United States. The International Directory listing Lodges and Chapters in other countries will appear in the next issue of the *Rosicrucian Digest*. The American and the International directories alternate monthly.

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(Directory Continued on Next Page)

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Benjamin Franklin Lodge, 1303 W. Girard Ave. Elwood W. Shomo, Jr., Master, 6322 N. Gratz St.

Pittsburgh:*

First Pennsylvania Lodge, 615 W. Diamond St., N. S. Lydia F. Wilkes, Master, 1021 Lancaster Ave.

RHODE ISLAND

Providence:

Roger Williams Chapter, Sheraton-Biltmore Hotel, Albino L. Beltrami, Master, 20 Autumn St.

TEXAS

Dallas:

Triangle Chapter, 1921½ Greenville Ave. Charles T. Heatherly, Master, 2709 Westminster.

Houston:

Houston Chapter, Y.W.C.A. Bldg. Theodore J. Schutz, Master, 111 Berry Rd.

WASHINGTON

Seattle:*

Michael Maier Lodge, Wintonia Hotel. Fred Parker, Master, 3053 Stroud Ave.

Spokane:

Spokane Chapter, 12000 E. Sprague, Opportunity, Wash. Ralph T. Sly, Master, Box 167, Colville.

Tacoma:

Takhoma Chapter, 508 6th Ave. Jeanne Fox, Master, 3111 S. Madison.

WISCONSIN

Milwaukee:

Karnak Chapter, 744 N. 4th St., Rm. 432. Otto Mueller, Master, 216 E. Smith.

* (Initiations are performed.)

Latin-American Division

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

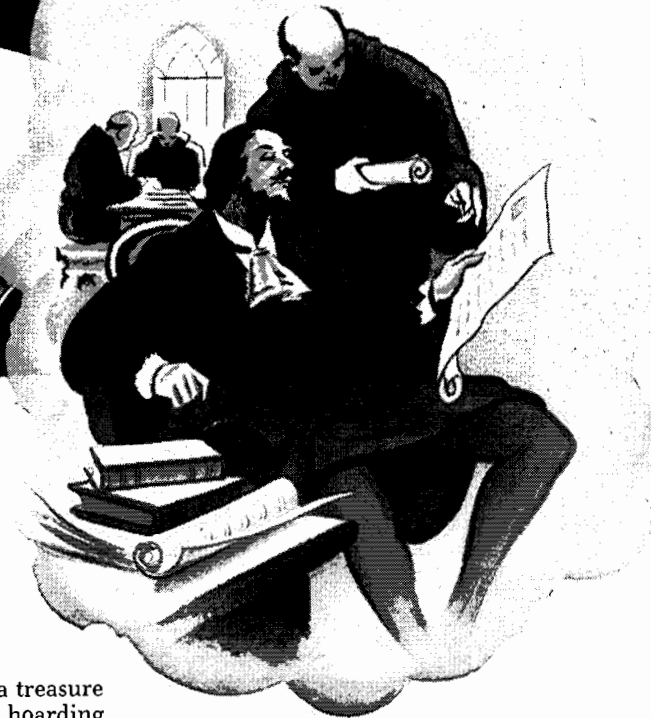
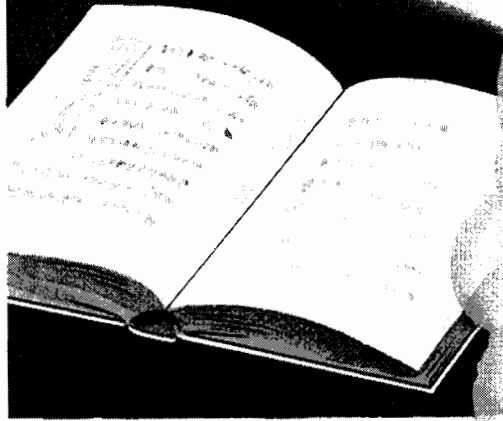
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