

ROSICRUCIAN DIGEST

1955
MAY

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unknown forces

Lost Truth Restored

Ashmole's conse-
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The Science of Mysticism

The technique of an
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For Rosicrucians, we have designed one embodying the beautiful spiritual significance of the salutation to the dawn of Amenhotep IV, so loved by all members of AMORC. The face is an exact copy of the sculptured head found in the ruins of his temple at Tell el-Amarna. The arms are folded in Rosicrucian supplication. Its symbolism, the sun disc and crux ansata (looped cross), has a special significance to all Rosicrucians. It is a useful and beautiful accessory. **ADD IT TO YOUR SANCTUM.**

ROSICRUCIAN SUPPLY BUREAU

SAN JOSE, CALIFORNIA

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



CROSSED THE THRESHOLD

Mlle. Jeanne Guesdon, S R C, Grand Master of A M O R C of France, who passed through transition to the Higher Initiation at 2:00 a.m. Tuesday, March 29 (see page 169)

(Photo by AMORC)



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ROSICRUCIAN DIGEST

COVERS THE WORLD

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

Vol. XXXIII

MAY, 1955

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Subscription to the Rosicrucian Digest, \$3.00 (£1/1/5 sterling) per year. Single copies 30 cents (2/2 sterling).

Entered as Second Class Matter at the Post Office at San Jose, California, under Section 1103 of the U. S. Postal Act of Oct. 3, 1917.

Changes of address must reach us by the first of the month preceding date of issue.

Statements made in this publication are not the official expression of the organization or its officers unless stated to be official communications.

Published Monthly by the Supreme Council of
THE ROSICRUCIAN ORDER—AMORC

ROSICRUCIAN PARK

SAN JOSE, CALIFORNIA

EDITOR: Frances Vejtasa

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THE THOUGHT OF THE MONTH

THE SCIENCE OF MYSTICISM

By THE EMPEROR



TO SPEAK of the science of mysticism may seem like an incongruity. For a long period of time, the two words, *science* and *mysticism*, have been traditionally held to be incompatible. To the 19th-century scientist, mysticism was generally a world of illusion and one to be scorned. Many modern scientists are also not inclined to accept the reality of mysticism. Most mystics, as well, have considered these two subjects as realms which are so diverse, so far removed from each other, as to be impossible of reconciliation.

From the rational point of view, no endeavor, no human activity, can remain absolutely free from the influence of science. The general principles of science are actually needed if man is to attain success in any field. Contrary to public opinion, science is not the multitude of particulars, the vast technical details, which are ordinarily associated with some phenomenon. Rather, science is the method for understanding the phenomena we experience daily. The scientific method is the analysis of certain elements of the phenomena of our experience. This method seeks to determine from the phenomena their underlying laws—that which gives them existence. Science, then, is the application of reason to experience in place of speculation or sheer conjecture.

If the mystical state is a reality, if it is not a false condition or an illusion, then it must have a consistency which can be examined—that is, subjected to analysis. Such an examination of the

elements of mysticism constitutes its *science*. Even a casual examination of the mystical state discloses that it is not an endowment upon man. The mystic is not one who has been singled out for a unique experience or to have some special divine power conferred upon him. Whatever we recognize the achievements of mysticism to be, they are the consequence of one's personal attainment. The fundamental basis of the mystical state is the same as that of all other human activities. This fundamental basis consists of the qualities of consciousness and of experience.

Consciousness is the responsiveness which a living thing exhibits toward itself, toward its own organism, or toward the surroundings in which it exists. We know that life force is an activity. The living organism continually adjusts itself to the requirements of this internal activity. These adjustments of the living organism produce the various sensations of consciousness. The sensations are really, we may say, the reactions of the living thing to all those impulses which act upon it, either from within itself or from outside. *Experience*, the other quality of the basis of the mystical state, we can say, is the content of the consciousness. It consists of all the sensations which are aroused within the living thing. Experience, then, is the design of our consciousness, the design of its reaction to the impulses it receives. For analogy and to make this better understood, let us refer to a sheet of blank paper as being consciousness. If we write upon that blank paper, we may call the marks or characters we make upon it

the sensations. The pattern or the design of the marks, when taken in its entirety, is what we designate as *experience*.

All living things do not have experience, though they all have a consciousness. We refer to man as having experience because he can isolate and evaluate certain sensations in his consciousness. Man is also able to form mental patterns or designs of certain of the impressions of his consciousness. The science of mysticism, therefore, begins with the analysis of particular types of experience. More important, the science of mysticism necessitates the individual's manipulation or the bringing about of a variation of his personal consciousness.

Concentration

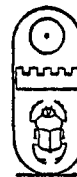
The first step in this science of mysticism is an understanding of the function of *concentration*, the most common willful or voluntary application of our consciousness. Concentration is actually the state of attention. It is particularly the focusing of our attention on one particular group or set of vibrations. For analogy, when you focus binoculars, it is for the purpose of adjusting the lens to give distinction to a certain image which you perceive. In concentration we focus consciousness to enable us to be responsive to the impressions of a certain sense—hearing, seeing, tasting or the like. In doing this, in focusing upon one set of impressions, we generally neglect all other impressions that are being received by our consciousness. Thus we are really attentive, we repeat, to one set of stimuli only. For further analogy, if I were speaking to you and you were concentrating upon the sound of my voice, that would be more dominant in your consciousness than what you might be seeing at the same time.

Concentration or the focusing of attention is really a kind of selectivity. You are selecting the particular stimulus which you want to enter your consciousness. Furthermore, you are also selecting the channel, the medium, through which you want the vibrations to enter your consciousness—that is, whether you want to hear, see, or feel. Concentration or the focusing of attention seems to imply that there is a posi-

tive or active state on the part of the individual. In fact, concentration is usually said to be a positive state of consciousness. However, such a statement is only partly true. In concentration, we are only preparing ourselves to receive certain stimuli. Up to the point of the focusing of our consciousness, whether seeing, hearing, or feeling, we are positive in our active preparation but, eventually, we are passive. We are doing nothing more than receiving—waiting for the impressions to enter our consciousness. It is like waiting for television—preparing the set, tuning it, and placing ourselves in a comfortable position for watching the screen. All this is positive up to the point where we relax and wait for the images actually to appear. Thereafter we are in a *passive state*.

There are times, however, when concentration is an unintentional focusing of our consciousness. A strong stimulus can command our attention without our will. For example, a loud sound, a bright flash of light, a sudden rapid movement of an object, can catch our attention. These intense stimuli attract or draw our consciousness to them, compelling our focus. If someone were to suddenly shoot off a revolver in your room, you would turn, instantly and involuntarily, in the direction of the report, focusing your consciousness on what you might see or hear in that direction.

When we focus our attention deliberately—that is, when we will ourselves to concentrate—we do so primarily because of certain internal impulses; our interests and desires, our likes and dislikes, impel us to concentrate upon something intentionally. We cannot focus our attention on two things simultaneously, even though it may often seem that we do. We have said that concentration is selection. We select when we concentrate. Therefore, we cannot concentrate on two sets of stimuli at the same time. However, we can vacillate; that is, we can alternate our attention so rapidly that it is difficult for us to realize that our concentration is not on two things at the same time. Nevertheless the principal focus is always upon just one set of vibrations. Suppose a light were to be unexpectedly flashed on in your room. You



might alternate your consciousness from the light to my voice and it would seem as though it were instantaneous. However, each set of impressions, the light which you saw and my voice to which you were listening, would be dominant and alone in your consciousness at the time you concentrated upon it.

What value has concentration in the attaining of the mystical state? Concentration is limited in usefulness to the objective consciousness, its faculties and certain related functions. Obviously, concentration is highly essential in our everyday life, that is, in our adjustment to our external world. Without concentration, the world of visual images and things felt and heard would be lost to us. The impulses of reality, acting upon our eyes and ears, would not be brought into focus in our consciousness and we would either not realize them at all or only insufficiently. A good example of this is that, when we walk along, cloaked in thought, we may not even be aware of a close friend who is passing by, although our eyes are wide open.

It is necessary again to point out that the mystical state is a condition that is attained within us. It does not consist of conditions or things which we acquire externally from our surroundings. It is not really the focusing of attention so as to hear a sound or perceive a light. Consequently, putting ourselves in a position to become aware of what we think that we should perceive mystically limits us. Many persons believe that they must concentrate upon certain things to assist them mystically; however, in doing so, they are actually limiting themselves by holding their consciousness to certain impressions only.

Concentration can be used only as a preliminary step in the attainment of the mystical state. It does not, as we have said, directly provide any of the elements of the mystical experience. To concentrate upon one set of stimuli continuously, as something seen or heard, is to eventually suppress the objective consciousness. The sense stimulus upon which we continuously concentrate gradually loses its efficacy, its effect upon our consciousness. The result is that the consciousness is introverted, it is slowly *turned within*. For this reason

some Oriental mystics concentrate for a long period of time on a repetitious sound, like the periodic striking of a gong, or upon a single light or flame. The monotony of the stimulus and the exclusion of all other vibrations eventually will dull the responsivity of that particular sense and aid the individual to enter the subjective state. Such practices of concentration are obviously helpful only in excluding the impulses of the external world, not in producing a mystical experience.

Contemplation

Contemplation is another voluntary use of our consciousness. Like concentration, it is often confused or interchanged with the technique of mysticism. Contemplation is the reflective process of consciousness. It is an act of consciousness *within the mind* rather than a responsiveness to impressions outside the mind. Contemplation is definitely distinguished from the faculty of perceiving. It is not the focusing of our attention on impressions that come to our eyes or other sense organs. When we contemplate, as in concentration, it is true that we focus our attention. However, we are selecting from memory some idea placed there from former impressions of our senses. The idea which we contemplate may have been experienced previously as something seen or heard. By will we cause this idea from memory to be isolated in consciousness, to stand apart from all other things. When we contemplate, our reflective process of consciousness is very acute and we are aware of nothing else. For analogy, contemplation turns the searchlight of consciousness away from external impressions, away from the outside world, and, introverting it, turns it in on our recollections and reason only.

The advantages of contemplation are tremendous to us. Contemplation permits judgment and the evaluation of experience. Thus we are able to analyze the worth of the impressions which we have received and the value of our particular ideas. It is one thing to perceive something or hear it, as the case may be; it is still quite another to find the relative worth of the impressions to ourselves. Our opinion, our conclusions, are the result, figuratively speaking, of

turning around and viewing from all different positions within our minds our accumulated experiences or the elements of them. The more we contemplate our perceptions, our ideas, the more significance and use they have to us. The thinker is one who uses what he has collected through experience, by analyzing and evaluating it, by scrutinizing it. The possible relationship between our ideas, what one may contribute to another, becomes apparent to us through contemplation. Thus, in fact, contemplation confers a power upon our ideas or allows us to extract from them the full force of their content. Contemplation also stimulates our imagination. The imagination suggests ways in which the ideas may be extended and joined together, so as to become a greater structure of thought. It is one of the creative processes of mind.

