

ROSICRUCIAN

DIGEST

1955
NOVEMBER

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Marriage of Wit and Wisdom

Old drama in modern
disguise.

▽ ▲ ▽

Do Animals Think?

Firsthand observations
of humanlike qualities.

▽ ▲ ▽

Conflict of Interests

The basis of strife.

▽ ▲ ▽

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

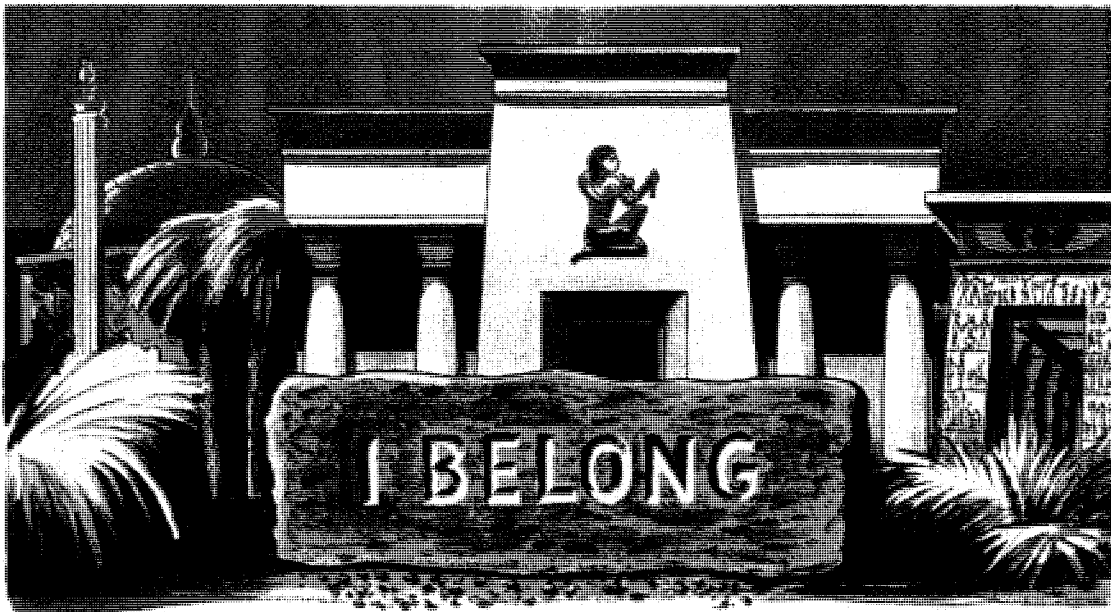
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Next Month:
Human
Evolution

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Cover:
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ROSICRUCIAN DIGEST

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

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THE THOUGHT OF THE MONTH

METAPHYSICS AND MYSTICISM

By THE IMPERATOR

PART TWO



THE world's greatest living religions incorporate and, in many respects, depend on mysticism. The term is, however, commonly submerged—as is the practice—beneath dogma which is thought more essential to the survival of the sect's particular religious system. This is done, most often, because mysticism can lead the spiritual devotee astray from dogmatism and the formal church. The mystic will see the value of organized religion and will be the last to oppose it. However, he will most often think of it as unnecessary either to the unfoldment of his spiritual consciousness or his union with the God that he conceives. His attitude may be that the formalities of theology are a distraction to his more intimate relation with the divine. There are those who pursue mysticism and yet faithfully participate in some religious sect because, beneath the latter's formalities and traditions, they have discovered the golden thread of its pristine mysticism. It is to this that they consecrate themselves.

The mystic is not one who thinks of himself as being omniscient or having had conferred upon him some unique spiritual mantle. Rather, he is of the belief that he stands as *an individual* in his divine or Cosmic connection. He believes that his worship of God need not be through the medium of particular individuals or institutions. He conceives the spiritual consciousness of his being, called *soul*, as being a direct

emanation of God. To preserve this connection he thinks no intermediary is necessary. Thus man, according to the mystic, has within himself a direct nexus, a bond, with God. There are a number of definitions of mysticism which convey this concept. Perhaps the one we offer here embraces the essential principle of all of them: "Mysticism is man's immediate awareness of his relation to God. It is a direct and intimate consciousness of the Divine presence."

The two important elements of this definition are the words *immediate* and *intimate*. The former is to be construed as meaning that the realization of God is not had through the instrument of a doctrine or esoteric symbolism. It is not just a contemplation by which one finally arrives at a conclusion or judgment of some experience. God, rather, becomes a point of knowledge, just as he is perceived, without the necessity of later analysis upon the experience had. For analogy, I look out the window and see a tree. My *immediate* perception, the idea arising out of my visual sensation, is *tree*. I am not left to the need of comparison with any previous experience before arriving at the notion of my perception. The mystic's knowledge of God, then, is as true as any other positive and *immediate* knowledge.

The latter word or the *intimate* consciousness of God which constitutes the mystical experience relates to the spiritual self of man. God is realized by the mystic not in terms of the qualities of the senses; he doesn't know God as

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form, as name, as any kind of a determinative being. The experience is one of self reaching out and realizing its union with its own source, the divine, and it is that which is intimate. God is not conceived as arising out of sensation, or feeling, parallel to impressions one might have of the world. When one is conscious that his self has freed itself of physical limitations and has a oneness, that is, an absorption into the infinite, he then has mystically experienced God. In other words, when one has cast off the restrictions of time and space and is no longer localized and senses an affinity with all, he is then *intimately* experiencing God. Such is not an ideal but an actual experience which is testified to by some of the greatest minds and moralists of all ages. That even science recognizes that such an experience lies within the realm of human consciousness, is expressed in the words of Edward Burnett Tylor, eminent ethnologist: "There are times when powers and impressions out of the course of the mind's normal action and words that seem spoken by a voice from without, messages of mysterious knowledge, of counsel or warning, seem to indicate the intervention, as it were, of a second, superior soul."

What is the mystic striving for? The ultimate end of the mystical state of consciousness is a *union with God*, the momentary absorption of Self into the Absolute. The mystic, however, is not necessarily an ascetic. As a consequence of the afflatus of his soul, he does not deny the world. His mystical experience is a state of *illumination*. It is the great light of consciousness. This reduced to practical terms means understanding. The mystic is fortified then with a clarity of mind, self-confidence, and a regenerated power of his whole self to cope better with the problems of the world. The mystical experience provides not escape but consolation, comfort, and renewed vigor in the struggle with the affairs of life.

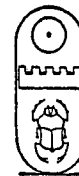
The contest with life may assume a negative aspect. Instead of continuing to surmount obstacles by direct conflict with them, one may assume, as a result of his illumination, what we will term here a *negative attitude*. One may come to realize the worthlessness of something upon which, previous to the mys-

tical experience, he was concentrating all his powers with futility. Therefore, the mystically enlightened one can, and frequently does, in the practical application of his understanding, reorient himself; he then follows a new course in life. St. Augustine gives expression to this negative mysticism: "God is best adored in silence; best known by nescience; best described by negatives."

Reaching the Godhead

To relate the mystical doctrines of a few renowned mystics will further distinguish the nature of mysticism from metaphysics, which is the objective of this discourse. Perhaps the teachings that left the greatest influence upon later mystical doctrines were those of Dionysius, the Areopagite. However, his works are syncretic, borrowed from earlier teachings of the East. One of the influences of his teachings was the result of the mistaken idea that Dionysius was the one who converted Paul to Christianity. An earlier religious sect, during a council session at Constantinople about 533 A.D., to substantiate some of its own claims, quoted the teachings of one Dionysius who, they asserted, was the Bishop of Athens and had won Paul to the cause of Christianity. The title of Areopagite was derived from the supposition that this Dionysius had preached to Paul on the site of the Areopagus, an ancient Greek court on a hill adjoining Athens. This impressive propaganda about Dionysius undoubtedly caused his works to be diligently studied. They were enlightening and incorporated into the teachings of many later sects.

Modern research has shown that these teachings actually were written after the time of Paul. They refer, for example, to Clement, the philosopher, presumably Clement of Alexandria; this could have been as late as 233 A.D., long after Paul's era. Further, Dionysius refers to his mystic master and guide as "Hierotheus." This name may be a clue to the real authorship of the works. It is known that Hierotheus was the assumed name of a famous Eastern mystic, Stephan Bar Sudaili, who was a scribe and monk of the fifth century. Consequently, it is assumed that the writings presented by Dionysius saw



light sometime between 475 and 525 A.D.

Dionysius contends that the godhead is a unity. It is *one* "beyond all difference in quality." He also affirms that this godhead transcends all causes; it is supreme unto itself. In fact, Dionysius refers to it as "the all-super deity." This deity is inscrutable; it cannot be known but it can be reached. The significance here is that God lies outside intellectual bounds but within the category of our deeper consciousness. Dionysius outlines, at some length, the *affirmative* and *negative* ways in which the godhead can be reached. He describes the affirmative way as the gathering up of the revelations and manifestations of God, "as God unveils himself." We construe this to mean to perceive the workings of nature, the phenomena of the world, as outward revelations of God. The study of them, however, is a circuitous approach to the godhead. These manifestations of the power of God, according to Dionysius, are a progression downward through a ninefold rank of angelic beings. These angelic or celestial beings are grouped into three triads, the first triad consisting of the Seraphim, Cherubim, and Thrones; the second, Dominations, Virtues, and Powers; the third, Principalities, Archangels, and Angels. These names are symbolic of divine intelligences that reveal in the descending progression all of the forms and expressions of the godhead.

The way up to the godhead through this divine revelation is known as the *Celestial Ladder*. It is the negative way and it is the one which Dionysius approves as the most effective approach to God. He terms it negative, because the soul in ascent must *negate*, that is, put aside, all the sensual aspects of life which may hinder its progress. The affirmative way is merely the study, he tells us, of dogmatic truths as laid down by religion, in which man is supposed to have faith and which, it is only presumed, will lead him to the godhead. The negative way, however, is the one of intimate experience with God through meditation. This is superior because man "dwells in the super-luminous gloom of silence." Ultimate success is had when man attains a union above thought. It is there, Dionysius tells us,

that "all knowledge pre-exists." In other words, we are one with divine reality, the foundation from which flow the elements of all else that man comes to know.

We also select the doctrines of *Meister Eckhart*, as typifying pure mysticism. He was born Johannes Eckhart in the year 1260(?) in Germany. His early education was in a convent. Subsequently, he was influenced by the study of the sayings of Albert the Great and the writings of Thomas Aquinas. Eckhart, a profound thinker, affirms that what man ordinarily conceives as God is but the divine nature manifesting. Beyond this revelation is the godhead, the deeper divine self, the immanent cause. This divine essence, the real godhead, cannot be revealed in its true state. It would be incomprehensible to man. It is absurd for man to single out any state or condition and to say that that is God. Eckhart declares: "All things are *one* thing. All that is in the godhead is *one*. Therefore, we can say *no* thing (nothing by itself) is God. He is above all names, above all nature."

Eckhart strongly comes out against an anthropomorphic conception of God, which was a courageous position to take in his time. He declares that God has no thinkable character. "If I say God is good, it is not true; for what is good can grow better; what can grow better, can grow best. Now, these three things (good, better, and best) are far from God for he is above all." One must not lose sight of the fact that, to Eckhart, God is an experience but He is not knowable. This, of course, seems an incongruity, unless one meditates upon it. God becomes an object of consciousness to Himself and thus is revealed to Himself. This can mean that the mind or consciousness of God, if you will, extends itself into matter, finally there attaining the mortal consciousness. When man, then, conceives God and experiences Him, the deity has, by that fact, attained self-consciousness, has come to realize Himself. This thought is not original with Eckhart. Several earlier famed Sufi mystics (Mohammedan) had expressed a similar idea, in which God attained self-consciousness.

Meister Eckhart relates that this temporal world is but a shadow of the

world of ideas—this is perhaps a Platonic influence upon him. The phenomenal world is but a distorted representation of the pure thought of God. "In the godhead, there is no number for he is *one*, but in time and space there are divisions—parts. If my face were eternal, and I held it before a *time mirror*, it would be received in time, yet it would be eternal." When, in other words, one glances into a mirror, what he sees reflected there may seem fixed in time; it is of the now. It is likewise limited in space to the position that it is seen in the mirror. Actually, however, the object may have existed for an eternity before it was seen in the mirror and may continue indefinitely after it is so seen. So, too, it is with God. He is all the things of the world as seen in the limitations of time and space. "God with his nature, his essence, his godhead, is in the soul and yet he is not the soul (he is infinitely more). The soul sends back a divine reflection to God so that they both are the same light. The word or expression of God becomes God."

In a most admirable way, Eckhart strikes back at those to whom God is but a practical advantage. He derides those who look upon God as but a bulwark against fear, disease, and death—those who see in Him no other end when life is comfortable and secure. He says succinctly: "Some people are for seeing God with their eyes, as they can see a cow (which thou lovest for the milk, and for the cheese, and for thine own profit). Thus do all those who love God for the sake of outward riches or inward comfort; they do not love aright, but seek only themselves and their own advantage."

The Flemish mystic, *Jan van Ruysbroeck*, was born in 1293, in a little village of his own name. He so arranged his doctrines as to outline progressive steps by which the mystical union with the Absolute is to be attained. His formal education was limited but his native intelligence was of the highest order. In fact, his concepts are at times so subtle that they are difficult for many to comprehend. He had studied Latin sufficiently to become a priest. At the age of sixty, he retired with several companions to a forest to meditate. It is related that several

monks called upon him there to determine how they might become sacrosanct in their thinking and living. He replied: "You are as holy as you desire to be." This answer seeming to irritate the monks, he further elucidated: "I said that your holiness was that which you desired it to be; in other words, it is in proportion to your good will. Enter into yourself, examine your good will, and you have the measure of your state." He was telling them that there is really no fixed standard of goodness by which men can all be judged alike. It is the motive, the effort, and the sincerity to attain morality which determines whether one is truly holy. Each of us is the best judge as to whether our conduct in that direction represents our superior effort.