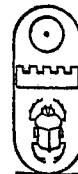
Contemplation, the dwelling on inspirational ideas or noble concepts—no matter how pleasing they may be or how true they may appear—is nevertheless *not* a mystical state. *Holding the thought*, a term one often hears—in fact, it has become a rather trite metaphysical phrase—wrongly implies to many neophytes and beginning students a form of very important mystical procedure. Focusing the attention on a thought, or holding it, is, after all, still a form of concentration. As such, it is nothing more than the method of arresting the consciousness, holding it fast to a single idea. It continues to limit the consciousness to a single phase of activity, to objectivity. In fact, for analogy, there is little difference in looking at an object in a closet in your room and looking at an object in the street. In both examples, you are using the same faculty—sight. So, when holding a thought, you are doing nothing more than using concentration. In contemplating, in thinking, in reasoning, we are using subjective aspects of consciousness. We are particularly using those aspects which are closely related to the objective mind and have little value to the mystical state. This makes plain that the thinker and the philosopher are not necessarily mystics. Every real mystic, however, eventually does become a philosopher. It is incumbent upon him to reduce the elements of his great mystical illumination

to human relations, to human values, to a livable knowledge. To do that requires a philosophical method.

Visualization

In the science of mysticism, we cannot pass by the process of visualization, the forming of visual images on the screen of consciousness. This process makes something visible, popularly speaking, to the mind's eye. Now, it is quite apparent that visualization is a function of contemplation. We cannot visualize without also contemplating. Visualization, however, is the focusing of consciousness upon certain ideas, such as can assume visual forms in our mind. If visualization did nothing more than this (cause forms to appear upon the screen of consciousness), it would have no greater value to mysticism than does contemplation.

The mystic visualizes, not with the desire to analyze, not just to hold something in consciousness so that he may carefully examine it, but for the purpose of creating a condition. He hopes to create a condition, that is, to actualize a reality. What a mystic sees upon the screen of his consciousness is real to him. It is a reality. But a mystic wants to actualize that image; that is, he wants to cause it to produce other conditions than itself. He wants it to affect others as well as himself. The mystic, therefore, uses his faculty of visualization as a means of awakening his psychic attributes. The visualized idea is intended merely to create a proper emotional or psychic state. In mysticism, visualizing may be compared to setting a stage for a play, to create a certain atmosphere; or we may say that it is like decorating a room for a certain aesthetic feeling. The things which one visualizes for the mystical state should be symbolic only. They should be held in consciousness only until we experience the effect of the mental picture itself. Once we realize the effect, psychic or otherwise, of the visualized image, then it should be dismissed from the mind in its entirety because its purpose has been fulfilled. To continue to visualize is but to resort to contemplation and the arresting of our consciousness.



Meditation

Meditation is the most important application of our consciousness to mysticism. We have intentionally left it to the last in our consideration. We did so because meditation is commonly confused with concentration and contemplation. It is necessary first to correct the misapprehension that meditation is the negation or doing away with all of the manifestations of our consciousness. We could not dispense entirely with consciousness and yet have the *self* experience the mystical ecstasy, because *self* and experience are of consciousness. Lucretius, the Roman Epicurean philosopher, said: "Where we are, death is not yet and where death comes, there we are not." Consequently, if meditation were to do away with our consciousness, there would be no experience of any kind, mystical or otherwise.

Consciousness is a stream of responsiveness to innumerable vibrations. It is like a scale of music. Each part of the scale of consciousness has an octave; that is, it has its particular manifestation, just as notes compose the scale of music. The human ego, the *self*, can play on various parts of this scale of consciousness. We mean by this that the *self*, the *you*, can have realizations on different levels of this scale of consciousness. As one Hindu mystic said: "There are two conditions of a person, the condition of being in this world and the condition of being in the other world." The other world contains the other levels of consciousness which we all have.

Consciousness reaches beyond objectivity, beyond our ordinary daily world of mortal existence. Consciousness goes far beyond the mental world, far beyond the realms of thought, of contemplation and reason. Another mystic has said: "Meditation is the joining of consciousness with the higher intellect or forces to make manifest sensations which do not exist to the lower consciousness." The human consciousness is an effluence, a pouring forth from the Cosmic mind. The objective consciousness, however, does not directly touch upon the Cosmic mind. It is only in the deeper river of the subconscious that *self* can experience the more infinite manifestations of the Cosmic.

One cannot leap to a unity with the Cosmic. He cannot plunge into Cosmic consciousness. He must progress to it, like one swimming from shallow to deep water. Meditation, then, is a shifting of the field of perception. It is the looking or perceiving far beyond our immediate finite world. To arrive at this greater perception requires a *transition of consciousness*. A 17th-century German mystic said: "It is in the supreme part of the soul that the mystical operation takes place. It is that portion of the soul which no passion can reach." He meant by this that we cannot expect to perceive the higher vibrations of the depth of our being, of the greater consciousness, by means of our objective senses.

As explained, when we contemplate we are using experiences which originally had come through our objective faculties—our reasoning, etc. There is a certain unity of those two phases of mind. So, too, meditation integrates the consciousness. It unites the lower forms of common consciousness with those of the higher. If it did not bring about this unity, then the psychic, the Cosmic, impressions which we have in the higher levels of consciousness could never be recalled. There would be no way in which they could be removed and brought back to the lower, the objective state. Until the *self* can bring back into daily life, as inspiration and illumination, the results, the experience of those Cosmic contacts, the mystical state is not complete.

The traditional objective of all mystics is the union of *self* with God or the Cosmic. Since every part of our being—our whole organic structure and our mental processes—is of Cosmic law, obviously this union exists in fact. However, until the *self*, until the *you*, *realizes this union*, you do not experience any divine pleasure from it. Without this experience, it is like giving a man a key and saying to him: "This is for a treasure chest." Until he finds that treasure and can realize it, it provides him no satisfaction.

Meditation, then, is a way of changing the consciousness. It is the evolution from one level of consciousness to another. It is the personal knowing of the plethora, the fullness, of our being.

(Continued on Page 173)

In Memoriam

THE illustrious Grand Master of the A.M.O.R.C. of France, Mlle. Jeanne Guesdon, S. R. C., crossed the threshold of higher initiation at two o'clock in the morning, Tuesday, March 29, 1955. Though she had been ill for the past few weeks, her transition will come as a shock to numerous fratres and sorores throughout the world who knew her personally or through the medium of her great service to the Rosicrucian Order in France.

There are those persons whose unique talents and experiences are so co-ordinated with their work in life that there is every indication that their mission was Cosmically ordained. Such a person was Soror Guesdon. She acquired an excellent administrative training and experience early in life. Born in France, February 10, 1884, she subsequently sojourned in London, learning English proficiently. Later she assumed an executive position in Havana, Cuba, which afforded her an opportunity, during a period of several years, to master the Spanish language.

A fascination for esoteric teachings and mystical literature resulted in Mlle. Guesdon's contacting the Rosicrucian Order, to the studies of which she devoted herself ardently. Her Rosicrucian affiliation brought her to the portals of many of the traditional initiatic orders of Europe. In these bodies she won honors as an officer. In this capacity, she became *liaison* officer for the late Imperator of AMORC, Dr. H. Spencer Lewis, transmitting official documents from him to the affiliated orders and often acting as his special interpreter when he was in Europe. Dr. H. Spencer Lewis had the utmost admiration for the integrity, ingenuity, and enlightenment of Soror Guesdon.

In accordance with Dr. H. Spencer Lewis' plans for the A.M.O.R.C., Mlle. Guesdon, in collaboration with the present Imperator, Ralph M. Lewis, organized the modern version of the A.M.O.R.C. in France. Thus the light of the Rosicrucian Order in America, having been received from France originally, was reflected back to the land from which it had directly come. Immediately following World War II, Mlle. Guesdon undertook the tremendous task of the translation of all the Rosicrucian teachings, as are now issued in the French language. In addition, she directed the necessary construction of administrative buildings, the formation of correspondence departments, the issuance of the French magazine *Rose-Croix*, and all the numerous functions related to the extensive work of the Order. That she has been successful is evidenced in the large and loyal French Rosicrucian membership. It was her dream that Dr. Lewis' wish be fulfilled, and she was Cosmically supported in every way to lay the sound foundation that now exists in France. Only last summer she, at her advanced age, flew from Paris to San Jose to attend the International Rosicrucian Convention. Here she reported on the work of the Order in France and remained to make a further analysis of the methods at the Supreme and Grand Lodges.

Peace Profound unto thee, Soror Jeanne Guesdon!



Accept Yourself

By RUTH PHELPS

Too many of us spend our time wanting to be someone else. We keep saying, "If only I could be smart as he is!" And in imagination, we actually are that someone else! Do you and I consciously and wholeheartedly accept ourselves as we are? Most of us do not, but we do expect to grow spiritually. If a house built on a hillside begins sliding downhill, in order to do anything about it, its owner must know that the ground underneath is giving way and he accepts that fact.

We say *know yourself*, and even admonish each other to *be yourself*, but we forget that *accept yourself* is in many ways the most important, the most difficult of the three. Man to accept himself must know himself, and he cannot know himself without knowing all parts of himself. Each of the three conditions—know, accept, and be yourself—is dependent on the others, yet the keystone, so to speak, is acceptance. Without that, the knowledge is useless and the *being something* is almost impossible.

Learning the lessons of this life depends, first of all, on the acceptance of the individual person. It is necessary to learn what is wrong, and then correct it; and to learn what is right and build on that. Accepting yourself means saying, "This is what I am, what I am made of, what I have to work with, what I have to build on." It means saying, "This is what I have made myself." Most of us expect to achieve perfection tomorrow without accepting the imperfections of today. You know and accept what you are; then you can be yourself.

The development of the inner self is



built on the acceptance of the whole man, the physical, the mental, the emotional, and the spiritual parts of man. Each must accept them as they are in order to create of the soul-personality the Master that it should be.

It follows that man needs to accept his abilities, capabilities, experiences, surroundings, his childhood and the resulting adulthood—his stage of evolution, his karma. He must accept the warping of the personality before he can straighten it out. Likewise, he must accept that which is

straight and strong and the responsibility of using it to full advantage.

Acceptance does not mean stagnation, as we may think. Man has not accepted himself if he wants to stay as he is today. The man who stagnates runs away from himself. He who is satisfied with what he is, runs away from something within himself. Stagnation is the first step toward retrogression. Acceptance is the first step toward progression. This is true from the point of view of either psychology or mysticism.

If a man is afraid of people and accepts the fact, then he is ready to start getting rid of the fear, through knowing and being himself. Stagnation means ignoring the fear, or running away from it. Acceptance of self means recognizing the materials and tools with which one has to build. The man who accepts the fear, and the reasons for it, may now tear out the false foundation and build a new one.

If he does not accept his fear, he buries it and his inner self too. The hidden fear puts up a barrier in his subconscious mind. He buries his various troubles, and they fester and grow. If they grow out-of-bounds, then he is

**The
Rosicrucian
Digest
May
1955**

confined within the barriers until he loses connection with the objective self, and he lives only in the world he has created in his own mind. Then he is mentally ill. If he buries his fear in his subconscious, it is magnified and added to until it poisons his entire thought and emotions. Even at this stage, to know, to accept, and to be yourself is the only cure. And often *acceptance* is the hardest to accomplish. The barriers go up because the individual does not accept what he really knows. The man who is afraid of people may know that he is afraid, but he may be unable or unwilling to accept the fear, and thereby puts a barrier, a block, around it.

Acceptance of self does not mean self-satisfaction and the boasting about self, any more than it means stagnation. It does not mean boasting to oneself or to others—nor does it mean belittling of self or of others. It means simply *acceptance*, so that one may go on from there. It is to say, "This is what I am, what I have made of myself through the law of karma." Only when a person has said this, honestly and frankly, may he really say what he wants to be, what he wants to make of himself. After he accepts himself, he must say, "I would be what God wills." He accepts what God wills through the divine within himself. This does not mean his sitting on the front stoop waiting for the Lord to do for him, or even to tell him what to do. Nor is it telling the Lord what *you* will do. It is to willfully act on and through the divine self within.

Acceptance does not mean your saying, "Lord, I am perfect, use me." It does not mean, "I am sinful, hopeless, Lord. Do what Thou wilt." It means consciously accepting yourself as you are, and accepting the divine soul within so that you may grow, and that you may live and work in the service of God and man. The man who thinks he is perfect, or the one who thinks he is a hopeless sinner, has not yet known himself—much less accepted himself. Neither one of them has accepted the God within man.

Acceptance means facing the facts, not running away. There are many ways of evading a problem or a fact that we dislike, of not facing the psy-

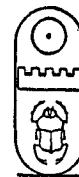
chological blocks. The man who fears people can withdraw into himself completely and live—as much as is possible—within the confines of his own private world. Or he can ignore the problem, bury it in the subconscious, and attempt to "brazen it through." He may end up having a pseudo self-confidence, or a rough bluster toward people. He may kid himself by pretending it is really nothing at all. He may put a fine shiny cover over it by exuding concern and affection which really are not there—and by being virtuous. He may blame it on upbringing, or on Mother or Teacher, and let it go at that. He may martyr about it with a "look at poor me" attitude. Or he may combine virtue and martyrdom. Or he may just give up and be scared. We all do one or several of these. Which do you do?

Accepting yourself means doing none of these. It should mean finding out what causes the trouble, and it may go back to Mother or Teacher. It may even be nothing at all—once you accept what it is! But one must accept it. One must say in effect, "This is what I am. What am I going to do about it?"

We must accept the various parts that make up the whole individual. Most of us do not worry too much about accepting the body. It is there, and we mistreat it without wondering a great deal what the consequences will be. But if you accept your body, you must accept also the fact that it cannot be mistreated without more or less dire consequences. It is a God-given tool, an integral part of *you*. It should be used as such, accepted as such. This is not to be taken to mean living by a long set of unpleasant rules. It means a reasonable amount of pleasure, and a reasonable amount of care, and an acceptance of the need for both pleasure and care.

When the body is ill or deformed, we must accept that too, and do what is possible to alleviate and correct the condition. Often this means uprooting emotional tensions and conflicts which are the basis of the illness. It may mean, too, our learning what we need to from the illness or deformity, accepting it as a lesson.

The emotions involve the entire or-



ganism as well as the mind. They are an interaction between the parts of the whole. They run from fear and hate to the finest kind of love, to the ecstasy which is the core of the mystical experience. To accept the emotional nature, then, means to include the whole individual, not only the biological part from which some emotions arise, but also the effect that the feelings may have on the organism, the tensions and illnesses created by fear, anger, and by our burial of these. We must not only be able to say, "I feel this particular emotion," but to know why, and to accept it—as well as to resolve a conflict if need be. This involves not only the organism, but the subconscious mind. It means establishing a connection, so to speak, with the subconscious so as to clear out the conflicts, and perhaps the forgotten causes. Do you know what you hate and what you love? and what fears those hatreds are based on? Do you know it and run away from it? Or do you accept it? And how is it possible to attain mastery without doing all you can to discover yourself?

The mind, too, goes all the way from the most objective to the subconscious, from the basic mind-stuff of each cell to the Divine inner being. How can we possibly accept the mind, its limitations, and its unlimited abilities? Paradoxical it is, but it is limited and unlimited. The part that is of the objective world, that perceives the outer world, is often

painfully limited. Yet the other, which is subconscious, is at least in part divine and limitless. How can we accept these two, much less use them in harmony? Yet this is what we must do.

I see a tree in bloom, it is beautiful, colorful, scented, balanced. Yet there is so much I cannot feel, see, and hear. That part of man, the objective mind, is sadly limited. But that inner part, the Divine Mind within, can feel the mystical sense of union with nature, can feel more beauty than meets the eye—and intuitively it does know. That is the paradox we must accept, and with such understanding as only the mystic knows.

So we accept the mind, but what about the soul, the divine inner being, the God within, the sacred, indestructible? Is it not even more difficult to accept? How can a man with a mortal body ever learn to be holy, a master? Yet the soul demands that we accept that concept. To know the soul and its divinity is to know the need to attain mastery, and that means to acknowledge our shortcomings. To accept the soul is to accept the love given by and also returned to the Cosmic, to God. There is only one way to accept the God within—that is to turn inward, to become yourself, and through that becoming to attain oneness with the Cosmic. This is what is meant by—to know, to accept, and to be yourself.

The ROSICRUCIAN SUNSHINE CIRCLE, whose purpose is to help, aid, and assist those in need, as part of its program, is actively engaged in

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- loaning wheel chairs and walkers to worthy cases
- helping those who are handicapped to find a means of livelihood
- extending a "ray of sunshine" to those "down on their luck"
- giving direct, on-the-spot Sunshine Circle help, by aiding and assisting the aged and crippled who cannot, because of their age or affliction, be moved from their present location—a displaced person's camp.

If you are interested in humanitarian activities and would like to help your brother in distress, you are invited to join this organization and have a part in assisting your fellow man, by lending him a hand, at a time when he most needs help.

For further information write:

Secretary-General
ROSICRUCIAN SUNSHINE CIRCLE
Rosicrucian Park
San Jose, California

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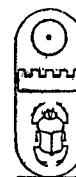
THE SCIENCE OF MYSTICISM

(Continued from Page 168)

Again we may say, it is like climbing to a mountaintop. There we look over the vast reaches of space which could not be perceived at the foot of the mountain. St. Augustine said, in referring to meditation, that it is "the mystic eye of the soul." Many mystics have said of meditation that it is an escape from the world of everyday and even an escape from self. In their doctrines they have spoken of diminishing the self through meditation until eventually it has no reality. It no longer exists. Dionysius, the Areopagite, said: "Leave behind both thy senses, intellectual operations and all things known by senses and intellect." Actually, however, we know differently. *We can never retreat from self.* We cannot es-

cape it. If we were successful in doing so, we would not have mystical union. Self must exist to be united with the Cosmic. Through meditation, self takes on different aspects or characteristics as it moves step by step, level by level, through the scale of consciousness. Self sheds the sensations, the usual determinate qualities which are associated with it objectively, as time, space, and any other such notions. Self becomes a state of being for which we have objectively no explicable terms. That is why some of the ancient mystics thought that meditation suppressed the self—only because self lost its familiar character.

Self changes in its ascent, in its upward climb through the levels of con-



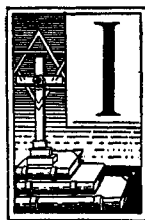
sciousness, just as an acorn changes to become the mighty oak. However, the essence of the acorn is in the oak and so the essence of the self is in every stage of consciousness that we attain in meditation. The self drops behind all of those old characteristics in its new-found freedom. One early mystic said of this: "A spider mounting up by means of his thread obtains free space. Thus assuredly does meditation obtain independence." Each level of consciousness produces a phenomenon, an experience, which is peculiar to the vibratory state into which we enter. On one level of consciousness we experience aloneness; on another, mystical silence; and on still another, a great harmony. Each of these experiences, the result of meditation, has a lasting effect upon our whole being. Thus self, in moving forward, brings one phase of conscious-

ness into harmony with another, weaves them together as with a silver thread. This relationship results in a rejuvenation of the whole human organism. The highest and last stage of this consciousness is known as *Cosmic Consciousness*. It is attained when man realizes his oneness with the Absolute, with all being, and yet nothing has a singleness of nature to him. All things are realized, but no one thing in particular.

Thus the science of mysticism is truly an analysis of the various applications of our personal consciousness. The science of mysticism reveals what is necessary for us in order to attain the fullness of our Divine nature. In the Rosicrucian teachings this science is presented in all of its practical and useful aspects. The mystical experience is practical because it results in the enlargement of the scope of living.



Can You Explain This?



IN the United States, there is a National Park tucked away in the Blue Ridge Mountains of the State of Virginia. There, native and tourist alike is intrigued by the Fairy stone crosses found abundantly in the area of some fifty mountainous acres.

The crosses are natural formations occurring in three general cruciforms—Latin, Maltese, and St. Andrew's—as neatly turned out as if done by a mold. The material has been identified by mineralogists as staurolite—familiarily

called Fairy stone; but the process by which they are turned out is nature's own.

Legends have as yet offered the only official explanation—and most people are content to give fairies credit for them. Since such an explanation has only the authority of naive faith and quaint tradition, it may be that someone will come forward with a more scientific theory. The facts are that perfectly shaped crosses in staurolite are to be found in great numbers in this region alone—and they are not made by hand.

Can you explain it?

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ROSICRUCIAN INITIATION

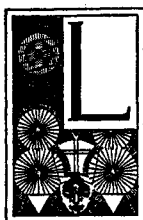
CALIFORNIA,
Los Angeles:

Hermes Lodge will confer upon eligible members the *Third Temple Degree Initiation* on Saturday, May 28, at 8:00 p.m.
—at 148 N. Gramercy Place, Los Angeles.

The Spirit that is God

By JOHN GOETTSCH, U. S. A.

(Notes of an address to the students of St. Mira's High School.)
(Reprinted from *Mira* magazine, February-April, 1954—Poona-1, India.)



LET us have one thought in our memories, let us make it a picture which will stay with us, for words may rapidly pass from the mind. Sometime, perchance, you may have stood beside some artist who is working at marble as still some great artists themselves work. He is hewing out a statue and works at the marble in order that his idea may be made manifest and live in the minds of men.

Now if you question that artist, he will tell you that to him it is not a block of marble to be hewn into a statue that is before him; it is a statue hidden within a block of marble. That he is beginning to set free with every stroke of the chisel that cuts off a shaving of marble, the statue that is lying buried within the block. So he works on and on seeing with eyes of a genius the form that you and I cannot see, and as he hews away with chisel and mallet, he is cutting away the super-incumbent marble, he is not carving the exquisite limbs of the body, for the statue is all ready lying within it. And so with us.

Within all of us lies embedded in the marble of our human life the spirit that is God, hidden beneath the flesh, hidden beneath the bodies, the emotions

and the mind, so that it is not visible to the outer eyes. You have not to create that image. It is there. You do not have to manufacture it. You have only to set it free. God is within you, waiting for manifestation, and yours is the glory of hewing away all that hides that manifestation from the eager eyes of men. Your chisel is your thoughts; your mallet is the power of your will. Take therefore the mallet of will and take the chisel of thoughts, strike away the emotions of the body and the mind, until all has gone that is not He.