Ruysbroeck, in making a concept of God an individual thing, concurs with the modern Rosicrucian doctrine on the subject. Of this he says: "The soul finds God in its own depths. God suffices for all, and every spirit, according to the measure of its love, has a manner more or less profound of seeking God in its own depths." This parallels the Rosicrucian precept of "God of our hearts." Each who has a love of the divine, that is, consciousness of the Cosmic, expresses it in accordance with the unfoldment of his own spiritual consciousness. This, then, is a personal measure of God. It is true, as Ruysbroeck says, that "the soul finds God in its own depths." As Dionysius referred to a celestial ladder, so Ruysbroeck uses the analogy of a spiritual ladder by which man's consciousness ascends to the Absolute. This ascension is accomplished in *three stages*. The first is what he refers to as the *active life*. This alludes to those outward acts which signify our intention toward acquiring a higher state of spiritual consciousness. It is marked by abstinence from sensual appeals, restraint of our appetites, and a gradual self-denial. This active life is manifest by positive acts as virtuous deeds.

The second stage Ruysbroeck designates the *inward life*. Deeds are no longer necessary to indicate one's moral or spiritual intention. There is no longer a need of pitting will against habit and former ways of life. Rather, the purpose now becomes inherent. It



is a spiritual compulsion that needs no thought and planned action to represent it. One follows the moral course, not by choice but because no longer does any other way of life offer temptation. Of this compulsion Ruysbroeck says: "The pure soul feels a constant fire of love, which desires, above all things, to be one with God—."

The *contemplative life* is to Ruysbroeck the third stage in the ascent of the spiritual ladder. This stage is not so much a procedure by which results are to be attained but consists of the results themselves. It is, in fact, the ecstasy and illumination that follow as a consequence of the previous two stages. Illumination results, then, in a momentary union with God, which to the mystic is the end of his spiritual endeavors. He states: "Those who have raised themselves into the absolute purity of their spirit by love stand in God's presence with open and unveiled faces, (and then) by the light and splendor which radiate from God they behold the very substance of God above reason and beyond distinction." In other words, this final stage is no longer one of methodology or idealism. It is the realization of the end sought. One experiences the Cosmic *intimately*. This experience transcends description. It is not one of thought but of a kind of feeling capable only of the highest state of self.

In Part One of this discourse, we endeavored to show that true metaphysics, the nature of being and thought, has a definite place in the abstraction of modern thought. It has at least engaged—and guided to no little degree—the thinking of foremost scientists of *today*. It can continue to do so for metaphysics strives for a conception of the universe as a whole. From a practical point of view, it causes the con-

struction of rational models of the universe which challenge scientific research to disprove or substantiate them. In a sense we may say that metaphysics is a kind of imaginative impulse which stimulates the objectivity of science. Its usefulness, therefore, has been defended by prominent thinkers of our time.

What of mysticism, the tenets of which we have just considered in a brief manner? Has it a place in our times? It has been said that life is not all thought; it is also *feeling*. This feeling is a sentience that is not limited to bodily requirements. It is found in our sentiments, in those emotional aspects of our being that we ordinarily regard as moral rectitude. A voluntary morality that means good conduct, harmony in society and restraint of animal aggression, is not to be derived from just the cold words of some code. Those who are circumspect and who apparently live moral lives do so because of two reasons: either because of the compulsion of public opinion and enforced law or because of the conviction of self that it is right to do so. In the latter instance, it is *self* that must be the guide. It is the innate compulsion to define right, to do what is right, even if that good, in its interpretation, is changed from century to century. It is mysticism that brings about this illumination of self, this inner guidance. It accomplishes this by causing the consciousness to reach out beyond the limited mortal self to a subtle and ecstatic awareness of the greater reality of the whole of which man is a part. Can mysticism, which aspires to such a goal, ever be denied by any age that is to sustain moral order? Is there anything that contributes more to the fullness of life than such an ideal and practice?

— End —



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Our food is creative, it builds our body; but not so wine, which stimulates. Our social ideals create the human world, but when our mind is diverted from them to greed of power then in that state of intoxication we live in a world of abnormality where our strength is not health and our liberty is not freedom.

—SIR RABINDRANATH TAGORE, Hindu philosopher

Time of Harvest

By AARON G. COHEN, F.R.C.

WHEN humility or gratitude touches man's heart, he becomes pleasing to both God and mankind.

SOME are saddened by the closing in of autumn, but we need not be, if we accept the inspiring lessons of the providing love of God, because the harvest piles are high along the roadside, developed by the workers in the fields. We can hardly think of this without pausing to dwell on the bounty of nature. From the seeds, one reaps abundant dividends. One grain of wheat produces stalks with hundreds of grains; a kernel of corn brings forth a multitude like the original one to nourish both men and cattle; a pumpkin seed produces a huge pumpkin; one apple seed produces a tree which bears harvest after harvest of delicious red apples. How then do we question the provisions of our Heavenly Father when we witness all this?

WHATEVER good we are inspired to accomplish has within it the idea of the seed of its accomplishment; but man remains ungrateful, and the words of Jeremiah 8:20 ring out, "The harvest is past, the summer is ended, and we are not saved." Yet creation continues to bless us, so let us truly appreciate



our supply, for the law is "Give and it shall be given unto you." Briefly expressed, that to which we give our loving attention will produce abundantly. THIS IS THE LAW OF THE HARVEST, for man is a partner with God, created to be the co-worker. We must "pay the rent for the space we occupy." Why garb ourselves in the robe of politeness saying, "thank you" to the tradesman, the postman, or the bus driver merely because it is the custom

to be polite? Frequently, we give to the poor just to satisfy self . . . forgetful of the fact that "not WHAT we give out but what we truly share" is important.

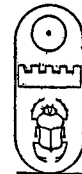
It is fitting to magnify the Lord for all the good that comes to us! In suffering, when properly meditated upon, there are many blessings and valuable lessons, even in the loss of a dear one. When rightly accepted, we receive a blessing as we turn in our mourning to aid others; and, instead of bitterness, we acquire compassion, humility, and love.

May we all travel forward by making each day a day of gratitude instead of regret, envy, or self-pity; as we do this, there will flow through our cells an effulgence of Cosmic force to better our health and enrich our days.



In their relations within the state, men should be honest, not alone because of moral edict but because if they are not they strike at the existence of society upon which they depend for greater personal expression.

—VALIDIVAR



Do Animals Think?

By LYMAN B. JACKES

CONCERNING whether or not animals think, I realize that there must be a very sharp division between instinct and the development of that aptitude into actual thought. Instinct is a more or less complex, stereotyped reaction which, under various stimuli, accomplishes a definite end, but is performed without dependence upon reason or intelligence. Rats and mice can be trained to push against miniature trap doors and to press against small levers in order to reach a supply of food, but vary the routine of the procedure ever so slightly and the rat or the mouse stops in its tracks. If the performing animal realized that the routine had been altered and that it now must hold one lever over with its tail twined around it while it pushes against the other lever, in order to open the trap door, that might be construed as a sudden development of instinct into reason.

The examples that I wish to here present go far beyond rats and mice and man-made experimental apparatus. I would like to direct your attention to a great tract of wild land in the Province of Ontario, in the Dominion of Canada. Many years ago the government of the province set aside several thousand acres of native timberland, lakes, and streams and gave the area the name of Algonquin Provincial Park. This is to be, for all time to come, a natural Paradise within easy access to settled communities. It was decreed that there would be no hunting or lumbering operations. The art of the angler could be tried under controlled



conditions. Camping sites have been set out for the convenience of visitors and a number of rangers are engaged to see that the regulations are enforced. In this wonderland of nature the wolf, deer, otter, bear, mink, beaver, and other native animals are free to live and enjoy life without undue molestations. Visitors are not permitted to bring firearms into the area. Cameras and binoculars can be trained upon the wild life.

For several years it has been my privilege to visit this great park, both in winter and summer. I know many of the rangers and I have gone with them on some of their supervising exploits. The boundaries of the park are very sharply defined. The deer-hunting season in Ontario opens in the late autumn. Who told the wild deer of Ontario that they were safe from the bullets of the hunter if they were on one side of a landmark and that they were not safe if they were on the other side of that landmark? Every November the wild deer move into Algonquin Park in greatly increased numbers. This is not instinct. Before the park was mapped out the deer were no safer in that area than in other sections. How do the wild deer know that the rifles of the Nimrods can harm and kill them in one section of the forest and not in another?

The forage is just as lush in the danger areas as it is in the park. The boundary shafts merely state that this is the edge of Algonquin Provincial Park. The signs do not state that deer are safe here during the open season. The naturalist cannot accuse the deer

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of having learned to read English. There is strong evidence of intelligent transmission of knowledge. But even that could not be set forth as an outstanding example of animal thinking.

Now as to the beaver, this wonderful animal played a very active part in the early history of this continent. This applies more to Canada than to the United States. The great Hudson's Bay Company was chartered by King Charles II, in May 1670, for the purpose of trafficking in beaver pelts. A century or more ago this powerful Company issued its own money. The coins were of brass and they did not bear either decimal or sterling values. The value of these brass tokens was expressed in beaver skins. For almost 300 years the beaver, by his wiles and cunning, has been able to hold his own against the trapper. A recent Canadian government report suggests that there are at present more beaver in Canada than in 1670. If the beaver had but one or two narrow and prescribed methods of outwitting the trapper, the trapper would have sensed them long ago and taken full advantage of them.

The beaver owes his existence to the fact that he is a wonderful engineer. It is true that most beaver build their dams and winter lodges in much the same way. Here their instinct no doubt plays an important part. But the dam, pond, lodges, and runways of the beaver are of more complicated construction than the work of any other animal. Supposing a sudden emergency arises, in connection with this complicated construction. Supposing that emergency is solved by the sudden application of some new factor that astonishes the human observer. Is that instinct or is it thought?

Before I describe one outstanding example that came to my direct observation some years ago I will endeavor to give a word picture of how the average beaver goes to work.

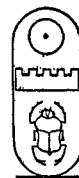
Skilled Labor

In the early autumn, if a beaver colony becomes a bit overcrowded, a few pairs, male and female, will leave the parental home and start out on their own. The migrating beaver will conduct their lives in much the same

manner as beaver have done since man first became acquainted with these marvelous animals. A quiet stream flowing through a bit of woodland, well stocked with birch and aspen trees, is an ideal homesite. The beaver desire a pond—but a pond of which they are fully familiar with all the details. To assure that qualification, the beaver create their own pond by damming the stream. Through countless generations the beaver have learned that logs with sharpened projecting twigs will anchor themselves to the stream floor if placed in position in a proper manner. The logs are placed across the stream floor so that the sharpened twigs are all pointed downstream. The tendency of the running water is to drive the twigs into the mud floor and anchor the foundation. Mud is then piled on the twigs and a second layer of prepared logs is placed in position. More mud and more sharpened twigs build the dam higher and higher. It may reach a finished height of anything from four to fifteen feet, depending upon the size of the pond required.

The beaver is a strict vegetarian. His main food is the bark of the aspen and birch. The busy beaver, after the completion of the dam and the resulting pond, lay in a plentiful supply of such logs on the floor of the pond. When winter settles upon the landscape the beaver will be prisoners in their own fortification. The next piece of construction is a conical pile of mud which extends a few inches above the pond water level. On this mound they construct a semicircular covering of interwoven twigs. When the first frost appears the beaver covers these twigs with wet mud and the mud freezes, reinforced by the intertwined twigs, into a solid wall. A little vent hole is left in the very top of the structure and a tunnel is dug from the mud floor to give easy swimming access to the pond and the supply of food on the pond floor.

During the winter, wolves and other hungry Carnivora will come and smell the beaver in their cozy home. The thick wall of frozen mud baffles all efforts to reach the tempting meal. During the early spring the young are born. More mounds will eventually be built in the pond. When the colony becomes



overcrowded, the excess population will leave to start dam construction all over again.

I am fully aware that this is instinct. The beaver departing from the overcrowded colony know exactly what to do and how to go about the construction of a new homesite, providing that no unusual factors enter into the problem.

Engineers Outwitted

Not far from a rangers' center in Algonquin Park, there was a very swiftly moving stream. The banks were teaming with the most tempting food a pair of beaver had ever seen. The water in the stream was moving so fast that within the memory of man no beaver had attempted to dam it.

One late summer morning a ranger returned to the headquarters and reported that two beaver were starting work on a dam across this stream. The other rangers laughed at the poor benighted beaver. Fancy trying to dam and control that stream. The beaver would need a big rock tied to its tail to save itself from being washed downstream. It was fully expected that the rushing water would wash all the foundation work away and show these animals how foolish they really were.

A few days later the ranger reported to his companions that the beaver had erected the two sides of the dam to a height of about six feet. They had left the central portion open and the water was rushing through in sufficient volume and force to operate a small hydroelectric power plant. The other rangers came to view this oddity and declared that the beaver would never be able to close that gap and create a pond.

Two mornings later the ranger returned hurriedly to headquarters and, almost breathless from running, announced that the beaver not only had closed the gap but had completed the dam. The frenzied water of a few days ago was running over the dam as gently as a spring breeze.

This was too much for the other rangers. In a body they hurried to the scene. As they looked they took off their hats and scratched their heads.

Far upstream, where there had been a sharp bend in the path of the rushing water, the beaver had quickly built a temporary dam which had checked the water down to a trickle for a few hours. With that accomplished they had rushed in and closed the central opening in their main dam. Here was a piece of real engineers' brainwork—not instinct. If this was not *thought* and *brains*, what was it?

Man vs. Wolf

One autumn Sunday afternoon, in the same area in which those beaver had exhibited this wonderful piece of engineering skill, I was witness to an act of deep thought and great bravery on the part of a she-wolf. If this deed had been performed by a human in wartime, the actor would have been entitled to the medals that are granted for outstanding acts of courage, but this being only a she-wolf the incident was merely put down to "one of those things." The discussion of the incident, after it was all over, left the impression that the animal had used brain power far and beyond instinct.

I was spending the week end with one of the senior rangers of the Park. About two thirty that Sunday afternoon, he decided to get out the canoe and take a general look around his area.

I suggested that he take his rifle. Visitors are not permitted to bring firearms into the Park area but the rangers have rifles to keep the wolf population down during the winter season. The ranger looked in the magazine of the rifle and noted there were five cartridges. He remarked that that would be more than ample ammunition for any need that might arise.

As we paddled along on the surface of the quiet lake we noticed two young ladies also in a canoe; they were making frantic efforts to reach us as quickly as possible. When we drew alongside them, it was not difficult to see that they were frightened. They said that they had seen a large number of deer traveling at great speed as though something were chasing them. The ranger, assuring them that they were in no danger, suggested that they paddle quietly along to their lodge. After

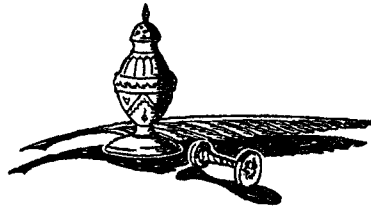
several yards had separated the two canoes, he confided in me that we might be sorry for not bringing the cartridge belt with us.—“Sounds like the wolves are starting early,” he said.

We had not waited long when we too noticed deer running frantically. There was a bit of a hill to the left of the lake, and we climbed this elevation to look around. A swamp with floating islands in it was on the other side of the hill. We counted eleven wolves making their way carefully across this treacherous footing. The ranger used up his five shots and five wolves fell to his aim. One she-wolf seemed to sense that we were out of bullets. She took up a position between the five fallen companions and ourselves. The rest of the pack, those not hit, commenced to retrace their steps and get out of danger. We picked up a couple of stout boughs to act as clubs and proceeded down the hill to examine what we were convinced was a successful kill. As we drew near, the she-wolf came toward us with fangs exposed. She stopped about twenty feet from us. If we brandished our clubs and took a step or two forward she retreated a similar distance. If we fell back a yard or so she advanced the same amount. This performance went on for half an hour or more. Then the wolf turned and made her way over the swamp as quickly as possible. We advanced to take stock of the five members of the pack we had shot. They were nowhere to be seen. While the agile she-wolf was engaging our attention to the full, the wounded members of the pack had slowly picked their way to higher ground leaving a few spots of blood to mark the way of their going.

When we retold this story, back at the rangers' shelter, none of the other rangers could recall a demonstration of bravery and forethought to equal that tale of the she-wolf. It is unlikely that the wolf had ever been in a similar predicament. She evidently knew that, given time, the wounded members of the pack could make their way to shelter and rest. Was that an act of serious and quick thinking? To my way of reckoning it was certainly apart and beyond instinct.

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Questions



The questions in this column are two of many submitted by readers. They have been chosen as of sufficient general interest to warrant inclusion here.

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Question: What is meant by AMRA?

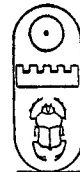
Answer: The Law of Am-Ra originated in Egyptian antiquity. The ancient Egyptians were learned in the mystic philosophies and cosmogonies. The very highest symbolical name which helped to explain the abstract original creation of the world was Ammun-Ra. This Ammun-Ra was later abbreviated to Am-Ra—a law was evolved from symbolizing and the meaning originally attached to this Egyptian God.

Am-Ra then was the highest conception of all giving. Am-Ra gave of itself freely. Therefore, the Law of Am-Ra admonished the mystics to give of themselves freely particularly if any problem, prayer, or petition is answered. According to the Law of Am-Ra, one should give systematically to some unselfish cause. The Law of Am-Ra has come to be known in Christianity as tithing. Actually it is a gracious response in appreciation of a gift of life and creation from powers beyond our comprehension.

• • •

Question: Describe the Mithraic Mysteries.

Answer: The tenets of the Mithraic Mysteries contained the highest occultism; they were of Persian origin. Mithra the personification of Light was worshipped as a son of God years before the Christian era. Mithraism was carried into Asia Minor by the Magi. It subsequently traversed a wide geographical area and became an immense influence in the Roman world. Mithraism is said to be the only sect in the history of thought with which Christianity had to engage in mortal combat. It almost overcame Christianity and did exert a formative influence on Christian doctrine, such as those relative to the end of the world and the powers of hell. Mithra endowed the earth with all of its benefits. He was the Mediator betwixt God and man. His creed promised resurrection to a happy future life. His life was similar to that of Christ's; yet, Mithra came first by 500 years. His followers were initiated and passed under his divine protection regardless of rank or race.



When the Shadows Come

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

(From the *Rosicrucian Digest*, October 1933)

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.

I WAS VERY much interested in an editorial that appeared in the August, 1933, issue of the excellent British publication, *The Occult Review*. Its editorials are always interesting and learned, and occasionally touch upon some of the very deep principles of mysticism.

This editorial comments upon a type of "malaise" which is prevalent among people who are making progress along the path of spiritual or mystical development, and whose inner lives are "vivid and intense." I am happy that the terms *vivid* and *intense* were used because I think that they best describe the class of individuals who are most susceptible to the experience of this strange and peculiar emotion.

Many students who have made some progress in spiritual and mystical development have commented on the fact that as their lives become more attuned with the spiritual and mystical principles surrounding existence, the more intense and the more vivid seem to be their reactions to both the joys and sorrows of life. It is a common expression for the truly devout and serious student of mysticism to say that, one of the first and most noticeable manifestations of a change taking place within is that of a more keen appreciation, a more sympathetic understanding of the sorrows and the sadness of human existence, while at the same time the joys and lighter things of life seem to quicken a wholehearted



response from within to a greater degree than ever before. One student expressed it this way: the sunlight dancing with its beams upon the floor may seem to play a fantasy of light and harmony for one's amusement, and even the laughter of a little babe may become a captivating, enthralling, and dynamic influence, while the mere thought of ignorance and mental darkness in the lives of human beings may bring an overpowering depression.

Such persons live the fullness of life in an additional and mental sense. They swing back and forth like a pendulum from the extreme degree of sorrow to the extreme degree of happiness. They are easily moved from one plane and one degree of emotional response to another. This is because their inner lives are truly *vivid* and *intense* and filled with a fullness of soul experience.

But the editor of this British magazine also calls attention to something that is generally held in secrecy among those who have advanced in mystical study. He speaks frankly about the inevitable portion of the mystic's journey when the sun seems to set and the day seems to end, and the footsteps of the student lead him gradually into the nighttime of his onward march. The editor says that this period of deepening shadows is often called by various names, and more frequently referred to, in the language of the Christian mystics, as the "dark night." Among those who are not Christians, and

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among the Orientals especially, this period is known as the *journey through the shadows*. And in some of the Rosicrucian documents it is referred to as the *obscure night*. It is true that this period sometimes lasts for a few months, and sometimes even a year. It is this period to which may be applied the term *malaise*.

I want to quote further from the excellent editorial: "It is characteristic, however, that whether of long or short duration, few, if any, pass through it without complaint, and no amount of reassurance by another avails the sufferer. It is impossible to convince him that *Au Fond*, all is well. . . . Who is there in whom the inner life has reached any appreciable stage of development who has not experienced that numbness and deadness within, which takes away all zest for those matters which, in the ordinary way, one would consider most worth while? . . . Somehow, however, the true disciple struggles manfully through these periods of inner darkness without entirely losing touch with the inner certainty that he is on the right track; that no matter how apathetic and even averse he may feel, deep down in his heart he *knows* that the shadow that falls upon him is cast from without."

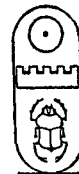
Here indeed is the essential point for constant consideration by the disciple. I do not agree with the editor in thinking that all disciples, and especially those who enter the shadows for the first time, always know or always feel convinced that the shadow falls upon them from without. It has been our experience in assisting thousands of students that at this critical time we must constantly reassure the disciple that most of the shadow is not caused by inner conditions. And even in many cases where there is the belief that the shadow is cast from external conditions, or causes, there is occasionally an accompanying belief that the shadows and the darkness emanate from some evil source being personally directed toward the good and welfare of the disciple. It is at this point of the disciple's spiritual journey that he is easily tempted to give unnecessary and often exaggerated consideration to the possible existence of the imaginary power attributed to Black Magic.

It is necessary for the proper guidance of the disciple to have him understand that the darkness is of Cosmic decree, and is good in its intent and purpose, and is truly an experience through which the disciple must pass as part of his initiation and development.

Doubt and Speculation

It is true that at times a part of the shadow is often a condition that, wrongly interpreted as being a part of the shadow, is traceable to sheer ill-health, or to physical conditions within the human body. It is for this reason that the Rosicrucian system of instruction and guidance places so much emphasis upon the importance of self-treatment, of good health, and a proper knowledge of the causes of disease and their psychical or mystical cure. It is perhaps for the same reason that some Oriental schools and systems have placed emphasis upon the belief that the disciple on the path should refrain from the eating of meat, the drinking of certain liquids, the partaking of certain foods, and the indulgence in certain functions and emotions of the human system. Belief in celibacy, restricted diet, the practice of deep breathing, and various other special features have found their way into some Oriental systems solely as a means of preserving not only good health, but also a large amount of that creative power within the human body which is supposed to prevent any form of illness, or physical depletion.

But it has been proved in the long experience of Western-world adepts that many of these restrictions in diet and suppressions of natural indulgences have tended to create an abnormal physical condition that makes the individual as readily susceptible to this condition called *malaise* as would any external, Cosmic, or spiritual cause. For this reason the universal and general prohibition against the eating of meat, and other mortal or natural indulgences, has been eliminated from all of the most modern and most efficient systems of mystical guidance. The individual rather than the class must be considered, and there are few indeed who require such strict reforms, and such prohibited courses in life as were outlined for the



mass in the ancient beliefs. Normal health is required for the disciple, rather than an abnormal state of supposed pureness and extreme spirituality.

During this period of the *obscure night* there is a sense of unrest, of doubt, and speculative inquiry. The mind becomes indifferent at times regarding all things mystical, spiritual, and occult, while at another moment the mind seems to be keenly analytical and critical, and finds highly colored, and artificially inspired reasons for doubting the sincerity, worthiness, and other benefits in any other course of spiritual and mystical study. The very teachers who have been the inspiration of the student suddenly appear to the disciple as doubtful characters. Their good motives are questioned; Friendship seems to be of less value than heretofore, and the voice of the tempter seems especially kind and thoughtful. There comes also a sense of depressed spirit of loneliness and inferiority, or there may suddenly arise the grotesque figure of superiority with a greatly exaggerated ego trying to proclaim its superlaties and incontestable right to look with disdain on all that has been learned, and upon all who claim to be mystic guides and directors.

It is during this period that many disciples arbitrarily stop their progress, and seek contacts with others who have also halted and are dwelling in the shadows. By finding confirmation of their doubts and false beliefs in the experiences of others, they come to the erroneous conclusion that their present attitude is correct. They resign from all uplifting contacts, abandon their studies, and throw themselves into the deeper shadows of the black night of despondency. There are some who find what they interpret as a relief from the *malaise* by taking this reverse attitude and abandoning their journey. They feel that they have taken themselves out of a deplorable situation, and have brought themselves some new degree of freedom.

In resigning their studies and disassociating themselves from their school of thought or help, they boast that they wish to be free souls and can no longer find happiness and peace in the associations and in the prescribed studies to which they have been devoted. It

would seem that the momentary effect of the change that they arbitrarily bring in their lives misleads them into thinking that they have thrown off some shackles and have broken the bonds that held them as slaves, but we know only too well that this false interpretation is quickly followed by a greater degree of despondency and unrest, and that the condition which follows is pitiful. Here indeed comes the time for the test of man's vanity and a trial of his exaggerated ego.

Battle of Self

It is at this time that the truly despondent and truly helpless disciple finds that he needs more than ever the companionship and guidance that he has recently abandoned. But rather than admit the error of his ways, the poor-ness of his judgment, the submission to the voice of the tempter, and the weakness of his own spiritual fortitude, he refuses to write to his teacher, his leader, his guide, and his associates, and ask for readmission to their companionship and reinstatement into their ranks. Sometimes years pass before these persons come to a full realization of the error they made in abandoning their progress during the hours of the shadows and of the weakness they are displaying in hesitating to step boldly back on the path again and bring to an end the continuously darkening hours.

There is always great joy in the hearts of leaders and teachers when one lost disciple is redeemed or voluntarily returns. There is no obscure darkness and no shadow on the path half as depressing as the period of melancholia that envelops the student who is tempted by the conditions of the shadow to abandon his studies and free himself from the influences constantly urging him from within and from without. Once the inner self has become conscious of the path with all its joys and sorrows, and has unfolded and developed through the changing emotions and swaying influences, it is cast into the depths of greatest darkness and the abyss of constant turmoil by its disassociation from the attunement and contacts that mean so much to it.

Those students who remain firm and steadfast, however, all find that the

obscure night is approaching the magnificent dawn that lies just beyond the borderline. It would appear that in accordance with the determination, the sincerity, and devotion of the disciple, the hours of the *obscure night* are shortened and brought to an end. Only those who remain firm and harken to the assurances of their guides and teachers ever come to realize that during this passage of the night one of the greatest battles of the personal self is being fought and won. As the editor so properly states in his editorial: "In the thick of the fight that sufferer fails to see that the last dregs of self are being purged. Not until the feet have trodden many a long mile on the Path is it possible to realize in consciousness the illusory nature of those moods which assail the aspirant, but so long as he refuses to be deflected from his true internal course such trials are really a source of strength."

To students young and old, and those new or long upon the path, let this be a note of warning. As we journey as human beings, aside from any of our special courses of study, we pass through days and nights of experience. The course of a normal life from birth to transition is filled with daytimes of bright and happy experiences, and nighttimes of sadness. Neither wealth, worldly power, social position, nor any human or earthly creation can prevent the changing experiences in the course of life. It is but natural, therefore, to expect that during one's development there will come a time when the first day's journey will come to an end, and the sun will set for awhile and the nighttime shadows will gather to obscure the way, and darken our sight.