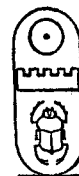
Then out of the stone of your human life the divine statue shall arise in its perfect beauty; the splendour of God shall shine out, so that all men shall be lighted and warmed by its splendour. God in man shall then walk the earth, and you shall have had the glory of setting the God within free to work for humanity. Be then artists in life; be sculptors laboring in the workshop of the world; and so when one comes to pass into transition you will know yourself as the Spirit eternal and not as the bodies you leave behind. You will thus pass into a wider life, a more splendid destiny, a grander future, for you will be free, the liberated Spirit God made manifest, the end and goal of man.

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ROSICRUCIAN SUPPLY BUREAU

SAN JOSE, CALIFORNIA



Can Will Power Run Motors?

By GASTON BURRIDGE

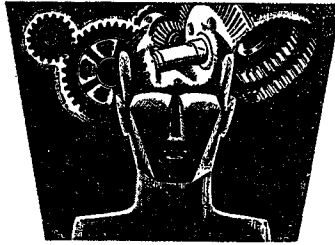
Did John Keely will his engines to run? Was he a human being possessing that strange facility to such a degree that he could actually experience 'mind over matter'? Could he make his engines turn at times, but did he fail to make them do so at other times? Did he *realize* he possessed such ability, or were his failures to make his machinery operate at all times as baffling to him as were his successes to others?

These and many others are important questions. Probably, we will never be sure of their answers. Too many unknowns surround Keely and his experiments. Too much time has passed since. Many of the puzzle's pieces have been lost in the interim—or never had their part in the whole picture printed clearly.

More than 60 years ago, John Worrell Ernest Keely set the then scientific world speculating—speculating whether he had discovered a 'new force' or whether he was a fake. Keely kept that world guessing for years. After his death, in 1898, there were investigations. The result of these appeared to satisfy immediate problems, but left many questions to ponder. New developments in science have only added more questions.

It has been said that a man one year ahead of his times is progressive and respected. A man five years ahead of his times is a radical and dangerous. A man 20 years ahead of his times is a 'nut' and is shunned. Sir Isaac Newton's ideas were ridiculed for a considerable time before they were accepted. Galileo almost felt the fire!

The mystery-cloaking of Keely would have been even more clouded had it not been for the almost heroic efforts and generosity of a woman—Mrs. Clara Bloomfield-Moore. Without this woman's ability as a writer, her interest in esoteric matters, and her willingness to finance Keely's experiments, it is



quite probable there would have been no historically interesting Keely! He would now be covered deeply beneath 'forgotten earth.' Some are inclined to ponder how much of Keely was Keely, and how much may have been Clara Bloomfield-Moore.

One thing is certain. Whatever *klieg light* may eventually come to rest on John Keely's name, close beneath it will be discovered Mrs. Bloomfield-Moore's. Her writings on Keely's accomplishments, experiments and philosophy, are about the only 'pro' Keely material we have today. Undoubtedly, she *made* him. Therefore, she deserves the light. Her book, *Keely and his Discoveries*, is now a collector's item. Published in London in 1883, this 375-page volume covers all of Keely's activities to that date.

In Chapter 10—"The Coming Force," H. P. Blavatsky in *The Secret Doctrine*, has much to say regarding Keely and his motors and philosophy. H. P. B. does not say that Keely had discovered a new force, but she does say, if he has, it is quite unlikely that he would be able to put it to general use—and that he would not be able to pass on his secret after death so that those left would be able to use it. There is more than a hint here that she considered Keely's engines were run by a force transmitted to them by his *will*. At least, more than 60 years have borne out her predictions.

There are a few, today, who claim knowledge enough of Keely's motors to know they will produce power. However, they produce no samples! Those who claim to have the correct diagrams say Keely's engines will produce power. Thus they exonerate Keely, scientifically, of any fraud, but, in addition, they state that these motors will not produce power efficiently, nor in large quantities, in their present state of development. Even a motor, so built to

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Keely's specifications, which would no more than turn itself, would exonerate Keely scientifically to a far greater extent than can be done by words. Keely made his engines turn. Who has done it since? Until it is so accomplished, can we definitely rule out that Keely turned them by *will*?

In his book, *Wild Talents*, Chapter 32, Charles Fort takes a look at Keely. Characteristically, he finds Keely no more insincere than General Booth! Fort definitely states the possibility that Keely's motors might have been *self-motors*, that is, driven by power transmitted to them through Keely's *willing*. He also wonders if Keely was *always* able to make them turn when he wished. He doubts Keely could perform so well. Fort hints Keely may not have realized what it was that he possessed in the way of strange ability. This lack of knowledge may account for several of the strange positions taken by Keely during his lifetime.

John Worrell Keely lived most of his life in Philadelphia. His parents died while he was still an infant. His academic schooling is not supposed to have progressed farther than that acquired by the time he was 12. There are stories of his being a circus performer in late boyhood and early manhood. It is known he developed a keen enough ear, musically, to become director of a small orchestra while still a young man. Somewhere along the road of life, Keely learned the carpenter's trade and progressed in it to a journeyman status by 1872, when he gave the first demonstration of his new force.

Energy and Sound

Keely was always attracted by machinery of any sort. He predicted the airplane, but he saw it powered with *apergy*—the name he gave his new energy—instead of with gasoline.

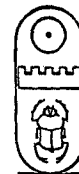
From Keely's own writings we find he had no idea that he had discovered 'perpetual motion'—nor was he searching for such. One of the ways he claimed his energy came was from the 'disassociation of the hydrogen and oxygen atoms making up a molecule of water.' Theoretically, if the supply of water were great enough, his motors, once set in motion, would run until the water supply ran out or the bearings gave out!

Of course, there is *some* force holding the atoms of hydrogen and oxygen together to make the molecule of water, just as there is some force holding any atoms together to make anything. It would appear Keely was thinking in terms of molecular force, or a force holding molecules of a compound together, rather than atomic force, or a force holding the atoms together. It is interesting to note that the element hydrogen was involved in this thinking. Hydrogen! The very thought of splitting its atom sends chills up the backs of many an occultist. And, no doubt, for good reason!

Keely said he set his machines in motion by sound. He accomplished this by drawing a bow across a set of tuning forks, or by plucking a series of chords on a zither. Sometimes he varied the tones by playing on a mouth organ. Those who have studied sound, and are inclined to look favorably upon Keely's work, say he had discovered how to strike the 'harmonics' which would cause the molecule of water to disintegrate. As the disintegration took place, Keely syphoned off and captured the energy so liberated, turning it to power his motors.

Those inclined to be skeptical of Keely, noted that his machinery either started or stopped when Keely played different notes, or combinations of notes. In other words, the apparatus did not always respond to the same set of notes in the same way. This, they said, was just another proof that Keely was a hoax. They may have been correct.

However, it might be well to bear in mind it was possible that Keely had invented a combination, or series of them, to baffle those who watched, in order to better protect his secret. Again, if Keely were running his motors by *willing* them to so move—and especially if he did *not* realize such a circumstance was taking place—it is quite possible he was as much puzzled as anyone else, but was keen enough not to show it, thus playing for time and further research. On the other hand, if Keely *did* realize he was *willing* his machines to move, but did not know *how* he was accomplishing it, his search would be as great. There is some evidence pointing to his belief that he came to the conclusion he possessed a



'self-motor'—this, from the fact he refused to allow Thomas A. Edison to examine his apparatus, saying he did not think Mr. Edison 'understood the principles under which his motor operated'!

Keely claimed to tap energy also from 'the ether.' He claimed there was vast 'free energy locked within the ether,' and that his engines unlocked and used it.

The question of what the ether is, or whether it is or not, continues to be a matter each must decide for himself. There is much orthodox writing on the subject, all quite as abstract as orthodox thinking believes occult matters to be. Suffice it to say, if one has decided that there is no such thing as ether, then one cannot follow Keely on this portion of his philosophy.

We know the sun alone radiates millions upon millions of horsepower each hour which none of its satellites pick up. This energy has to do something, go somewhere, be absorbed somehow. It just does not cease to exist all at once! Therefore, Keely, and others who seek to tap the Cosmos for power, have a good basis, it would seem, for believing there was some there.

Keely said one of his problems was to release this etheric energy in small enough quantities at a time so it would not do bodily harm to him or his machines. Whether this problem manifest itself through, shall we say, *slide rule logic* or whether from actual experience, we are not sure. Perhaps both. Mrs. Bloomfield-Moore says, in one of her articles on Keely, that he suffered several accidents, minor but painful, through the improper handling of energy so released. Keely's detractors pooh-pooh such stories, saying the accidents came to him as they might come to anyone handling and working with machinery.

Here again, is it not possible that Keely may have lost *mental* control over his apparatus, momentarily, or for a longer period? This loss of control may have been a factor in his suffering the accidents, especially if the machines were in motion at the time of control loss.

Early in Keely's experimental life, The Keely Motor Company was formed to take advantage, business-wise, of any

patents or discoveries Keely might make, and to provide Keely with funds with which to carry on his research. As often happens in such arrangements, The Keely Motor Company and John Keely became at odds. The rift widened until a situation of bankruptcy faced each. It was here that Mrs. Bloomfield-Moore stepped in with financial help, thus averting any possible disintegration.

She provided Keely with funds to pay his bills and carry on his research. As she was a wealthy widow with considerable prestige in Philadelphia, her sponsoring of Keely relieved the pressure temporarily in the Company also. This sponsorship of Keely was continued until 1895, or about 15 years.

A Guarded Secret

Keely had been working under this arrangement about a year when he announced a new discovery. One different from that used in his work over which the Keely Motor Company had control. This announcement fomented action on the part of the Company's directors. They immediately brought suit against Keely in an effort to force him to reveal the secret under which they felt he had worked for them. Keely refused to do this, saying he had not yet completed it to the extent that it could be protected by patent; hence, any public revelation of its nature would expose it to others for their research and might result in loss of all patent rights to the Keely Motor Company and himself. This did not satisfy the directors and trial was held. On the stand, Keely refused to answer those questions tending to reveal his secret. Finally, an impasse was reached, whereupon the trial judge took over the questioning of Keely himself, in an effort to bring an end to the stalemate. Keely continued his refusal to answer. The Judge pointed out that refusal to answer direct questions from the Bench constituted contempt of court and that if Keely continued to do so, the Judge would find it necessary to confine him to jail until he changed his mind. Keely went to jail!

This brought about a most unsatisfactory situation all around. None of the parties concerned were getting anything they wished. Again, Mrs. Bloomfield-Moore came to the rescue! Through

her efforts, it was arranged that the Court appoint a competent engineer, satisfactory to all. This engineer, sworn to secrecy, would visit Keely and there be advised of the difference between the two principles that Keely had discovered. After the engineer had satisfied himself, he would write a report which would explain the difference, yet would not reveal the innate secret of either principle.

This was carried out. The report must have been satisfactory because Keely was released and the Company dropped its suit.