The disciple should have no more reason for abandoning his course in life at this time than he has for abandoning his existence on earth when the shadows of the sky become deeper and the close

of day brings obscurity to his worldly sight. For, just as the tempters and agencies of evil gather together and reside in the dark places of the nighttime of our worldly course, so the invisible tempters and agencies of esoteric evil reside in the shadows of the spiritual night. They seek to lure the devout one from the Path, and to tempt him into byways. They urge him to abandon his direct course. They influence his thinking and his judgment. They offer a brighter light guaranteed to bring a brighter day.

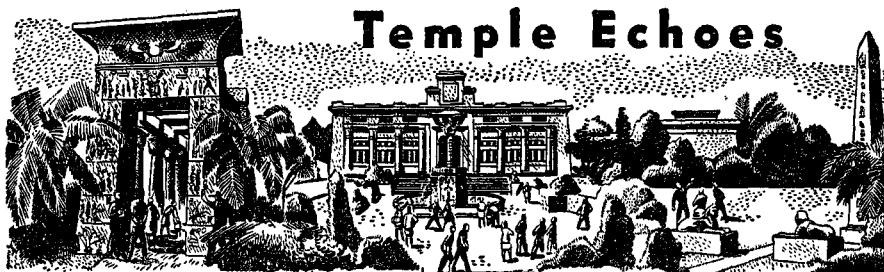
They speak glibly of freedom of the soul. They suggest that the independent way, the new way, the open, virgin, untrammelled path through an imaginary country of unexplored marvels will be the richest in its rewards. They point out the tribulations that have already been endured, and enlarge them into mountains. They speak words of doubt regarding the sincerity, and the goodness of those who are your companions and your guides. They elaborate upon the failures you may have had, and they foster the little doubts that may have come to you, and mature them into enormous size. But they never explain why they come to you as emissaries of greater rewards and richer benefits and yet dwell only in the shadows. They never explain why they are not found and met with in the highlights of life, and in the daylight of your journey. They do not reveal themselves as part of the shadow, but leave you to discover this after you have joined with them in their work of creating unhappiness, unrest, and discontent. For this reason your eyes should be kept looking forward, anticipating the dawn that lies beyond the night, and your ears and heart listening to the voices of those who sing their songs and spell their themes of inspiration in the daytime, and in the glorious light that precedes their false, ever obscure night.



A kind act should close the mouth of him who does it and open the mouth of him who receives it.

—AN ITALIAN PROVERB





SEPTEMBER and October are always popular as Rally months. This year many Lodges concluded successful rallies during those months. As is also usual, the officers at Rosicrucian Park attended whenever possible. The Imperator, Frater Ralph M. Lewis, was the featured speaker at the Quetzalcoatl Lodge Rally in Mexico City. The Grand Master, Frater Rodman R. Clayson, visited Southern California. The Grand Secretary, Frater Harvey Miles, made a tour of Lodges and Chapters in Western Canada. The Grand Treasurer, Frater James R. Whitcomb, addressed members at rallies in Dayton, Ohio; Detroit, Michigan; and New York City.

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Earthquakes are a little like New England weather according to Mark Twain's report: Everybody talks about them but nothing too much can be done. Some nine thousand are reported every year—not all in California, however. They are, therefore, to be classed as normal occurrences. They are the earth's method of keeping its balance. Wherever high mountains run steeply into the sea, the seismicity or tendency toward shifting is greater. This is the case along the Pacific Coast of the United States. The recent quake about which many members were concerned was not in any sense to be mentioned along with the Tehachapi one or the 1906 prize upheaval which leveled San Francisco. And aren't we glad it wasn't! [Those particularly interested might want to consult their *Digest* files for two articles on the subject: "Psychic Effect of Earthquakes" (Aug., Sept. 1945) and

"Earthquakes and Nervous Responses" (June 1946).]

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Visitors to the current display in the Rosicrucian Egyptian, Oriental Museum were given another art lesson in September. The first twenty paintings of artists worthy of recognition selected by the "Museum Purchase Fund" were on display. The purpose of such a fund, established by Gloria Vanderbilt Stokowski, is to encourage contemporary artists resident in the United States through purchase of their work. Eventually, it is hoped, museums will select pictures for their permanent collections from this approved stockpile. Recognized authorities had chosen these twenty paintings as outstanding and for that reason the show was outstanding.

The response of most visitors continued to be intellectual rather than emotional and psychological bias was not lacking. However, in most cases outright aspersion was forestalled by the broad Hogarthian caricature by Benjamin Kopman entitled *Gallery Visitors*. With risibilities stirred, the other offerings became more intriguing. Emotionally evocative were Larry Rivers' *The Burial* and Robert De Niro's *Crucifixion*. Paul Mommer's *White Interior* and William Congdon's *Verona* proved provocative, and Harry Jackson's utterly abstract *Tall Blue* was esthetically attractive. Some offerings were definitely for the initiate although one layman found Ralph Du Casse's *Chinese Dog*, Menuchem Yektai's *Pink Table*, and Attilio Salemmé's *Half Past Three* original and wryly amusing. Sponsored by the American Federation of Arts, the exhibit will be widely

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shown throughout the States. It is decidedly worth seeing.

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In September, Soror Margaret Chamberlain, who has served so faithfully as Colombe Counselor for a period of more than four years, resigned her duties. It was with genuine regret that the entire staff bade her good-bye. Soror Josephine Warnken, Past Master of John O'Donnell Lodge of Baltimore, has already begun her duties as Soror Chamberlain's successor. Thus the labor of love becomes a pattern woven by many loyal hands.

* * *

Another departure of a staff member merits a *valet ac plaudite*: Frater Oronzo Abbatecola, for some years staff artist, director of the Art Gallery, and instructor of art in R.C.U. returned to Los Angeles to devote himself more fully to creative work. Leaving as he did so much of himself and his work in Rosicrucian Park, he will in no wise be forgotten.

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Every schoolboy knows about Henry Wadsworth Longfellow's experience with an arrow. If I were a Longfellow (which I am not) and if poetry had space in the Digest (which it has not), I could wax equally lyric about a letter and what happened to it: *I wrote a letter in forty-nine to M.H.V. in which I asked that she answer me. The years dissolved but no answer came, so I decided that the mails were to blame. This morning, though, with great surprise I find that M's answer before me*

lies. Six years, we must remember, is still duration of consciousness—and the mails do go through. This may encourage impatient Neophytes waiting to hear from their Class masters.

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Since the article, "Bees and Royal Jelly," in the August, 1955 *Digest*, brought such live response, it might be well to inform the readers that research is going on in numerous places, including Columbia University, Cornell University, The Cancer Institute of Miami, Texas A. & M. College, and by such individuals as Dr. T. H. McGavack at Flower-Fifth Avenue Hospital in New York, Professor G. F. Townsend of the Ontario Agricultural College, and Werner Wolff, Professor of Psychology at Bard College, Annandale-On-Hudson, New York. The last named is interested in carrying out some experiments with royal jelly from a psychological viewpoint.

So much effort should bring some enlightening information on nutrition and the work of the bee.

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Djakarta, Java, is now the See of the Grand Lodge of AMORC in Indonesia. Under a special dispensation charter issued by the Imperator, Ralph M. Lewis, the Grand Lodge has been re-established with the full confidence and cooperation of this jurisdiction. The Grand Master is Tjia Von Tjan. All members living in Indonesia or visiting that area are invited to meet with their brethren and assist them in spreading RC Light.

GIFT SUGGESTIONS

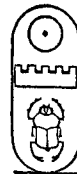
When you can't think of quite what to send a Rosicrucian friend or relative, BE SURE, and send a gift certificate. The Rosicrucian Supply Bureau has designed a distinctive certificate which resembles a check. It can later be redeemed at face value for dues, fees, or for any item in the Rosicrucian Supply Bureau. In this way, your friends receive a gift of their own choosing.

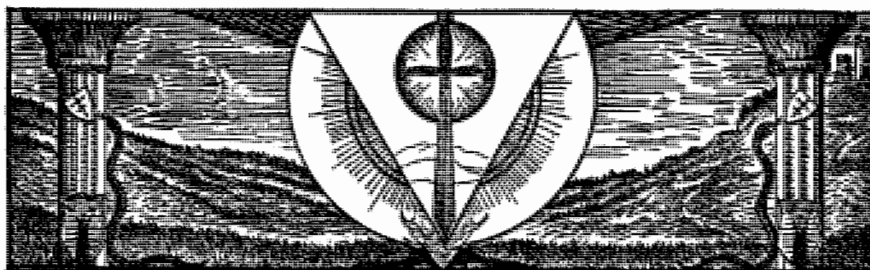
Issued in amounts of \$1.00 or more, these certificates will be mailed to you or directly to the person for whom they are intended, as you wish. Simply send us the name and address of the person who is to receive such a gift, together with the money to be given. Address:

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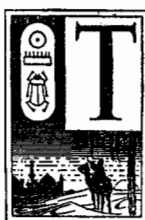
SAN JOSE, CALIFORNIA





Marriage of Wit and Wisdom

By MYRL LEWARK BRISTOL, M. A., F. R. C.



THE literary antiquary, like any collector of antiques, sometimes finds himself, to his great satisfaction, in possession of a set of something: for instance, a set of books, not identical, not by the same author, not printed in the same shop nor in the same half-century, and yet essentially the same, books which belong together.

Such a set is a triad of dramatic relics of the 16th century, dated respectively 1540, 1570, and 1579. They are like clay vessels found by different literary archeologists in various kitchen middens, *i.e.*, in this case, auction sales. Although they are not alike in color, shape, or decorative detail, they bear the mark of the same potter's thumb.

They are called, from the name of the chief character, the *Wit-Plays*. What are they? The literary critic, that scientific wolf in the poetic sheepfold, classifies them as *interludus moralis*. Noting certain family resemblances, which Elizabethan drama inherited from some source, he might well declare the *Wit-Plays* to be a remote ancestor—or rather, the immediate forebear—of the Shakespeare Plays: a nice, desperate subject for a graduate thesis! Or, to descend to the depth of absurdity, these dramatic remains, which reveal the Elizabethan mind in the making, might even furnish the pretext for an amateur literary psychologist like myself to exclaim, "What have we here? Aha! A young Jung!"—

which would furnish the incentive for a quick murder.

All levity aside, there is some excuse for reading these plays by the light of Dr. Jung's analytical psychology, for the reason that you can read almost anything by it, and for the special reason that the plays bring up the characteristically Jungian "problem of opposites," which of course is Jung's only by the right of re-discovery; the age-old problem itself has been exhumed, and kicked around in one guise or another, by every philosopher from Augustine to Zwingli. Be assured that I have no intention of trying to analyze, much less psychoanalyze, the *Wit-Plays*. Neither do I propose to trace their literary progeny, though I am sure they were quite prolific. I have the wit, for once, to forego what I have not the wisdom to execute.

Another collector of antiquities, the literary anthropologist, might seize upon the *Wit-Plays* as specimens of a primitive initiatory representation derived from the ancient Mysteries, referable to *Homo-sapiens Rosicrucianus*. Spying them amidst a heap of rubble, he would proclaim—who could prevent him?—that these small dramatic pieces are veritable gems adorning the *corpus relictum* of early Secret Societies in England, that they are vessels of transmission, the 16th century version of the archetypal quest enacted in the Greek ritual dramas.

In the presence of so grave a probability, let us try not to be facetious. One fact is undeniable: The *Wit-Plays*

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Digest
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are didactic in purpose, and that purpose is no less than to teach the admonition which was carved above the portal of the Temple to Apollo-Dionysus at Delphi, located at the foot of Mt. Parnassus, and which forms the title of that great philosophical poem of the 16th century, *Nosce Teipsum*, by Sir John Davies; and which, indeed, informs the modern philosophical teaching and the therapeutic procedures based upon it of Dr. Carl Gustav Jung—**KNOW THYSELF.**

These little allegories do not depict, as Dr. Jung's numerous volumes do, the colossal struggle between the Ego-consciousness and the monsters which lurk in the depths of the Unconscious. They aim to portray the effort of innate intelligence to achieve its highest possible expression. There is a giant monster on the heights, as well as one in the depths, who blocks the path and seeks to destroy everyone who aspires to approach the house of Wisdom. Wit, the suitor for the hand of Wisdom, is no match for that monster in bodily strength, but he does find a way. He outwits him.

These exact titles and publishers of modern editions will enable anyone who may be interested to consult them further:

- 1—*The Moral Play of Wit and Science* (1540), by John Redford, edited by James Orchard Halliwell, printed for The Shakespeare Society, London, 1848, Shakespeare Society Publications, No. 37
- 2—*The Marriage of Wit and Science* (1570) (Anonymous)
- 3—*A Contract of Marriage Between Wit and Wisdom* (1579), both edited by John S. Farmer, printed for The Early English Drama Society, London, 1908. Early English Dramatists, Series 4

The setting for all three plays is based upon the little microcosm, the mind as the image of a worldly kingdom. Just as by the doctrine of correspondences one may speak of the kingdom in terms of the human body, as Falstaff does in the speech beginning, "I would that you had the wit: 'twere better than your dukedom," (2 *Henry IV*, IV 3), so one may speak of the mind in terms of the kingdom. "My mind to me a kingdom is . . .," wrote the Rosicrucian poet, Sir Edward Dyer. He meant no more, apparently, than that the riches of the mind are com-

parable to the riches of a kingdom; but many another Elizabethan was drawing the parallel of a realm of which Reason (the process—which is the basis of understanding which is the basis of wisdom—by which the intellect considers material things) is King and Wit (the Five Wits, the Five Inner and Outer Senses, the Common Sense, the Sixth Sense, the Sensitive Soul, one of the Five Powers of the Soul, *etc.*—*i.e.*, the whole process of sensitive apprehension) is Keeper of the Gates.

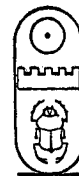
The plot, action, framework, skeleton—that which I have called the potter's thumb, the shaping force—the fundamental proposition, is the same for all three plays:

Wit, aspiring to marry Science or Wisdom, who dwells upon the mount or hill of Parnassus, begins the journey up the mountain; encounters the monster and is defeated; encounters him a second time and slays him; reaches the summit and marries the lady.