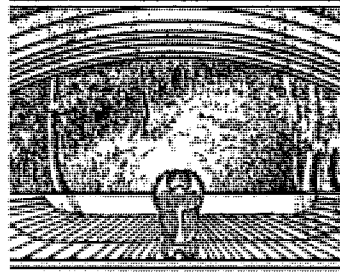
Those inclined to call Keely a fake, point to Keely's verbosity, his admitted superability to 'talk well' where his inventions were concerned, his strange use of common words and phrases tending to cloud rather than clear the issue. They contend that the success of Keely's release came from these factors rather than the genuineness of his principles. They may have been correct in this view. It is possible the report would not stand in a court of today—as mentioned. However, it must be considered that any information upon which it would be judged today would also have gone into its writing, hence the end-results could well bring about the same balance.

The above incident could indicate, at this point of his experiments, that Keely was not certain of the cause of his successes or failures. It is quite evident, if he knew his machines turned through his *willing* them to do so, he could not testify to such in court. To have done so would have meant immediate confinement in a mental institution! Undoubtedly, he figured that his chances of getting released from jail on contempt-of-court charges would be much better than his chances to be released from a mental institution. We must admire his sagacity.

Truth is like a ruby—it takes an expert to tell whether it is genuine; and when experts disagree, then laymen get their views!

From the confusion surrounding Keely's death—immediately before and after—we are led to believe that he was not interested in any sort of deathbed confession. Nothing he did shows any hint of desiring to clear the greatly befuddled condition propagated during the

Fact... or Fancy



END OF THE RAINBOW

By EDLA WAHLIN, M. A., F. R. C.

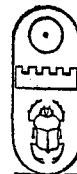
Librarian, Rosicrucian Research Library

IN the *Edda* it is related that the Tree of Life has three main roots, all rooted in matter. The principal one of these leads to the place where the gods dwell in heaven. This radial represents *The Way* or *The Mystics' Path*. Under it lies the Urdar-fountain which is the well of the Past, the subconscious mind of the psychologist. Each day twelve Mystics who are worthy of being called *gods* ride on horseback over the rainbow to sit in judgment at the Urdar-fountain, popularly known as the "Pot of Gold."

Northern country superstition tells that the rainbow is a huge net, set to catch the shadow or soul of human beings. Therefore, children are taught to fear it; and to escape the danger they place sticks on the ground in the form of a cross to "cross out the rainbow."

Many legends have come down through folklore concerning the rainbow. An old fable relates that if an individual is able to find the spot where the rainbow and the earth meet, he can, by digging, find a "pot of gold." The natives of Yoruba believe "that the rainbow is the great snake of the underneath which comes up to drink water from the sky." The Semang, the Shoshone, the Australian aborigines, as well as the ancient Persians, also believe that the rainbow is a great serpent, but that the place where it touches the earth is not a wholesome place to live.

The Rosicrucian Research Library has an interesting book on *Norse Mythology*.



last 25 years of his life. In fact, we can only conclude that he had a definite desire to befuddle it more. Why? We can only guess.

There is little question that he realized he was going to die some time before he did. If he were a faker, a swindler, his being such did not appear to prey upon his mind. Instead of being 'drugged by remorse,' his always active mind was working to further hide the reasons for his successes, to further bury the ones for his failures.

During his last short illness, Keely was visited by a Dr. Chase of Boston. Chase is reported to have been an 'old and trusted friend.' What the conversation may have been between them, we will never know, unless Dr. Chase's diary is found and published.

Upon Keely's death, as rumor has it, Dr. Chase went to the Keely laboratory-workshop and removed several 'key' pieces of apparatus and some documents. These he took to Boston 'for safekeeping.' What became of this material no history appears to record. It may be collecting dust in the cellar storeroom of a museum, forgotten and unlabeled. It may be in possession of some high closet-shelf in a private home

or barn, known or unknown. Again, it may be the basis of current claims that Keely had something! More probable, it found a junk pile long ago.

Whatever may be the correct answer, we do know that the investigations of Keely's work after his death lacked much in the way of physical evidence. Under such circumstances, it seems proper to conclude that the investigations were not entirely satisfactory, nor should they be given more than their share of prominence in arriving at overall conclusions regarding Keely and his work.

If John Keely were a fraud, we must conclude that he was a good one. Few have surpassed him. If he was insane, as some contend, then he was one of the exceptional cases of history, and should be studied for any knowledge such a case must be able to reveal. If Keely were deluded by some cavorting fancy, some quirk of fate, then surely we never have had a stranger case. If he touched the right wire and actually tapped the Universal Force, then he was too much ahead of his times. Had he worked out the equation, he might have upset the whole world. Perhaps it was best that it ended as it did.

INFINITY IS CALLING



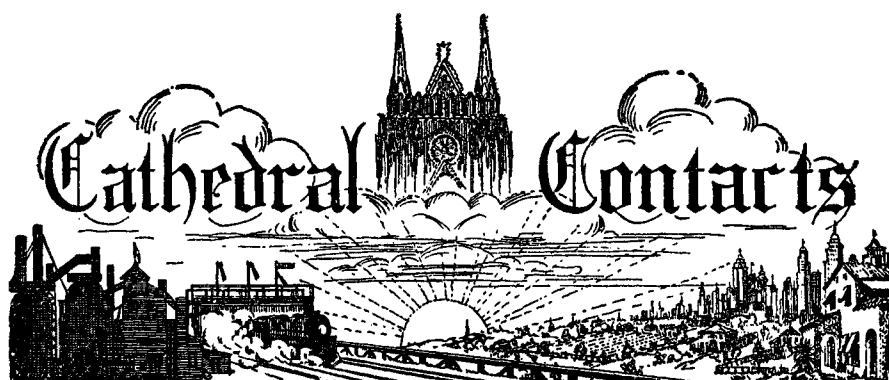
Like a father revealing the secret of Santa Claus to his growing child, so today's astronomer is peering behind the mythology of heavenly bodies, finding only a greater, vaster, more incomprehensible Cosmos.

Interesting and fascinating are the ancient myths which reflect early man's conception of the heavens. Profound are the findings of modern astronomers as they turn gigantic telescopes on the stars and planets. Simply and excitingly written, with complete illustrations, is the story of ancient and modern astronomy in a pocket-size book, *Our Cosmic Neighbors*. Fifty cents

(3/7 sterling) is all it costs, postpaid. *Our Cosmic Neighbors* is a gem of worth-while information, written and compiled by Rodman R. Clayson, F. R. C., Director of the Rosicrucian Planetarium, and member of the Astronomical Society of the Pacific and Eastbay Astronomical Association. Makes an excellent gift for anyone too, so send for your copies now:

ROSICRUCIAN SUPPLY BUREAU
San Jose California

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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.*)

ORDER AND BEAUTY

By CECIL A. POOLE, Supreme Secretary

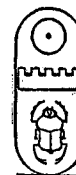


AN ANCIENT philosopher in his attempt to convey the meaning of the Infinite described it as the source of order and beauty. He said, "Order and beauty spring from His hand." This expression tends to cause the human mind to become aware of the Infinite through the realization that the order of the universe and the beauty seen in nature are manifestations of a Supreme Being of which we may have awareness.

Many universal laws with which we are familiar—the manifestations of nature that surround us—function in accordance with certain established rules. These indicate order—a type of force

that manifests according to a system having laws or a procedure which was established by a Mind that could conceive the beginning, the process, and the end. What we observe that appeals to us the most are those things indicating a system and order—and which, as a result or as an attribute of this order, produce what man appreciates to be the beautiful.

Those persons who have any sense of awareness of the world about them can find many examples of this existence of order and beauty in the phenomenal world. Order and beauty can also be appreciated by comparison. We are aware of many things existing in the universe that, insofar as our ability to interpret them is concerned, do not



seem to conform to a systematic procedure or a law of order. This may be caused by our inability to comprehend the full meaning of both the manifestation and the intent that may lie behind such manifestation. On the other hand, as human beings we are aware that there exists much man-made confusion.

The possibility of destruction is usually connected with man-made activities. We of course acknowledge that there are catastrophes in nature. We fail to understand how earthquakes, floods, hurricanes, and other natural phenomena seem to enter into the system that is otherwise orderly in nature. But, in spite of the devastation that may follow such disasters, we realize that a great deal of the confusion hampering the orderly manifestation of natural laws is brought about by man's interference with natural laws.

Our realization that much of the disorder and confusion we perceive is man-made causes the words of the ancient philosopher to carry even more significance. The function of nature, as we are able to understand it, should bring to us a fuller appreciation of order and beauty as an evidence of purpose and mind behind the manifestation of the universe. Man sets aside the manifestation of orderly law and certainly defaces that which would be beautiful, when he interferes, at least temporarily, with these processes. He cuts the forest, he mines the earth, he kills many species of plants and animals, including wildlife. In many ways he defaces the landscape as we can see, and destroys various forms of creation. In so doing, man does not alter universal law, he does not replace order with confusion and disaster, but he frequently shuts off from our immediate perception the manifestation of order and beauty that he could enjoy provided he would not interfere.

The preservation of the beauty and order of nature has become the concern of intelligent human beings today. States and governments have set aside parts of our land to be kept in their natural state. Laws have been enacted to keep us from promiscuously eliminating certain wildlife. In other words, all these tendencies show that innately man appreciates those things which are

the manifestation of the law of order and beauty as it exists in the universe.

The same principle applies to man as an individual. By violating the natural laws instead of cooperating with them, he brings unto himself more responsibilities. He shows a lack of ability to cooperate to the extent that he has been endowed to do, through the fundamental laws that God has ordained for his function. Man's way of living has interfered with his physical well-being; and even though his life span has increased in this modern age, man has brought upon himself more disease, more problems of health and problems in the maintenance of well-being than he should have to be concerned with at this particular point in his advancement.

To observe the orderliness of nature, to see and understand better the manifestations of the laws that God has put into effect to carry out the function of his creation, to devote ourselves to learning better these principles so that we can cooperate with them, is to make ourselves more aware of the order and beauty that exists in the universe. This knowledge can serve as our means of awareness of the existence of an infinite mind or force that only manifests itself indirectly through the physical world of which we are a part. We appreciate order and beauty, but we should make an attempt to appreciate these qualities more. The time taken to become aware of the functioning of these natural laws is a means by which we can attune ourselves to the higher forces.

The awareness of the existence of order and beauty in the universe can be the key toward a better understanding of our relationship with God. It is therefore appropriate for man to at times relax from the demands that are constantly being made upon him and devote himself constructively in contemplation of the universal laws and their contrast with the man-made laws. As man contemplates the existence of order and beauty he will gain an appreciation of the importance of their function in the universe, and through that appreciation he will gain a closer understanding of the source from which they spring.

What Is Nationalism?

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



WITH most people there is a sentimental attachment—even a deep affection—for the things and conditions associated with their environment. This is especially true if these things have in some way contributed to their personal satisfaction, be it physical, mental, or moral. We often become as wedded to immaterial things—places, systems of thought and ideologies—as we do to the beloved members of our family or respected friends. There is a plausible psychological basis for this. That which satisfies our desires becomes an integral part of self. The ego is extended to include it as part of one's own being. As a consequence, we staunchly defend it, seek to preserve it, as we would our physical entity.