Common also to all three plays are features which are of varying importance and order of sequence: Wit's friends and enemies, the transformation, the tokens, the weapons, the mirror.

The two first plays are similar in so many respects as to be almost identical, except in the outer dress, the smallest details—and that in spite of the fact that thirty years passed between the publication of the one and the other. But only nine years later, the same play appears in a different dress, cut upon a slightly different pattern, though nothing more radical in design, really, than would be a cat with two tails. The plot shapes up in the normal manner until the very end, and thereby hangs the second tale—Wit meets another monster! and it would have been all day with him if a friend of the family had not been on hand to save him.

So what we have in this set of books is a sort of prospectus for a school or college. The point to be noted, however, is that these plays are the same play only to the extent that they represent separate courses of study all leading to the same degree, none of which is prerequisite to the others. The diploma is license to wed the lady of Parnassus, the mountain upon which reside the seven Muses, or the Nine Muses, as some say. By the time of the third play, something has happened to dear old Alma Mater—perhaps an increased



grant from the trustees has enabled her to add that second monster to Course 3.

In the plays of 1540 and 1570, the lady, Science (*Scientia*, Knowledge), is the daughter of Reason, the president of the school, and his wife, Experience; the pupil, Wit, is the son of Nature. But in the play of 1579, Dame Wisdom, descent unrevealed, is the president; and Wit is the offspring of the dual branch of the family, of a pair of moral opposites named Severity and Indulgence, and no more ideal a couple for producing a wandering wit could one hope to find.

What I am trying to emphasize is that these plays are, and are not, the same play. A statement like that always sounds idiotic, if left at that. It merely means, for example, that this ball of fluff and that shaggy cousin of the wolf are both *canis familiaris*, but this French poodle is not exactly that German shepherd. Or, to change the figure, a plot is like a symbol, perhaps it is a symbol, a vessel that will carry anything one chooses to put into it, whether water, wine, or vinegar—or, alternative to the latter, that mysterious and powerful distillation, the *Quint Essence*!

Something has surely happened by 1579—some wedding guest has diluted the wine, or else turned it into water or something. In play No. 1, Wit enrolls as a freshman, *i.e.* begins his quest for Knowledge, accompanied by Instruction, Study, and Diligence. In play No. 2, he starts out with his young kinsman, Will, and is joined later by Instruction, Study, and Diligence. In No. 3, he never meets any of these characters. His father, realizing that to provide Wit with learning is going to cost him a pile of money, and having, therefore, an understandable ambition that his son should acquire Wisdom, as she is reputedly rolling in it, advises him to apply his book; but if ever he was seen to crack a book, it must have been extracurricular.

Scarcely has he parked his convertible in front of the fraternity house than a son of Ignorance, a fellow named Idleness, starts rushing him—gets him a blind date with the doll, Wantonness, whom he introduces as a gentlewoman called Gentle Mirth, and several es-

capades later, leads him to the den of his twin brother, Irksomeness the Monster. The outcome of the meeting is as expected, Wit kills Irksomeness—that is, he unmasks him; or anyway, he comes out with the giant's visor upon his sword, presumably with the giant's head inside. So that was it, he had it made, with Wisdom waiting at the church—and what does he do, the dim-wit? He runs back home to tell father the news. On the way he lets himself be picked up by a fair dame, Fancy her name is, posing as a friend of Wisdom, who tries to get his fraternity pin and failing that, delivers him over to some of her folks who chain him up in a room with some ghastly, unnamed Thing, the other monster. He is rescued by Good Nurture, who as usual comes to his aid when he is in need.

In the first plays, Wit, as perceptive and apperceptive power, has to choose his path and force his way through many double doors (pairs of opposites) as he toils slowly toward the top. In the third, Wit—almost we might call him Wit the Witless—son of a very prominent “double door,” honestly would not know a door from a hole in the wall; but on account of no merit of his own, he gets through, notwithstanding. The problem of opposites is no problem to him because he was born to it. That's why he makes no distinction between this and that: Recreation or Idleness, Catch or Snatch, Mirth or Wantonness, Fancy or Wisdom—all is one to him! But no matter—marry for love or marry for money, but marry the Dame, is the family policy.

The *Wit-Plays* will prove instructive and amusing to those who can get past that old giant Tediousness or Irksomeness who waits to beat the brains of all who attempt to read them. They do look rather forbidding, with the soil of their archaic style still upon them. The hero is only mother-wit, who sometimes behaves like a half-wit, or a nit-wit; yet, the plays as a whole are both witty and wise.

I do not recommend them to all and sundry, because I realize that there are still in the world virgin-pure souls who take their wisdom straight—no vulgar witticism, *if you please*, in this house!—upright souls who on general principles

look down their aristocratic blue noses at this socially unsuitable marriage. Princess weds so and so—not that it isn't subversive, but the indecency, my dear! They forget, or perhaps their Unconscious has not yet revealed, that it is an old royal custom for the King to bestow the Princess, and eventually his throne, crown, and scepter upon the low-born youth—usually a Prince in disguise, if that would be a balm to their wound—who rids the Kingdom of devouring monsters. This marriage is certainly one of the most ancient of archetypal images. It is the substance of every romantic fairy tale ever told.

And so I merely mention the *Wit-Plays*, for the benefit of those who collect their antiques not for the sake of owning them, but for the sake of possessing them in love, wherever and in whatsoever state they find them—and leave them; because some of the stuff we wouldn't have in the house—imagine a Sphinx in the drawing room!

The *Wit-Plays* are for those who like to discover sets of things, for those who seek unity amidst diversity, or *vice versa*—especially *vice versa*. Every collector seeks unity primarily with the dream of finding, somewhere and sometime, the diverse thing, the unique object, for he realizes that without unity, without some norm to depart from, there can be no diversity, no rarity; just as, on the other hand, without diversity no unity is possible—nothing but unanimity, ho-hum! We set-collectors do not perceive in the marriage of wit and wisdom any affront to good taste; quite the opposite—we feel that they belong together, like bread and butter! Wit is to Wisdom as the pupil to the eye, as Sir John Davies said in *Nosce Teipsum*, in 1599,

*The wit—the pupil of the
soul's clear eye,
and in man's world the only
shining star. . . .*



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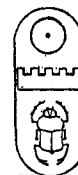
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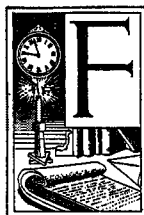
THE REGISTRAR, ROSE-CROIX UNIVERSITY, SAN JOSE, CALIFORNIA



The Human Side of Sir Isaac Newton

By HENRY P. MACOMBER

Reprinted from *The Scientific Monthly*—May 1955 issue. The author is curator of the Babson Collection of Sir Isaac Newton at the Babson Institute Library.



FROM my observation, it seems that the average person today has only a vague idea of Sir Isaac Newton as the man who discovered the law of gravitation by observing the fall of an apple. There is a feeling that he was a monument of ascetic austerity—a notion that I hope to contradict with these less familiar glimpses of the human side of Newton.

Emerson said that a great man is one who administers a shock to the world, and he named Newton as an example. Lagrange called Newton "the greatest genius who ever lived," and Conduitt, his nephew-in-law, described him as "a national man." In his recent life of Newton (1), Andrade remarks:

From time to time, in the history of mankind there arises a man whose work, whose viewpoint changes the current of human thought, so that all that comes after him bears evidence of his spirit. . . . Such a great pioneer, such a leader was Newton . . . one of the strangest and most baffling figures in the history of human thought.

During the last years of his life, in his positions as president of the Royal Society and Master of the Mint, he was, to a degree unprecedented for a man of science, the idol of the British people. But the general opinion of him has been that he was a very serious, cool, dignified and unapproachable man, almost puritanical.

Caution was a distinguishing part of his character. There were no humorous books in his library. He sharply rebuked Halley for joking about what he considered a serious subject. His niece, Catherine Barton Conduitt, told how he liked to discuss chemistry with his friend Vigani, at Trinity College, but when Vigani tried to tell him a risqué story, he broke off all acquaintance with him (2, vol. II, p. 93). His secretary, Humphrey Newton, who knew

him only during a few years when he was working hardest, said he saw Newton laugh only once (3, p. 57; 4, p. 252),

. . . upon occasion of asking a friend, to whom he had lent Euclid to read, what progress he had made in that author and how he liked him. The friend answered by desiring to know what use and benefit in life that study would be to him. Upon which Sir Isaac was very merry.

On the other hand, Stukeley, who knew Newton in his later years, goes on to say:

According to my own observation, tho' Sir Isaac was of a very serious and compos'd frame of mind, yet I have often seen him laugh, and that upon moderate occasions. He had in his disposition a natural pleasantness of temper and much good nature, very distant from moroseness, attended neither with gayety nor levity. He used a good many sayings bordering on joke and wit. In company he behaved very agreeably; courteous, affable, he was easily made to smile, if not to laugh.

There is no doubt that Newton was easily irritated and had a morbid sensitiveness and an abnormal dread of controversy. Whiston, who quarreled with him, said that "he was of the most fearful, cautious and suspicious temper that I ever knew." And Flamsteed, who also quarreled with him, said he was "insidious, ambitious and excessively covetous of praise and impatient of contradiction." His friend, John Locke, described him as

. . . a nice [meaning difficult and over-precise] man to deal with, and a little too apt to raise in himself suspicions where there is no ground.

Newton certainly had a very human side. He was generous in the extreme. While at college, he spent 4 shillings 6 pence "for oranges for my sister," as he enters it in his notebook. Later he gave 50 pounds toward the building of a new library at Trinity College, which was a large donation for a professor. He provided a fund, from the income of which Bibles were given each year to

poor people, administered by the father of his "chamberfellow," John Wickins. When Newton left Trinity, he gave Wickins all the furniture in his rooms (2, vol. II, p. 86). For some years, Newton supported the family of his deceased nephew-in-law Pilkington (4, p. 250). He made many gifts to his niece, Mrs. Conduitt and her husband, and gave their daughter 4000 pounds shortly before he died. He gave Samuel Clarke 500 pounds for translating the *Opticks* and paid Pemberton 200 pounds for editing the third edition of the *Principia*. The Reverend James Pound furnished him with astronomical information and received more than 100 pounds as a free gift (5). In 1720 the Royal Society lost 600 pounds by subscribing to the South Sea stock, and Newton offered to reimburse the society, but his generous offer was refused (3, p. 13). More says (4, p. 135):

Newton could not bear the sport of hunting and objected to one of his nephews because he killed birds.

Conduitt states that Newton was much interested in making and improving ear trumpets and went to some pains to describe them to a deaf man whom he met at the Royal Society.

A notebook that Newton had during his last days in school and his first at Trinity College (1659-61), which first reappeared at the Lymington sale in 1936, was purchased by the Pilgrim Trust in 1950 and presented to Trinity College Library. As might be expected of a college freshman, he records in this notebook how much he "lost at cards" and spent "at ye Tavern," but also that he purchased "ye Hystory of ye Royall Society," "Philosophicall Intelligences," "A chess board and Chesse Men," and so forth. Among "idle and vain expenses" he includes "Bottle beere, China ale (tea), Marmolet (marmalade), Custords, Cherries and Tarte." Seward reports that Newton used to play "backgammon" with Flamsteed, the astronomer (4, p. 542).

As evidence of Newton's shyness, he himself said (6):

I see not what there is desirable in public esteem, were I able to acquire and maintain it; it would perhaps increase my acquaintance, the thing which I chiefly study to decline.

At the age of 30, Newton's hair was already turning gray, but he never became bald, never used eyeglasses, and lost only one tooth. "His breakfast was orange peel, boiled in water, which he drank as tea, sweetened with sugar, and with bread and butter." His cure for a cold was to stay in bed for 3 days to rest and perspire (7). When Newton was offered snuff or tobacco, he declined, saying "that he would make no necessities to himself (2, vol. II, p. 410)."

His secretary said of Newton (4, pp. 247-50):

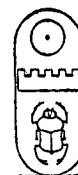
I never knew him to take any recreation or pastime, either in riding out to take the air, walking, bowling, or any other exercise whatever, thinking all hours lost that were not spent in his studies.

However,

... he was very curious in his garden, which was never out of order, in which he would at some seldom time take a short walk or two, not enduring to see a weed in it. . . . When he has sometimes taken a turn or two, he has made a sudden stand, turn'd himself about, run up the stairs like another Archimedes, and with a *eureka*, fall to write on his desk, standing without giving himself the leisure to draw a chair to sit down on. . . . In his chamber he walked so very much you might have thought him to be educated at Athens among the Aristotelian sect [the Peripatetics]. . . . In winter time he was a lover of apples and sometimes at night would eat a small roasted quince.

In two letters to Oldenburg in September and October 1676, Newton is seen in the role of a country gentleman inquiring about the best apple trees for making cider. He says that the famous Red Streaks, which make fine cider elsewhere, make harsh cider in Lincolnshire. He asks with what fruit they should be mixed, in what proportion, and what degree of ripeness; should they be pressed as soon as gathered, or should they be pared. "Our gardeners," he says, "find more profit in cherry trees (2, vol. I, pp. 129-30; 4, p. 182)." The famous apple tree at Woolsthorpe was the variety known in Lincolnshire as Flower of Kent. The apple is shaped like a pear, red streaked with yellow and green and rather flavorless. (Babson Institute has a direct descendant of the original tree.)

Newton had considerable ability as a mechanic. As a boy he made kites,



paper lanterns, sundials, windmills, wooden clocks, and water clocks. Later he ground and polished lenses, prisms, and burning glasses and made two reflecting telescopes, which he invented in "practically the same form as the great 200-inch Palomar telescope today. De Villamil thought he might have made the "Newton Chair," now in the Royal Society Library, the only piece of his furniture that has come down to us. He sat for portraits in this chair; it was later used by Sir Joshua Reynolds and at the dedication of Newton's statue at Grantham in 1856. Newton's secretary said that he made and altered his brick furnace himself without troubling a bricklayer (4, p. 249). He made a fine improvement in optics by observing some boys blow up soap bubbles (8).