A nation is a created circle of environment. It represents not just a place upon the surface of the earth but a predetermined sphere of influence. If the nation has any semblance of a democracy, the conditions of the environment, the established laws and precepts of the nation, should reflect at least the majority will of the people. Consequently, the patriotic spirit is one that seeks to keep intact within the physical boundaries of the nation those ideals and practices presumably conceived and created by the people and their delegated representatives. Thus nationalism may be defined as the inbred devotion and support of the political and cultural ideas within a specific geographical and economic realm.

Such nations are vital cells of influence. The nucleus of these cells is *the populace* and the vitality of that nucleus cannot be confined to the political boundaries it has established—at least not in our times. As intangible radia-

tions, these influences reach out and touch the lives, the hopes, and the basic welfare of other peoples in other vital cells or nations. Thus the thinking individual soon comes to realize that his cell is one composing the matrix of a greater organism—mankind throughout the world. He discovers that his cell, in order to exist, must take into consideration the harmonious relationship which it bears to the whole structure, *civilization*. Though each cell may have, as in the human organism, functions varying from others, it cannot be isolated from them physically nor in purpose.

Today's citizen must rise above the earlier nationalism of past centuries. He must realize that his nation has a part to play, not unto itself alone but to humanity at large. Thus the progressive-minded citizen has likewise the obligation to defend and preserve all those precepts and activities rising within his own nation which tend to bring about world unity. The nation that seeks to keep aloof from amalgamation with other peoples and from a merging of human interests becomes like a cyst—a misplaced cell that interferes with normal functions.

Exclusion is a false concept of nationalism. Humanity is greater than any ideology, and the world is greater than any sovereign nation. The true patriot is one who strives to make his nation a link in the chain that would unite men in noble purpose. Concerted effort for world peace means the using of your citizenship and your nation's resources and powers, within its constitutional bounds, to bring about a transcendental *international unity*. The conformity to this end must be mutual. Internationalism cannot be a jewel set in a crown fashioned by the thoughts and ideas of a single people.



Know the habits of your *friends*, but do not imitate them.—GREEK PROVERB.



Lost Truths Restored

By HAROLD PREECE

ONE illustrious scholar exemplified the Sacred Tenets of the Rosy Cross during the majestic Elizabethan Age of England. Another, who also attained the stature of Magus, preserved and further developed the ancient teachings during the Stuart and Cromwell eras which followed. The first was Francis Bacon, philosopher and statesman, who served as Imperator of the Rosicrucian Order till his transition in 1626. The second was Elias Ashmole, scientist, antiquary, and historian, who has been called "the greatest virtuoso and curioso ever known or read of in England. . . ."

Just as did Julius Friedrich Sachse in America, Ashmole seems to have begun life within the radiance of the Mystic Rose. He was born May 23, 1617, at Lichfield, County of Staffordshire, where underground initiation chambers have been found. Originally he was to have been christened *Thomas*, but when the minister officiating at his baptism asked the infant's name, his godfather answered *Elias*, which in Hebrew means "God's own."

No other Ashmole had ever been named Elias. Later the godfather declared, in obviously veiled language, that he had been moved "by a more than ordinary impulse of spirit." But early historians sometimes spoke of the Rosicrucians as "the brothers of Elias" after the learned priest and adept who instructed the Prophet Samuel. So the circumstances would suggest that the man who gave the boy the name was an Initiate and thereby consecrated his godson to the service of truth.

A slim, sensitive boy with finely-chiseled aquiline features, the young Elias grew up in Lichfield whose active Rosicrucian lodge was often visited by Imperator Bacon. Perhaps the lad may have occasionally glimpsed the celebrated Magus riding in his coach to confer with fratres pursuing their



studies within the city's venerable cathedral.

Through the influence of his uncle, Baron William Paget, a government financial officer, Elias was enrolled in the famous Lichfield Grammar School. Here in this institution glorified by such alumnae as Joseph Addison, David Garrick, and Dr. Samuel Johnson, the brilliant youngster received an education which laid the basis for his later studies in the scientific and the arcane.

He mastered Latin, in which most learned treatises were written during those days; then, he became an accomplished organist and a chorister in the cathedral choir. Possibly some of his teachers at Lichfield were Rosicrucians since members of the Order were numerous in British educational circles.

In 1633, at the age of sixteen, he went to live with his uncle in London. There the precocious, well-mannered youth with the bent for study soon attracted the attention of the notable Rosicrucian circle in London. At eighteen, he became the friend of Robert Fludd, the erudite country clergyman whose esoteric interpretations of the Christian religion so clearly reflected the spirit of the *Fama Fraternitatis* by which the Order had proclaimed its latest incarnation of activity, a generation before.

That association between a renowned Magus and an eager Neophyte proved to be one that not only inspired Elias Ashmole but enriched for all time the nascent and ancient society toward which the younger man was groping. As today's beginning Students commence their instruction through lessons mailed to them, so Ashmole probably learned the elemental Secrets by poring over a copy of Fludd's *Tractatus Theologophilosophicus* (Tracts of Theological Philosophy) in Baron Paget's private library.

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No doubt, Fludd influenced the youthful Seeker to read Emperor Bacon's *New Atlantis* and Magister John Heydon's *Rosae Crucian Infallible Axiomata* (Rosicrucian Infallible Axioms). Perhaps also, the Master first interested the Neophyte in speculative or Rosicrucian-influenced masonry. For by the testimony of the German scholar, Sonnenkalb, it was Fludd who presented London Masons with an improved and more arcane Book of Constitutions at the turn of the 17th century.

Despite some historians, whose pens are as loose as their thinking, all the evidence suggests that Elias Ashmole was already a Rosicrucian by conviction, and very probably by affiliation, when he entered the profession of law at twenty-one in 1638. Definite proof is lacking because so many early records of the Order in Britain were either lost or deliberately filched, during a period of dormance, from the London Masons' Hall where they had been deposited. But all available evidence suggests that Fludd was Ashmole's sponsor for membership.

As a lawyer, Ashmole enjoyed "an indifferent good practice." While his legal career was beginning, he married a gentle English girl, Eleanor Mainwaring, who passed through transition after three years, leaving her grief-stricken husband a widower at twenty-four.

Increasingly after her passing, he devoted himself to occult studies and antiquarian researches. Law was a way of making a living but a contentious, nerve-wracking way that rubbed Elias Ashmole's sensitive temperament raw. As much as he disliked brawl-ridden courtrooms, he also abhorred military battlegrounds where maddened men slew and maimed each other. When the English Civil War came, his personal sympathies were with the Royalist party of King Charles I, fighting to maintain its regime challenged by the Puritan faction of Oliver Cromwell.

But like many other scholars before him, Ashmole hoped to preserve the sacred values on which men might re-

build, once sabers had been sheathed. He fled from London, with its fierce partisan feuds and its endless parades of soldiers, to his mourned Eleanor's native county of Cheshire. There, among her kinsmen, he devoted himself to his humane old books while Cavalier and Puritan battled each other across English brook and meadow.

Economic necessity forced him, at length, to accept a royal appointment as Commissioner of Excise at Lichfield, his home town. Here he began his memorable association with Oxford University and probably attended the venerable Rosicrucian lodge.

The probable Master of the lodge was Sir George Wharton, a captain of the Royalist army and, very soon, an intimate friend of the young and zealous

Ashmole. From the lips of Fludd and from the writings of other learned Magi, Elias had learned the philosophical aspects of occultism. But he reached another turn in the Karmic path when Wharton began instructing him in its physical bases of astronomy and alchemy. To broaden his knowledge of those

bases, the earnest disciple began the study of mathematics and physics at Oxford's famous Brasenose College.

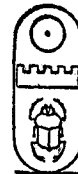
Penetrating the Mundane

Through geometry, he visualized the structural design of the universe typified by such august symbols as the Square and Triad. In algebra, with its formula of the unknown quantity, he saw mirrored the quest for hidden truths to be realized through comparison, analysis, and correct methods of reasoning. Physics he recognized as the universe set in motion by the Creative Force of which all things, from men to the mute pebbles on the ground, were agents.

Laboratory experiments and classroom demonstrations showed Elias Ashmole the exterior manifestations of the physical sciences. Private study and investigation helped him grasp their interior and esoteric meanings. By then, the Puritans were claiming sover-

This is one more of the many articles by this author which have proved popular with our readers. Mr. Preece receives no information from private manuscripts of the Rosicrucian Order. His deep interest in things mystical serves as an incentive for his own research in public records and literature.

—EDITOR



eighty in England. But England's most promising Initiate had claimed the Keys which unlock the Sanctuary.

Yet his erudite master, Fludd, had taught him that a Rosicrucian must use his knowledge to guide others who may be searching for that which lies beyond the Veil. Therefore, Elias was soon assisting another noted and honorable fraternity to reclaim a treasured heritage it had all but lost—the Masonic fraternity.

The organization had reached its peak as a guild of roving artisans, constructing cathedrals but cherishing certain pre-Catholic theories of the Cosmos, during the Middle Ages. Its economic base had disappeared with the triumph of the Protestant Reformation which brought a halt to cathedral building. Now a dwindling number of aged Operative Masons were trying to hold their shaky lodges together through a nostalgic veneration of tools.

More progressive members could not accept such a narrow approach. These "Free" or Speculative Masons believed that somewhere, there still existed a great body of Teachers prefigured in the ritual as the Ancient Brethren. Once found, these Sublime Instructors would restore the Lost Word and the Lost Wisdom. Being Master Builders, they would re-erect the Landmarks and provide needed support for the uncertain structure of Masonry of the 17th century.

Several reputable scholars say that the Masons identified the Builders as being Elias Ashmole and his circle of Rosicrucians. More than one historian echoes the judgment of the distinguished craftsman, Eugen Lennhoff, that "many of the Masonic symbols point indisputably to a Rosicrucian pansophic origin."

It was October 15, 1646—a few weeks after leaving Oxford—that Elias Ashmole was initiated into a lodge of Freemasons at Warrington near Liverpool. Some writers, unfamiliar with the fundamental meanings of the Rosy Cross, have therefore concluded that he embraced Masonry only to learn certain hermetic mysteries which he believed it contained. These persons have argued that he thus became a Rosicrucian as an accidental result of his Masonic affiliation. Others have contended that

admission into Freemasonry was equivalent to admission into *Rosae crucia* and that a lodge of one was exactly identical with a lodge of the other.

All these viewpoints add up to confusion no less bewildering because sincerely expressed. As we have seen, Ashmole was already well-versed in the arcane truths for which the Freemasons were seeking. Since the Rosicrucian Order never surrenders its independent status, his first concern on returning to London was the erection of a "house" where the Order could function safely during the grim period of Puritan witch-chasing lying ahead.

He found that refuge for truth among the Freemasons, who were grateful to their Rosicrucian colleagues for the valuable assistance that was being given them in expanding their then limited degree system. During that same eventful year of 1646, Ashmole organized a lodge of Rosicrucians who held their meetings, safe from Cromwell's bigoted inquisitors, at Mason's Hall in London. "Solomon's Temple" the body was called. This name reflects the arch-symbol of Masonry. But actually the group functioned as a supreme lodge of the British Rosicrucians who never restricted their membership to Masons. Its members were all Temple adepts including, besides Ashmole—William Lilly, the famous astrologer; Thomas Wharton, the eminent physician; and William Oughtred, the gifted mathematician.