Newton was not interested in poetry, although he may have written the 10 lines of indifferent verse under the portrait of Charles I that he owned. Lord Radnor said that a friend once asked him: "Sir Isaac, what is your opinion of poetry?" His answer was (9, p. 10): "I'll tell you that of Barrow; he said that poetry was a kind of ingenuous nonsense."

The artistic side of music does not seem to have interested Newton, but Stukeley heard him say that operas were very fine entertainment, but there was too much of a good thing; it was like a surflet at dinner. Said Newton (3, p. 14; 4, p. 475):

I went to the last opera. The first act gave me the greatest pleasure. The second quite tired me. At the third I ran away.

Newton found in musical harmony the principle of law and order of the cosmos. According to More (4, p. 476):

He thought Pythagoras' music of the spheres was intended to typify gravity, and, as he makes the sounds and notes depend on the size of the strings, so gravity depends on the density of matter.

He believed that multiples of harmonic ratios, based on Euclid, furnished those ratios that afford pleasure to the eye in architectural designs and to the ear in music.

Newton was not especially interested in art and despised collectors. He said of Lord Pembroke (9, p. 16):

Let him have but a stone doll and he is satisfied. I can't imagine the utility of such studies; all their pursuits are below nature.

He had his portrait painted by Charles Jervas and presented it to the Royal Society, "for which he had their thanks." The inventory of his possessions listed 210 prints, 19 lithographs, 4 pieces of tapestry, a figure cut in ivory of Sir Isaac in a glass frame, 13 India prints, 6 gold rings and 1 onyx stone, cut, 39 silver medals, and 1896 books. Some of these books are now scattered, but 860 of them were purchased by the Pilgrim Trust in 1943 and permanently deposited in Trinity College Library. King's College Library has some of them, and 13 are in the Babson collection. De Villamil believed that Mead, who was Newton's physician and a famous collector, commissioned David le Marchand to make for him, from life, the fine ivory bust of Newton which is now in the British Museum and, at the same time, had him make the small relief portrait listed previously, which he presented to Newton. There are now in existence three relief portraits of Newton in ivory: one in the Babson collection, one in the Royal Society, and one in King's College Library. Whether any one of these is the one that belonged to Newton will probably never be established. The Babson collection also has a gold ring set with sardonyx cut with the head of Newton. It came from the Mont collection and is inscribed: "Presented to Sir John Herschel." It may be that this is the "onyx stone, cut" that belonged to Newton.

Crimson seems to have been Newton's favorite color—or perhaps it was that of Mrs. Conduitt, his niece and housekeeper. The inventory mentions crimson mohair curtains, a crimson mohair bed, and a crimson "sattee." . . .

Newton made an ingenious attempt to construct a universal language on a philosophic basis, which, however, he never completed. His main principle was the formation of words from arbitrary roots by the addition of prefixes and suffixes that modified the meaning (10).

About 1699, he drew up a plan to rectify the Julian calendar, which he demonstrated to have advantages over the recently adopted Gregorian calendar (10, p. 60). Newton made the first satisfactory life insurance tables and laid the mathematical foundations on which our textbooks in algebra and geometry

are still written. The famous Babson-chart is based on Newton's law of action and reaction.

A curious sidelight on Newton is found in a book, published in 1714, on *The Inn-Play or Cornish-Hugg Wrestler*. The author, Sir Thomas Parkyns, who lived in the town of Bunny, near Grantham, says:

The Use and Application of the Mathematicks here in Wrestling, I owe to Sir Isaac Newton, Mathematicks Professor of Trinity College in Cambridge, who seeing my Inclination that Way, invited me to his public Lectures, for which I thank him.

Newton was something of a mystic, and quotations from Jacob Boehme's works were found among his papers. He seems to have been interested in the Rosicrucians, for in his own library was a book entitled *The Fame and Confession of the Fraternity of R.C., Commonly of the Rosie Cross*, by Eugenius Philalethes (Thomas Vaughan). On the flyleaf is inscribed in Newton's hand: "Is. Newton. Donum Mr. Doyley." [See editor's note.] Newton may also have been interested in the Society of Druids. It is said that a Druid meeting was held at his London house and Stukeley, who was one of Newton's closest friends during the last 9 years of his life, was the Arch-Druid.

In the recently published *London Journal* (11), James Boswell quotes Dr. Johnson as saying: "Sir Isaac Newton set out as an infidel, but came to be a very firm believer."

The first copies of Newton's works to come to America were probably the

second edition of the *Principia* and the first edition of *Opticks*, which Newton personally presented to the new Yale College Library through Jeremiah Dummer in 1714. It was some time, however, before Yale made much use of them. Harvard had a copy of the *Opticks* in 1723. Isaac Greenwood, the first Hollis professor of mathematics and philosophy, may have brought back a copy of the *Principia* when he returned from England in 1722, but the first copy we are sure of, at Harvard, belonged to John Winthrop IV, who during the 41 years he was Hollis professor until his death in 1779, was the first great disciple of Newton in America. His *Principia* was a third edition and it is now, curiously enough, not at Harvard but in the Brasch collection at Stanford University. John Logan, who was secretary to William Penn, probably brought the first copy of the 1687 edition of the *Principia* to Philadelphia in 1708. It is now in the Library Company of Philadelphia. In 1680 Thomas Brattle of Boston sent to Newton an excellent series of comet observations, for which Newton expressed his commendation (12).

One of the first American appraisals of Newton is found on page 25 in the inaugural oration of Walter Minto at Princeton in 1788. He says:

Perhaps no man was ever more praised than Sir Isaac Newton; and perhaps no man ever deserved so much to be praised. For, to the most penetrating sagacity, the most exalting genius, and the most unwearied patience, he joined the highest degree of modesty, temperance and uprightness. He loved science for its own sake, and because it conducted him to the Supreme Cause of All.

In one of Newton's manuscripts entitled "Notanda chymica" he makes one of his very few allusions to America in saying: "Populi Americani in Peru aurum mollificare norunt ut instar cerae digitis tractetur." [The American people in Peru have the knowledge of a method to mollify gold so that it can easily be kneaded by hand].

Newton appears almost in the role of a war correspondent in a letter he wrote from London on 20 October 1711 to a Mr. Greenwood at Rotterdam. The British had sent an expedition against

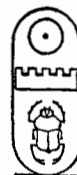
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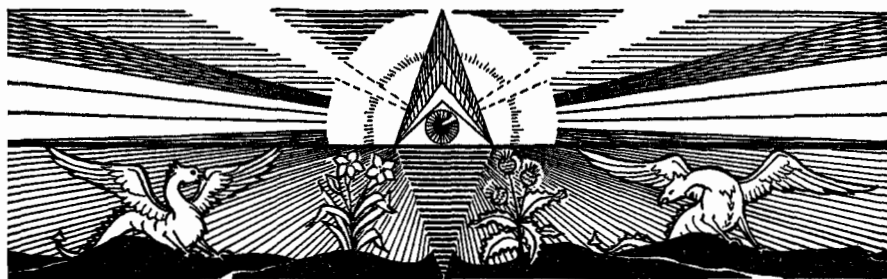
Editor's Note: Exact copy of photostat of Newton's handwritten note —Rosicrucian Library vault, San Jose, Calif.

Is. Newton.

Donum Mr. Doyley.

R. C. the founder of ye Rosy crucian society (as the story goes) was born anno 1378 dyed anno 1484, his body was found anno 1604 & within a year or two (when ye new starrs in Cygnus & Serpentarius shone) did ye society put out their fame, Or rather anno 1613 as Michael Maierus affirms in his book de legibus fraternitatis R. C. cap 17, printed anno 1618 & in his symbola aurea mensa dated in December 1616 where (pag 290) he notes that ye book of Fame & confession were printed at Francford in autumn 1616.





Conflict of Interests

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



MOST persons have never given thought to the basic causes of strife among men. Whether strife exists as among individuals, groups, or nations, the invariable cause is a *conflict of interests*. It is natural that man should exert himself. All of absolute being, the whole reality of the universe, is continually striving to be; that is its inherent nature. It is not to be expected that man should do less. The ego seeks to preserve itself just as the physical body does. These inherent drives or interests, however, if not directed, if not brought into harmony with each other, eventually cause strife. The resultant friction causes man to torture his own kind—an effect which is commonly evident in war. The lower animals are not in a position to analyze their own behavior and note the causes. But man's personal mastery lies in his accomplishment of this particular feat.

Three Types of Strife

All conflicting interests, no matter how manifested, may be reduced to three fundamental kinds:

The first exists when A and B both want to possess C. Now, A and B may be individuals, groups, nations, or states. C is that which A and B want to possess. It may be a substance, an object, or it may be a distinction. By a substance or object we mean some material thing which both A and B want

to claim. If C is a distinction, it consists of a title, honor or fame, or a position over which the conflict occurs.

Now, the second fundamental conflict of interests results when A and B disagree on the nature of C. Here, C is the quality of a thing, or the value of a condition. Thus, A and B cannot agree as to what a thing may consist of, as to whether it is of one kind, size, age, ownership, or as to those qualities which may be associated with it. As said, this disagreement may also concern the value of a condition. There may be some circumstance which exists, and its importance—that is, whether it is good, evil, unworthy—may appear differently to A than to B.

Then, there is a third kind of conflict of interests—that is when A and B want to create a separate C. In this case, the C element alludes to the different concepts or opinions which are had by A and B. For analogy, A may believe in and want a single world government. B, conversely, may advocate a federation of autonomous nations. We see in this that C, as an opinion or concept, may actually have no reality; it may be nothing more than the *ideas* held separately by A and B. Each, however, wants his particular concept to become a fact. The attempt may result in eventual conflict.

Major Causes

There are, therefore, three major causes of the conflict of interests. Summarized, they are: *possession, appraisal, and conception*.

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Is there any way in which to reconcile or bring about an adjustment of these divergent interests? Is there any way in which they can be prevented from hurting other individuals or bringing hurt to society collectively? Let us consider the first example, where A and B wish to possess C. At first, we should not be concerned with the individual character or inherent rights (if they have such) of A or B. It is natural that each should be moved by the impulse of possession, and in this regard, they are equal. The only philosophical factor to consider is the consummation of the act, the effect of the possession on others. Will the possession by either A or B be to the benefit or to the detriment of others?

Let us assume that B is a thief. His theft, then of C, whatever it may be, disrupts human relations and is a menace to society. Therefore, it is not sufficient to consider whether A and B have a right to possess C, in the matter of strife or the conflict of interests, but D, also, must be considered. In this case, D is the *common good of society*. The teaching efforts of schools, religious organizations, and of mystical and philosophical societies must concern themselves, then, with the common good, *the result of the actions of A and B or the actual possession of C*.

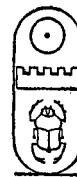
It is also not sufficient that an individual be told that he should not possess this or that because of moral reasons alone. It is necessary that his *social consciousness* be first developed. With such development, he will not be so inclined to possess wrongly that which might be detrimental to D, the general welfare of society. Through an evolving social consciousness, then, A and B come to realize that by wrongly possessing C they injure society, from which they individually can obtain greater if not more immediate benefits than from that which they had desired to possess. Men will not knowingly act against their own best interests. With the growth of social consciousness what constitutes their best interests is extended to include the interests of society.

Today there are too many prohibitions expounded by society which are left unrelated and unexplained insofar as their importance to the individual's

welfare is concerned. Such prohibitions, to many individuals, seem to be nothing more than a meaningless obstruction of their personal rights. It is essential to inculcate more strongly not the principle of man *and* society, putting them into opposition to each other, but, rather, that man *is* society. To a great extent throughout the world today the state has become a machine of domination instead of an extension of the personal interests of the individual. Consequently, it has resulted in the individual's hostility to the state, or his indifference to its demands, resulting in conflicts.

Now we consider the second example of these conflicts, or the different appraisals of things and conditions which A and B may have. Where a thing or condition exists, as we know, an objective test may be made of it. From a careful examination it can be usually determined what is its quality or value. In this way we can often bring to a rational conclusion any issue concerning the object or thing. If, however, the appraisal concerns something that is not material, then the standard of judgment must be its contribution to the welfare of the majority. Again, then, the common good of all of society becomes the test and the rule; it is one which the disagreeing parties abide by or else disclose themselves as being anti-social.

As for the final example of conflict of interests, or the difference in conceptions of men, it must be realized that men can never think alike upon all things. Principally, this is because the experiences of men from which their sense of values is drawn are different. It is also because men's mental powers and psychic development vary. The test of a conception is not whether it is in conflict with the ideas of others. Conceptions must be judged by whether they conflict with *reality*. Will what the individual wants, or what he thinks, or what he hopes to create, oppose Cosmic or natural law? Ideas that oppose natural or Cosmic law are in reality in opposition to ourselves because we are part of the whole Cosmic order. It should be apparent, then, that such conceptions should be abandoned wheth-



er they conflict with the ideas of another or not.

There are also other realities which must be taken into consideration: the basic and proved economic and social laws. If what the individual wants, or what he believes, tends to destroy the good of such realities without replacing them with those of equal value, obviously his thoughts and desires are fundamentally wrong. Consequently, our concepts to be right must extend at all times beyond the immediate self, be-

yond the relationship to our immediate physical and mental well-being. Our concepts must be in harmony with the greater Self, and the latter is related to the common good of mankind. The need, then, is for society to teach its members this essence of good society—a good society always being free from sectarian and political discrimination. This is a practical study which requires that our idealism be subject to critical examination.



THE HUMAN SIDE OF SIR ISAAC NEWTON

(Continued from page 427)

Quebec, consisting of 10 ships of the line, with several smaller vessels and transports carrying upward of 5000 soldiers under Brigadier General Hill. Ignorance of navigation and a violent storm caused a heavy loss in transports and men. . . .

Benjamin Franklin came very near to meeting Newton. Franklin had arrived in London on December 24, 1724, just before his 19th birthday. He took work as a compositor at S. Palmer's and continued there during most of 1725. He says in his *Autobiography*, page 85, that a Dr. Lyons

. . . introduced me to Dr. [Henry] Pemberton, at Batson's Coffee house, who promis'd to give me an opportunity, some time or other, of seeing Sir Isaac Newton, of which I was extremely desirous; but this never happened.

He did, however, meet Sir Hans Sloane, who was secretary and later president of the Royal Society. There is a story in England that Franklin set part of the type for Pemberton's *View of Newton's Philosophy*, printed by Palmer in 1728. Franklin mentions composing Wollaston's *Religion of Nature*, but I can find no evidence that he worked on Pemberton's book while at Palmer's.

Sir Henry Dale, then president of the Royal Society, said at the 300th anniversary meeting on 30 November 1942: "We in Britain regard Isaac Newton as still, beyond all challenge, the greatest of our men of science." On the same occasion, Professor Vavilov, president

of the Academy of Sciences of the U.S.S.R., wrote:

The fundamental principles of Newton's physics . . . have stood the hard test of time marvelously well and have fully retained their vast significance to this day. . . . There is no doubt that Newton's atomistic conceptions raise him to an even higher level in our eyes, and make him an even more attractive and unique figure. It may be said that Newton saw through classical physics, right down into its profoundest depths and right out into its ultimate scope.

And Andrade followed in saying that "Newton was capable of greater sustained mental effort than any man, before or since."

We believe that a vast wealth of ideas still lies hidden in Newton's works, awaiting zealous students to discover and use them. For example, the large body of his letters now being prepared for publication by a committee of the Royal Society, offers great possibilities.

A book by William Digby, published in 1902, is based on Newton's delineation of the tangential pull of the moon—a theory that had remained fallow for 250 years, until an Irishman, Hugh Clements, discovered that its proper application made possible the prediction of earthquakes and volcanic eruptions as accurate as the predictions of the eclipses of the sun, moon, and planets. Thus the tides of the atmosphere, with their resultant storm and calm, rainfall and drouth, are more surely predictable than are the tides of the ocean.

Buffon said "genius is patience," and Newton modestly remarked "if I have done any service this way, it is due to nothing but industry and patient thought." Laplace said of the *Principia*: "This is the best book that ever was written." When it was published in 1687, the price was about 9 shillings. In November 1950 a copy with no special features sold at auction in New York for the record price of \$1500.

It has been said that Newton changed alchemy into chemistry, legend into history, astrology into astronomy, and magic into physics.

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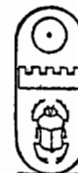
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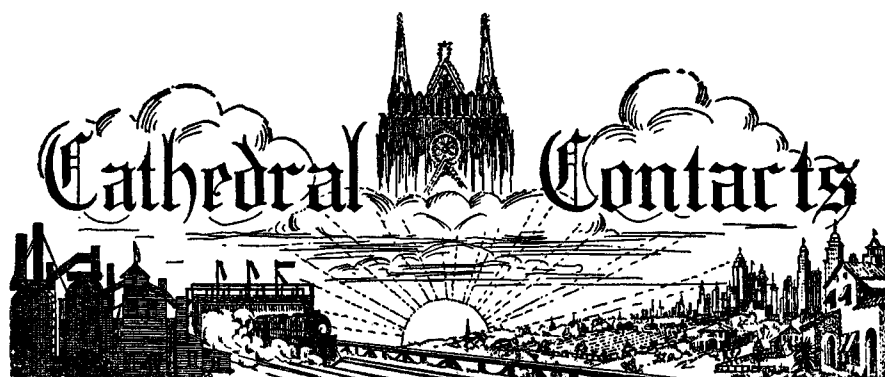
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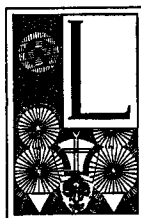




The "Cathedral of the Soul" is a Cosmic meeting place for all minds of the most highly developed and spiritually advanced members and workers of the Rosicrucian fraternity. It is the focal point of Cosmic radiations and thought waves from which radiate vibrations of health, peace, happiness, and inner 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.*)

LIVING CONVICTIONS

By CECIL A. POOLE, Supreme Secretary



LIVING is associated with vitality. Vitality applies to forms of life in contrast to objects which are dormant. Living, however, also assumes the sense of being more than merely animate; that is, things that are vital have a force actually vibrating inside of them which gives them meaning, purpose, and endurance. We apply the word *living* to inanimate things when we wish to express meaning beyond the idea conveyed by the word itself. To apply the word *living* to convictions is to assume a concept within the mind of an individual that has dynamic force.

A living conviction is something that aids the individual in carrying out an ideal or purpose in contrast to an opinion which is just an idea that may be borrowed. Conviction is a part of an individual's general structure of belief or premise upon which to base other ideas. A living conviction is a mental concept which, as a result of its conscious existence, has a great deal to do with the behavior of the individual who claims to support a conviction. A living conviction is a mental impetus that causes the individual to function in a certain way; that is, he is impelled to modify behavior to fit certain aims while realizing certain purposes towards which he may be directing himself.

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In the American tradition, there is annually observed one of its most important holidays in the month of November which has been set aside as a day of thanksgiving. It is quite suitable that such a day should be observed, and in comparatively recent years other countries throughout the world have set aside days or a special day of thanksgiving. The human mind being somewhat of a fickle nature, it is appropriate that we be reminded of times when we should give thanks for those things which, from day to day, we ordinarily accept as commonplace.

In the United States the basis for the observance of the day is traditionally the anniversary of the first Thanksgiving, celebrated by a group of individuals who left their country to come to this one in the early part of the 17th century; and in spite of hardships they established themselves. After surviving the many trials and the first harvest of a successful crop, they thought that it was appropriate to set aside a day devoted to thanksgiving. It is now traditional that we observe this anniversary as a Thanksgiving Day, but it may be even more appropriate that we analyze the motives and ideals of these individuals that caused them to assume such hardships which led to the eventual day of thanksgiving.

These individuals, so we are told in our history books, left another country and chose America primarily because of their religious beliefs. They wanted to practice their worship of God in a manner different from that which existed in the country that was their homeland. They found restrictions and difficulties in carrying out this practice in their native land; so, in spite of the difficulties, hardships, and sacrifices that were necessary, they decided that it would be preferable to face those vicissitudes rather than to remain where their convictions were controlled by the beliefs of others.

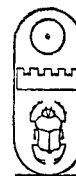
I am not attempting here to analyze the right or wrong of either side of this particular basic controversy. It is not a question of moral action; it is a question of asserting conviction. The individuals who at that time gave up their property and those with whom they, with their families, were closely asso-

ciated, who gave up their fortunes, and endured trials and tribulations in order to be mentally free, were exercising what I certainly think could be called a living conviction. They chose to be able to do what they believed to be right rather than to do what someone else told them was right, even though the latter procedure would have resulted in more comfort and required fewer adjustments and changes.

In observing a day of thanksgiving, whether in this country or another, it is well to remember that those who have things for which to be thankful frequently owe some of these opportunities to the independence of the thinking of others who had paved the way to permit us to live in a manner so that we might express ourselves and be ourselves. Each of us has his own cherished ideals. As long as those ideals are not in conflict with the moral and social standards by which society must function, then it is both our privilege and our obligation to live our beliefs, to uphold our convictions and to be unafraid to express in behavior and words what is necessary to support the convictions which we believe to be of most importance to serve as a basis for our living and actions.

This does not mean that we all need be crusaders. My conviction that a certain principle is right does not give me the right to go out to force the rest of the world to believe in that same principle, but I do have the privilege to express myself. I have the privilege so long as I do not interfere with the equal privilege of others to live in accordance with their convictions. In other words, to return to the title of these comments, living convictions are those which we hold most important as being vital in the function of our total behavior.

One conviction which I support, and which members of the Rosicrucian Order should also agree with, is that values lie outside the realm of perceptible phenomena; that is, the world, with all its beauty and with all the benefits that we may acquire from our life spent in it, has values that are in excess of, or rather that transcend, these physical manifestations. It is our privilege to enjoy all the benefits that life and the



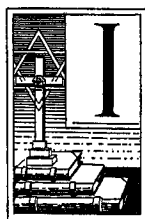
world in which we live may bestow. It is also our privilege to make the attainment of true values, which endure beyond the existence of a physical world, a part of the purpose of life; to cause those convictions to be living; and to exert a dynamic force within

our own life and also upon the behavior of others. Those who are able to find values which are not exclusively related to physical things will be given the courage and the ability to pass over the problems and the trials that come as a part of life's experience.

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The Three O's

By FAISON PEIRCE, F. R. C.



IN OMNIPRESENCE, Omniscience, and Omnipotence, divinity reveals itself to man as Father, Son, and Holy Ghost.

To attain God, one first needs to recognize His *presence* in everything that He has created. To learn to sense the Father in the lives of each of His children is to bring to our consciousness the realization of His *omnipresence*.

In our search for union with the Creator, we must next aspire to *omniscience* or all-wisdom. Here is found guidance in Christ the Son, a Master teaching of the Way to the Father. We must cultivate in us the principles designated as Christhood.

The Holy Spirit reveals the Omnipotence of God. Through Love all things are possible in the overcoming of evil, for thereby the power of God accomplishes its work of building His kingdom, using our lives as channels.

The Light of the Father, which has been shining since the dawn of Creation, the Life of Christ the Son, as an example to follow, and the Love of God working as the Holy Spirit in our lives gives us the key to the understanding of the words so often heard: Light, Life, and Love. These words are just another way of expressing the Divine Trinity—the Omnipresence or uncreated Light, the Omniscience revealed in the living Christ, and God's Omnipotent power in our lives as the Holy Spirit of Love.

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ROSICRUCIAN INITIATIONS

CALIFORNIA, Los Angeles:	Hermes Lodge, 148 North Gramercy Place.
	<i>Seventh Degree</i> , November 19 at 8:00 p.m.
	<i>Eighth Degree</i> , December 17 at 8:00 p.m.
Oakland:	Oakland Lodge, 263 12th Street.
	<i>First Degree</i> , November 20 at 3:00 p.m.
PENNSYLVANIA, Philadelphia:	Benjamin Franklin Lodge, 1303 W. Girard Ave.
	<i>Sixth Degree</i> , December 4 at 3:30 p.m.
(All eligible members will please mark these dates on their calendars.)	

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Architecture of Dreams

By A. E. [GEORGE WILLIAM RUSSELL]

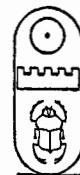


WHEN I was young I haunted the mountains much, finding in the high air that vision became richer and more luminous. I have there watched for hours shining landscape and figures in endless procession, trying to discover in these some significance other than mere beauty. Once on the hillside I seemed to slip from to-day into some remote yesterday of earth. There was the same valley below me, but now it was deepening into evening and the skies were towering up through one blue heaven to another. There was a battle in the valley and men reeled darkly hither and thither. I remember one warrior about whom the battle was thickest, for a silver star flickered above his helmet through the dusk. But this I soon forgot for I was impelled to look upwards, and there above me was an airship glittering with light. It halted above the valley while a man, grey-bearded, very majestic, his robes all starred and jewelled, bent over and looked down upon the battle. The pause was but for an instant, and then the lights flashed more brilliantly, some luminous mist was jetted upon the air from many tubes below the boat, and it soared and passed beyond the mountain, and it was followed by another and yet others, all glittering with lights, and they climbed the air over the hill and were soon lost amid the other lights of heaven.

It must be a quarter of a century ago I saw this vision which I remember clearly because I painted the ship; and it must, I think, be about five or six years after that a second vision in the same series startled me. I was again on the high places, and this time the apparition in the mystical air was so close that if I could have stretched out

a hand from this world to that I could have clutched the aerial voyager as it swept by me. A young man was steering the boat, his black hair blown back from his brows, his face pale and resolute, his head bent, his eyes intent on his wheel; and beside him sat a woman, a rose-coloured shawl speckled with golden threads over her head, around her shoulders, across her bosom and folded arms. Her face was proud as a queen's, and I long remembered that face for its pride, stillness and beauty. I thought at the moment it was some image in the eternal memory of civilisation more remote than Atlantis, and I cried out in my heart in a passion of regret for romance passed away from the world, not knowing that the world's great age was again returning and that soon we were to swim once more beneath the epic skies.

After that at different times and places I saw other such aerial wanderers, and this I noted, that all such visions had a character in keeping with each other, that they were never mixed up with modernity, that they had the peculiarities by which we recognize civilisations as distinct from each other, Chinese from Greek or Egyptian from Hindu. They were the stuff out of which romance is made, and if I had been a story-teller like our great Standish O'Grady I might have made without questioning a wonder tale of the air, legendary or futurist, but I have always had as much of the philosophic as the artistic interest in what people call imagination, and I have thought that many artists and poets gave to art or romance what would have had an equal if not a greater interest as psychology. I began to ask myself where in the three times or in what realm of space these ships were launched. Was it ages ago in some actual workshop in an extinct civilisation, and were these



but images in the eternal memory? Or were they launched by my own spirit from some magical arsenal of being, and, if so, with what intent: Or were they images of things yet to be in the world, begotten in that eternal mind where past, present and future coexist, and from which they stray into the imagination of scientist, engineer or poet to be out-realised in discovery, mechanism or song?

I find it impossible to decide. Sometimes I even speculate on a world interpenetrating ours where another sun is glowing, and other stars are shining over other woods, mountains, rivers and another race of beings. And I know not why it should not be so. We are forced into such speculations when we become certain that no power in us of which we are conscious is concerned in the creation of such visionary forms. If these ships were launched so marvelously upon the visionary air by some transcendent artisan of the spirit they must have been built for some purpose and for what? I was not an engineer intent on aerial flight, but this is, I think, notable that at the moment of vision I seemed to myself to understand the mechanism of these airships, and I felt, if I could have stepped out of this century into that visionary barque, I could have taken the wheel and steered it confidently on to its destiny. I knew that the closing of a tube at one side of the bow would force the ship to steer in that direction, because the force jetted from the parallel tube on the other side, no longer balanced

by an equal emission of power, operated to bring about the change.