Through the long years of the Puritan Ascendancy, those leading Rosicrucians functioned unmolested in the Masonic headquarters—"the Learned society," as Lennhoff says, sharing a roof "with the Handicraft society under whose sure protection it could work undisturbed." Whatever the turmoil outside, those were genuinely great years for the followers of the Rosy Cross. Equally, they were memorable ones for Elias Ashmole, whose eyes constantly sought new vistas along the Karmic road.

He worked at alchemy and, in a few short months, mastered botany. He studied highly secret teachings under William Backhouse in England and Peter Staehl in Germany. A Jewish rabbi taught him Hebrew, since he wished to read the Kabbalah in the

original. Afterwards as his writings reveal, he studied the ancient Druidic manuscripts of Wales in order that he might collate Britain's native arcane tradition with the universal truths of the Rose Croix.

Wherever Elias Ashmole tarried, learned men gathered to advance their own knowledge by conversing with him. Thomas Vaughan, who first translated early Rosicrucian documents into English, became his close friend. So did John Tradescant, the noted British botanist and bibliophile, who ultimately bequeathed to Ashmole his magnificent private museum of books, rare manuscripts, and scientific specimens.

In 1649, when he was thirty-two, he remarried, his bride being a blazing-tongued English noblewoman, twenty years his senior. The union recapitulated the old story of a sage married to a shrew, after he went to live on her country estate. Once her son, a titled young thug, swaggered into Ashmole's study and almost succeeded in murdering him. But neither violence nor his wife's ignorant disdain of his studies could restrain England's profound Magus from the work to which he was consecrated.

A few months after the miserable match, he edited and published a tract on alchemy by the brilliant Rosicrucian scientist, Dr. John Dee. Accompanying this edition of Dee's essay was a tract, dealing with the same subject and written by Ashmole but signed with the anagram of James Hasolle.

A Museum Begins

Meanwhile industrious Elias was busily engaged in collecting material for one of the most ambitious projects ever undertaken by a Rosicrucian scholar in any land. Britain's own submerged occult tradition had kept haunting him. National pride and the need to strengthen truth by incorporating the old landmarks required that tradition be revived.

He sent out an appeal for British arcane manuscripts and the response was surprising even to such an inveterate antiquary as Elias Ashmole. Some writings "involved in the obscurity of forgotten things—their leaves half worm-eaten," he rescued from "silent ruin and destruction." Many others

were lent him by "worthy and intimate friends," easily identifiable as Rosicrucians but who chose "not to see their names in print."

Poet as well as editor, Ashmole transformed each work into fine metrical verse that reflected his own genius with words. For "poetry," he declared, "has a life, a pulse, and such a secret energy as leaves in the mind a far deeper impression than what runs in the slow and evenless numbers of prose."

Through two long, laborious years, he collected, wrote, and revised. Then in 1652 there appeared that crowning masterpiece of his life—his magnificent *Theatrum Chemicum Britannicum* preserving the thought of "Our Famous English Philosophers Who Have Written The Hermetique Mysteries in Their Owne Ancient Language—"

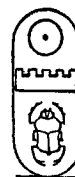
Ashmole's masterpiece ranks as the greatest occult anthology of its time. Considered purely as English literature, it compares for subtlety and sharp double-edged wit with Chaucer's *Canterbury Tales* though much less known and read.

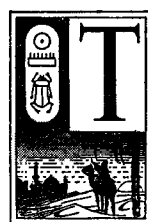
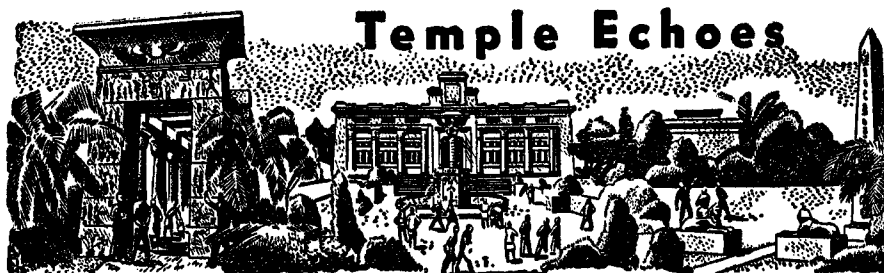
Illustrations in the book were drawn by Thomas Vaughan, as Ashmole records in his diary. The book consists of approximately 500 pages with the various authors—Rosicrucian and others—adapted by the compiler, discoursing on every arcane subject from alchemy to levitation, from transition to reincarnation.

But equally compelling is Ashmole's own highly-developed thinking as expressed in his pithily-written prologue to the collection. By implication, he shows that the Rosicrucian Order as such flourished in England during the reign of Elizabeth. Modern researchers have long since confirmed this fact which refutes those misinformed writers who regard the Order as a vagrant offshoot of later English Freemasonry.

In guarded language, Ashmole discloses that the mysterious "I. O." one of the four fratres mentioned in the *Fama Fraternitatis*—was an Englishman and a learned physician. However, the name represented by the cryptic initials, he does not make public. For, he states further, "the wisdom of policy of our Fathers" was finding ways of

(Continued on Page 193)





TO DATE, registration for the coming session of Rose-Croix University is the largest it has been for six years. If you come, too, it will be even better. There are new elective courses, you know: "Human Relations," "Modeling and Sculpturing," and "Egypt's Legacy."

Frater Harold Venske of Solvang, California, for many years instructor in general science courses, will have charge of the laboratory course in Elementary Alchemy.

In case you've forgotten, the dates are June 20 to July 9.

▽ △ ▽

Now is the time for every English or Swedish-speaking Rosicrucian—especially if a teacher or speaker—to come to the aid of the Grand Lodge of Sweden. In August there will be a Rosicrucian Rally in Sweden. If you are in the above classification and are planning a vacation in Europe, couldn't you include Sweden? And couldn't you attend the Rally and make a speech?

To put this more plainly, the Grand Lodge of Sweden thinks its rally would be benefited by the presence of contributing Rosicrucian guests from out of the country—especially if they are accustomed to expressing their Rosicrucian ideas in public.

More information may be had by addressing a letter to: Secretary to the Imperator, Rosicrucian Park, San Jose, California.

* * *

Rosicrucians in Nigeria conducted a one-day Rally in Yaba last year under the sponsorship of Yaba Chapter. According to its quarterly bulletin, encouraging progress has been made, both

in the spread of Rosicrucianism throughout the country and in the number of members affiliating with the Yaba Chapter.

* * *

Late last year Good Hope Chapter of Cape Town, South Africa, issued its first bulletin. In it the then Deputy Master, Frater O. H. Chilton, had some encouraging thoughts for Neophytes and others in the matter of psychic development. He wrote: "It is very probable that their developing psychic powers are already functioning but the results are, as yet, only manifesting on the subjective plane and not brought to the notice of their objective consciousness. Yet, if the student is observant, he will notice that events in his life and decisions he makes are increasingly to his advantage and conducive to the life of peace and harmonious service towards which he is striving. The fact of the matter being that, although he is not aware of it, he is already living in some small way as would an adept, using his psychic powers to attune with the Cosmic and thereby to gain divine direction in his life."

▽ △ ▽

According to *Official Grapevine* publication of Seaboard Finance Company, Frater Michael Bischof was promoted, as of December first last year, from Assistant Vice-President to Vice-President in Charge of Operations. Now Frater Bischof will have Kentucky, Ohio, West Virginia, and Michigan under his supervision.

* * *

The *Jackson County Times* of Grandview, Missouri, in its December 16, 1954 issue described at some length the automatic humidifier which has been perfected by Frater Gus Elgin. In tests, this new humidifier, the report contin-

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ues, has been found to be as trouble-free as any modern automatic hot-water heater. Formerly an instructor in Pratt and Whitney Corporation's training school for machinists in its airplane motor division in Kansas City during World War II, Frater Elgin now operates his own shop where he plans to manufacture his humidifiers.

* * *

Soror Mayre Dilliner was recently featured as reporter of the month by the Southern Union Gas Company's *Southern Union News*. Now secretary to the District Manager, Soror Dilliner has been with the company since 1933, serving as clerk, cashier, stenographer, and office manager. In addition, says the article sent to us by Soror Vera S. Thompson of New Mexico, she writes verse and collects whatnots.

* * *

Francis Bacon Lodge of San Francisco recently held an exhibit of Soror Dorothy Eugenie Revel's designs for a Lemurian Ballet. Having studied piano and ballet, Soror Revel has turned, with talent, originality, and enthusiasm, to the field of designing.

* * *

Frater Garth B. Harlan of Anchorage, Alaska, was a visitor to the Supreme Temple in March. He brought an encouraging account of Rosicrucian activity in Alaska and especially of the Pronaos in Anchorage, which he will serve this year as Master.

* * *

In expressing thanks for her Natal Day Greeting from the Emperor, Soror Eva von Schrowe of Finland writes: "This morning we have had for a short hour Sunshine (a rare thing, making everybody happy!) and all of a sudden, what a snowstorm! So is Life. . . . But a Finnish proverb says: 'Behind the clouds the heaven is blue.' Isn't it good to know where that sunshine was the hour you missed it? And isn't it good to hear how much Soror von Schrowe enjoyed it?"

* * *

Perhaps it shouldn't be mentioned but right here in California there is a soror who wants to cut down sock-darning time! And we thought only bachelors and those who couldn't thread needles would be interested. Since there

may be others, not quite so courageous as Soror Bawden, who may wish the information, we shall say, write to *Science News Letter*, 1719 N Street, N.W., Washington 6, D.C. and ask for Gadget Bulletin #711. There you will find out about Darn-Easy. Please send no mending to this department, for we've already sent ours along to Soror Bawden for practice.

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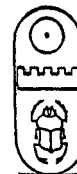
Frater Samuel A. Mason of Georgia writes a word of appreciation which he wants passed along to all members. It concerns the *Forum*. "You have been most helpful," he writes to the *Forum*, "in directing my thoughts to the hidden meanings of our work. Therefore, I am writing this letter to show my appreciation and thanks. I regret very much that I didn't receive the *Forum* sooner; it would have simplified my study of the monographs. Please encourage every new member to subscribe as quickly as possible. The monographs are new again and I must read them over to get all of the new meanings, thanks to the *Forum*."

▽ △ ▽

Last October, this department shared with its readers a method for finding the day of the week on which one was born. Some wrote to say that the method was satisfactory; others to point out that it would not work. A few expressed themselves as being wholly uninterested in anything about themselves that happened so long ago. And, happily, Howard Brady of Connecticut; Lillian Wilson of Oregon; and Ethel Saunders of Ontario, Canada, made some modifications in the system.

Now, unhappily, it seems we're not going to need such special calendars much longer. The World Calendar (see *April Digest*) comes up for consideration in United Nations Assembly this month. With its adoption—not at all certain, of course—a uniform calendar will be established. We're going to keep all the correspondence on file, though, just in case. If by 1965 there are still doubts in your minds as to the exact day of the week your family reunion took place in the summer of '58, write us and we'll refer the matter to our experts.

▽ △ ▽



The Wisdom of Gebirol

By BEN FINGER, JR.



THE medieval Golden Age in Mohammedan Spain produced benevolent statesmanship, exalted poetry, profound philosophy, and searching science. The Jewish people were respected there, and Spain became the intellectual center of all Jewry.