There is an interest in speculating about this impression of knowledge for it might indicate some complicity of the subconscious mind with the vision which startles the eye. That knowledge may have been poured on the one while seeing was granted to the other. If the vision was imagination, that is if the airship was launched from my own spirit, I must have been in council with the architect, perhaps in deep sleep. If I suppose it was imagination I am justified in trying by every means to reach with full consciousness to the arsenal where such wonders are wrought. I cannot be content to accept it as imagination and not try to meet the architect. As for these visions of airships and for many others I have been unable to place them even speculatively in any world or any century, and it must be so with the imaginations of many other people. But I think that when we begin speculation about these things it is the beginning of our awakening from the dream of life.

I have suggested that images of things to be may come into our sphere out of a being where time does not exist. I have had myself no definite proof as yet that any vision I saw was prophetic, and only one which suggested itself as such to me, and this was so remarkable that I put it on record, because if it was prophetic its significance may become apparent later on. . . .

—From *The Candle of Vision*,
by A. E. pp. 93-98. 1918

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The following are chartered Rosicrucian Lodges, Chapters, and Pronaoi in the United States. The *International Directory* listing Lodges, Chapters, and Pronaoi in other countries will appear in the next issue of the *Rosicrucian Digest*. The American and the International directories alternate monthly.

ALASKA

Anchorage:
Anchorage Pronaos. G. B. Harlan, Master, P. O. Box 1081.

ARIZONA

Phoenix:
Phoenix Chapter, 1738 W. Van Buren St. Cassie M. Potirala, Master, P. O. Box 5272.

Tucson:

Dr. Charles L. Tomlin Chapter, Knights of Pythias Hall, Albert W. Prince, Master, R. 3, Box 501.

CALIFORNIA

Desert Hot Springs:
Desert Pronaos. Gilbert N. Holloway, Sr., Master, P. O. Box 304.

Fresno:

Jacob Boehme Chapter, Ponderosa Masonic Temple, 11 San Pablo Ave. Roy F. Morgan, Master, 1069 N. Brawley.

Long Beach:

Abdiel Lodge, 2455 Atlantic Ave. Aleck N. Edwards, Master, 947 Pine Ave.

Los Angeles:

Hermes Lodge, 148 N. Gramercy Pl., Tel. Hollywood 5-1230. John H. Hill, Master, 3517 Madera Ave.

Oakland:

Oakland Lodge, 263 12th St. Albert A. Fink, Master, 134 Montecito Cr., Walnut Creek.

Pasadena:

Akhnaton Lodge, 20 N. Raymond Ave. Herbert A. Thomas, Master, 634 Russell Dr., Glendale.

Sacramento:

Clement B. Le Brun Chapter, I. O. O. F. Bldg. Dinshaw S. Gharda, Master, 1419 P St.

San Diego:

San Diego Chapter, 4567 30th St. Glenn H. Berg, Master, Rt. 2, Box 912, Riverview Ave., Lakeside, Calif.

San Francisco:

Francis Bacon Lodge, 1957 Chestnut St., Tel. WEst 1-4778. Beulah E. France, Master, 1701 Larkin St., Apt. 2.

Santa Cruz:

Santa Cruz Pronaos. E. J. Walters, Master, P. O. Box 705, Soquel, Calif.

Santa Rosa:

Santa Rosa Pronaos. Ann C. Laugier, Master, 543 Shortt Rd.

Stockton:

Stockton Chapter, 1345 N. Madison St. John Fraga, Master, 746 Wright Ave.

Van Nuys:

Van Nuys Chapter, 14312 Friar St. Cedric A. Hickman, Master, 13716 Wyandotte St.

Whittier:

Whittier Chapter, 8315 S. Greenleaf Ave. J. Donald Atkins, Master, 4918 Landis Ave., Baldwin Park.

COLORADO

Denver:

Rocky Mountain Chapter, 1512 Gaylord St. Ruth Warner, Master, 402 S. Humboldt.

CONNECTICUT

Hartford:

Hartford Pronaos. Art Webber, Master, R. F. D. 2, Rockville.

DISTRICT OF COLUMBIA

Washington:

Geo. Washington Carver Chapter, I. O. O. F. Hall, 9th & T Sts., N. W. Robert W. Reed, Master, Apt. 804, 1009 11th St., N. W.

Thomas Jefferson Chapter, 1322 Vermont Ave., N. W. Ruth Evelyn Parkhurst, Master, Apt. 201, 2810 Shipley Terrace, S. E.

FLORIDA

Miami:

Miami Chapter, Biscayne Temple, 120 N. W. 15th Ave. Lottie Parks, Master, 3421 S. W. 25th Terrace.

St. Petersburg:

St. Petersburg Pronaos. Austin M. Huff, Master, 7417 Boca Ciega Dr.

Tampa:

Aquarian Chapter, 105½ Zack St. Lucile M. Howell, Master, 2501 N. 'A' St.

HAWAII

Honolulu:

Honolulu Pronaos. V. F. Davies, Master, 226 Kaha St., Laniko, Kailua, Honolulu.

IDAHO

Boise:

Boise Pronaos. George H. Harbaugh, Master, 3212 Camrose Lane.

ILLINOIS

Chicago:

Nefertiti Lodge, 2539 N. Kedzie Ave., Tel. Everglade 4-8627. Eileen Ahlborn, Master, 2539 N. Kedzie Ave.

Springfield:

Springfield Pronaos. Albert J. Payson, Master, 2023 S. Douglas.

INDIANA

Evansville:

Evansville Pronaos. Oscar G. Brandt, Master, 1419 Cumberland.

Indianapolis:

Indianapolis Chapter, 38 N. Penn. St., Rm. 302. Dallas H. Lien, Master, 2641 Sutherland Ave.

South Bend:

May Banks-Stacey Chapter, 519 S. St. Joseph St. Neil W. Corey, Master, 515½ S. William St.

IOWA

Davenport:

Davenport Pronaos. Mrs. Ora B. Helm, Secretary, 2107 17th St., Rock Island, Ill.

Des Moines:

Des Moines Pronaos. Willard D. Brown, Master, 1280 34th St.

KANSAS

Wichita:

Wichita Pronaos. Ken Laurence, Master, 729 S. Bluff.

(Directory Continued on Next Page)

KENTUCKY

Louisville:
St. Germain Chapter, 226 W. Walnut St. A. L.
Dye, Master, 4616 Brewster Ave.

MARYLAND

Baltimore: *
John O'Donnell Lodge, 225 W. Saratoga St.
Richard R. Burgan, Master, 4309 Fordham Rd.

MASSACHUSETTS

Boston: *
Johannes Kelpius Lodge, Hotel Brunswick, 520
Boylston St. Preston S. Lincoln, Master, Hotel
Brunswick.
Springfield:
Springfield Pronaos. Arthur H. Pratt, Master,
P. O. Box 528, 34 Brookhaven Dr., Ludlow, Mass.

MICHIGAN

Detroit: *
Thebes Lodge, 616 W. Hancock Ave. Paul J.
Larsen, Master, 14287 Robson.
Flint:
Moria El Chapter, 1433 Mable Ave. Evan James
Pugh, Master, 818 Begole St.
Lansing:
Leonardo da Vinci Chapter, 603 S. Washington.
Harry W. Pierce, Master, 1201 Wieland St.

MINNESOTA

Minneapolis:
Essene Chapter, Francis Drake Hotel, 10th St.
& 5th Ave., South. Ralph K. Malmberg, Master,
1100 W. 86th St.

MISSOURI

Kansas City:
Kansas City Chapter, Garret Hall, 3605 Broadway.
Lester C. Lucier, Master, 3401 Charlotte.
Saint Louis:
Saint Louis Chapter, Roosevelt Hotel, Delmar &
Euclid Aves. Thomas H. I. Johnson, Master,
1024 N. Curran Ave., Kirkwood 22, Mo.

MONTANA

Billings:
Billings Pronaos. Wm. T. Collins, Master, 131
Broadwater Ave.

NEVADA

Las Vegas:
Las Vegas Pronaos. William B. De Long, Master,
Box 214.
Reno:
Reno Pronaos. Edna M. Luichinger, Master, 601
University Ave.

NEW JERSEY

Newark:
H. Spencer Lewis Chapter, 84 Clinton Ave.
Dan Alfred De Simone, Master, P. O. Box 29,
Metuchen, N. J.

NEW MEXICO

Albuquerque:
Albuquerque Chapter, 123½ Broadway, S. E.
De Wayne F. Clark, Master, 606 San Clemente,
N. W.

NEW YORK

Buffalo:
Rama Chapter, 34 Elam Pl. Luise M. Hawk,
Master, 141 Center St., Holland.
Long Island:
Sunrise Chapter, Masonic Temple, Hicksville.
Harold W. De Myer, Master, 168 W. Cypress
Lane, Westbury.
New Rochelle:
Thomas Paine Chapter, Masonic Temple, LeCount
Pl. Nora Pepper Palmer, Master, Apt. 3, 194
Seaton Rd., Stamford, Conn.
New York: *
New York City Lodge, 250 W. 57th St. John H.
Runge, Master, 2252 Valentine Ave., Bronx.
Rochester:
Rochester Chapter, Hotel Seneca. Doris Rab-
johns, Master, 1499 Hilton-Parma Corners Rd.,
Spencerport.
Syracuse:
Syracuse Pronaos. Julius Maier, Master, 230
Kimber Ave.

OHIO

Canton:
Canton Pronaos. Virgil Shelton, Master, 1428
31st N. E.
Cincinnati:
Cincinnati Chapter, 148 W. 5th St. Phillip J.
Huber, Master, Mayo Circle & Kentucky Dr.,
Newport, Ky.

Cleveland:

Cleveland Chapter, Masonic Temple, 36th & Eu-
clid Ave. Walter W. Hirsch, Master, 10602 Har-
vard Ave.

Columbus:

Helios Chapter, 697 S. High St. Ruth Wallar
Linn, Master, Apt. 16, 1427 Parsons Ave

Dayton:

Elbert Hubbard Chapter, 15 S. Jefferson St.
Katherine McPeck, Master, 1663 Gummer Ave.

Youngstown:

Youngstown Chapter, 301 E. Wood St. Phyllis
Cassetto, Master, 110 Calvin St.

OKLAHOMA

Oklahoma City:
Amenhotep Chapter, Rm. 318, Y. W. C. A. Bldg.
Helen Laspe, Master, 835 N. E. Drive, Apt. 8.

Tulsa:

Tulsa Chapter, 15 W. 13th St. Obert T. Cox,
Master, 2604 E. Oklahoma St.

OREGON

Eugene:
Eugene Pronaos. Austin H. Seward, Master, 1026
7th St.

Portland: *

Enneadic Star Lodge, 2712 S. E. Salmon. Kath-
leen Duthie, Master, 2767 S. W. Talbot Rd.

Salem:

Salem Pronaos. Mrs. George A. Kisler, Master,
Independence, Ore.

PENNSYLVANIA

Allentown:
Allentown Chapter, Masonic Temple, 1524 Linden
St. W. R. Fritzinger, Master, 1146 Tilghman St.

Lancaster:

Lancaster Pronaos. Russell J. E. Camplain, Mas-
ter, 223 S. Lancaster St., Annville, Pa.

Philadelphia: *

Benjamin Franklin Lodge, 1303 W. Girard Ave.
Catherine Sears, Master, 3150 St. Vincent St.

Pittsburgh: *

First Pennsylvania Lodge, 615 W. Diamond St.,
N. S. James M. Schroder, Master, 1400 Chelton Ave.

RHODE ISLAND

Providence:
Roger Williams Chapter, Sheraton - Biltmore
Hotel. Michele Falcone, Master, 21 Hazel St.

TEXAS

Amarillo:
Amarillo Pronaos. Mrs. T. J. Wright, Master,
Box 176, Pampa.

Dallas:

Triangle Chapter, 1921½ Greenville Ave. Achilles
Taliaferro, Master, 3600 Lovers' Lane.

Fort Worth:

Fort Worth Pronaos. Roy L. Ballard, Master,
2736 Westbrook.

Houston:

Houston Chapter, Y. W. C. A. Bldg. Kathryn
Pyburn, Master, Rt. 2, Box 411.

Wichita Falls:

Wichita Falls Pronaos. Mrs. W. R. Williams,
Master, P. O. Box 818.

UTAH

Salt Lake City:
Salt Lake City Chapter, 23 E. 1st., South. Wil-
liam D. Nuttall, Master, 1544 Kappa St., Apt. 8.

WASHINGTON

Seattle: *
Michael Maier Lodge, Wintonia Hotel. Auguste
Siechau, Master, 907 Pine St., Apt. 701.

Spokane:

Spokane Chapter, I. O. O. F. Hall, 12208 E.
Sprague, Opportunity. Mrs. Peter J. Young,
Master, E. 1211 Columbia Ave., Spokane.

Tacoma:

Takhoma Chapter, 508 6th Ave. Stanley J.
Walker, Master, 717 S 59th St.

Yakima:

Yakima Pronaos. Kenneth Goin, Master, 3305
Lincoln Ave.

WISCONSIN

Milwaukee:
Karnak Chapter, 427 W. National Ave. Edward J.
Hartmann, Master, 2944 N. 11th Lane.

WYOMING

Casper:
Casper Pronaos. Clarence Harbaugh, Master,
Box 2047.

(* Initiations are performed.)

Latin-American Division

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

Direct inquiries regarding this division to the Latin-American Division, Rosicrucian Park, San Jose,
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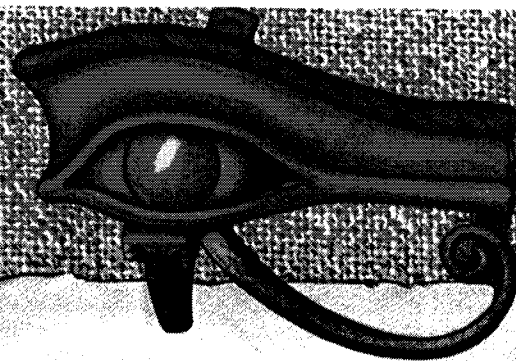
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