In the eleventh century, a Cabalistic Spanish Jew named *Solomon ibn Gebirol* synthesized in his poetry and philosophy the Hebraic-Arabic-Hellenic wisdom. He studied Socrates, Plato, Aristotle, the Arabic philosophers, and the great Jewish thinkers. He was inspired by the uplifting message of a Mohammedan esoteric order, the Brethren of Purity. His vibrant religious and secular poems, of rare depth and lyrical quality, lifted neo-Hebraic poetry to its zenith. The medieval illuminate philosophized without theological bias. He saw God as the universal Personality-Principle, rather than a being with human weaknesses. "Man's friend is his reason," said this genius "and ignorance is man's enemy."

Gebirol's teachings gradually kindled a new illumination among the Jews, and first introduced Greco-Arabic philosophy to the medieval Christian Scholastics. Duns Scotus nurtured his mind on Gebirol's pages. The living thoughts of the bold and solitary Jewish genius stimulated Roger Bacon and Giordano Bruno, markedly affecting the Renaissance awakening. The 19th-century German scientist *Humboldt* admired Gebirol as one who shone alike in science, poetry, and philosophy. We of this current age of technology, who so often mistake instruments for ends and enter into our experience with only a segment of the self, have a special need for Gebirol's ever-timely message. He arouses that sympathy with all life which permits us to participate in the perfect Universal Selfhood!

Solomon ibn Gebirol was born at

Malaga, and was early orphaned and left without means. "Grieved am I," he lamented, "without mother or father, inexperienced, lonely, and poor. I am alone, without a brother and without friends, save my own thoughts." At an age when other children were playing games, this precocious youngster was meditating and writing poems. Heinrich Graetz tells us, in his superb *History of the Jews*: "Poetry and a faith resting upon a philosophical basis seem, like two angels, to have shadowed him with their wings, and to have saved him from despair."

Yekutieli ibn Hassan, the Jewish vizier of the King of Saragossa, took this natural genius under his wing and served as his patron and protector. This beautiful friendship brightened Gebirol's whole outlook. The vizier gave him access to his splendid library, and the promising lad steeped his mind in the writings of the Greek and the Arabian philosophers. He leaned more to Neoplatonism than to the Aristotelian philosophy, but he achieved an unusual synthesis of the intuitive and the intellectual. "One discerns a spirit that strives to soar high and to attain the loftiest state of mental development," notes Dr. B. Halper in *Post-Biblical Hebrew Literature*.

When Gebirol reached eighteen years, his songs had taken on a happy note. Then, unexpectedly, he lost his friend and benefactor. This event robbed him of gladness. Where could he look for abiding certainty? The young poet was melancholy and confused, but from the rabbis and the philosophers he had heard of a Life over which decay has no dominion. He resolved to seek direct communion with God, until understanding should earn him such peace as is attainable in this mortal life. Usually it is through suffering that men come to God. Gebirol said in prayerful meditation: "Heavenly and earthly creatures bear witness that they decay, and that Thou alone dost endure. . . .

The measureless heavens are too small to contain Thee. . . . In the flood of Thy love I have rapture eternal."

Gebirol pressed against the narrow confines of human finitude. Forever goaded forward by a divine discontent, "the Faust of Saragossa" applied his higher vision to life through dedication to noble causes which resolved life's discords into harmony. He committed himself to a career of candid inquiry, and educational and reforming service. Self-righteous snobs ran him out of town.

This ardent truth-seeker wandered about in Spain, misfortune everywhere dogging his heels. "O that the fools would receive!" he exclaimed with feeling. "They count the knowledge of God as witchcraft and sorcery."

But the Cabalist of Spain, like the Wayshower of Nazareth, never answered enmity with hatred. "He who soweth hatred soweth regret. How shall one answer an enemy? By increasing one's own good qualities."

Samuel ibn Nagrela, that tutelary genius of the Spanish Jews, helped Gebirol, and the patronage of this powerful prince enabled the rare genius to expand and systematize his study and expression. Gebirol sang with sincerity:

*How shall I forsake wisdom?
I have made a covenant with
her. . . .
While life is mine, my spirit
shall aspire
Unto her heavenly heights.
I will not rest until I find her
source.*

Gebirol long meditated upon the Infinite source, the origin and nature of the soul, and the highest aim of man. At last he brought the fruits of his profound inquiry into an organized system. Gebirol worked out his metaphysical system with critical reasoning as well as with deep intuitive insight in the *Fountain of Life*. This advanced philosopher pioneered the modern approach to speculative philosophy, independent of theological dogmas. Not a Biblical verse nor a Talmudic dictum is quoted therein. Gebirol wrote this masterpiece in the Arabic language. The title gives us the visual image of water flowing steadily from an inexhaustible fountain, even as all existence has emanated from

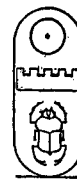
the Divine source. All creatures belong to one Supreme Unity.

In an original way, Gebirol develops the Neoplatonic thesis that the First Essence emanates into constantly lowering circles, and the universe is the process of a gradually descending series of existences. He teaches us that all knowledge is embraced in Matter and Form, the Divine Will or Word (compare Philo's *Logos*), and the First Essence. His system has a more pantheistic tone than his co-religionists could accept in his day, but it does present the Cosmic process as the purposeful and meaningful activity of a supreme Personality-Principle.

We are told that the Prime Spiritual Matter emerges from the essence of God, and pervades all existence in various gradations as the underlying substance. The further Matter extends from its Source, the more corporeal it becomes. The Form comes from above, and the material substratum receives it from below. Gebirol does not use "Form" in the modern sense to mean mere outline in space, but with Plato and Aristotle he is thinking of that pattern element which stands for the spiritual sustenance of creation. Potentiality is Form without Matter.

At one end of the graded universe is God, at the other the corporeal world. Intermediate between these extremes are the spiritual substances: Intelligence, Soul, and Nature. Body needs the noncorporeal agency of Nature to compose its parts and hold them together. Body needs the noncorporeal agency of Soul to cause the characteristic functions of life, such as growth, nourishment, reproduction, sense-perception, local motion, thought, reasoning, and reflection. And finally, Gebirol tells us (anticipating our current knowledge of extrasensory perception) that man enjoys access to the Intelligence which has for its essence all the forms of existence.

The Intelligence is not just something within the cranium, but a noncorporeal universal reality. Thanks to it, Gebirol writes, the mind can attain immediate intuitive insight, "without effort, and without any other cause except its own essence, because it is full of intelligence." Knowledge is possession of the forms of things known; the Intelligence



has all knowledge because it contains all forms. Many of us have experienced the sudden flash of mystical intuition, so much greater than the plodding processes of discursive reason.

Gebirol spoke of the vital, rational, and intellectual souls (higher principles) which normally function in unison. The function of the vital soul is the sense-perception of gross bodies of corporeal Matter in time and space. The rational soul partially surmounts spatio-temporal limitations to perceive some of the subtle intelligible forms and movements in intelligible substances. The unlimited intellectual soul, through its own substance, perceives *all* forms in intelligible substances.

This initiate of the Middle Ages saw the whole corporeal world floating in Spiritual Substance like a little boat in the Boundless Ocean, and he knew Principle to be the womb of fact. He gives us the following occult technique, in *Fountain of Life*:

If you wish to form a concept of the spiritual substances, you must raise your intellect to the last intelligible, you must purify it from all sordid sensibility, free it from the captivity of manifest nature, and approach with the force of your intelligence to the last limit of intelligible substance that it is possible for you to comprehend. . . .

Then you will embrace the whole corporeal world in your being, and place it in one corner of your soul. When you have done this you will understand the insignificance of the sensible in comparison with the greatness of the intelligible. Then the spiritual substances will be before your eyes, comprehending you and superior to you, and you will see your own being as though you were those substances.

Gebirol pronounces it the ultimate goal of human life for the soul to unite with the upper realm to which it really belongs, to rise to a higher level of awareness and being. We should not let the data of the physical senses insulate us from the spiritual vision, but rather we should employ this information as a means of recalling the higher knowledge of our mature spiritual estate. Our highest good is to know things as they really are, and to live by the best we know.

Gebirol became famous among the Jews as a synagogal poet, but they practically ignored his heterodox *Fountain of Life*. After many wanderings, the poet-philosopher settled in Valencia.

He was still a young man when he left this earthly scene. It is said that an envious Arab poet murdered him.

About 1150, the Christians translated Gebirol's philosophic masterpiece into the accessible language of Latin, as *Fons Vitae*. This translation was set in motion by Raymond, Archbishop of Toledo, and the work was done by Dominicus Gundissalinus, Archdeacon of Segovia. The translation found many readers, played a big part in the disputations of the schools, and influenced the Christian Scholastics to interpret their religion philosophically. Duns Scotus respected its philosophic doctrines more than did Thomas Aquinas, but both were affected by those doctrines. Gebirol's heretical views found their way into Jewish religious philosophy through Christian Scholasticism. But the name of Gebirol ("Aben Gebrol") was corrupted into "Avicebrol" and "Avicebron," and for centuries no one had the least idea who "Avicebron" was.

In 1819, Amable Jourdain pronounced it necessary to learn more about "Avicebron's" *Fons Vitae* for an understanding of the Scholastics. In 1845, the French historian Salomon Munk found Falaquera's much-abbreviated epitome of Gebirol's philosophy (prepared after Gebirol's time, and long unknown). On comparing the doctrines of this epitome with the views of "Avicebron," Munk discovered that the mysterious author of *Fountain of Life* was none other than Solomon ibn Gebirol.

The golden wisdom of Gebirol, which he so exhaustively expounds in his strictly philosophical *Fountain of Life*, is presented with beautiful poetic skill in his famous *Hymn of The Royal Crown*. His philosophy seemed dangerously heretical in its prose expression, but the appealing hymn has been incorporated in the Sephardic ritual for the eve of the Jewish Day of Atonement. If mankind ever rises to a universal religion, Gebirol will be counted as one of its pioneers. It is fitting to conclude with a symbolically meaningful selection from *Hymn of The Royal Crown* (Israel Zangwill's translation):

Thou art wise. And wisdom is the fount of life and from Thee it welleteth. . . .

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Thou hast exalted above the ninth
sphere the sphere of intelligence.

It is the Temple confronting
us. . . .
It is the Sphere transcending
height,
To which conception cannot
reach,
And there stands the veiled
palanquin of Thy glory.

From the silver of Truth hast
Thou cast it,
And of the gold of Reason hast
Thou wrought its arms,
And on a pillar of Righteous-
ness set its cushions,
And from Thy power is its
existence,
And from and toward Thee its
yearning.



Lost Truths Restored

(Continued from Page 187)

both how "to teach" and how "to conceal."

Ashmole does tell us, however, who some of Britain's early Fathers and Teachers were. The first of these forgotten Adepts, he declares, "were the famous and mysterious Druids that were Priests, Diviners, and Wise Men. . . . Next," he says, came "the Bards who celebrated the Illustrious Deeds of famous men, which they ingeniously disposed in heroic verse, and sung them to the sweet melody of the harp."

The Druidic-Bardic tradition itself he dates back to two learned "kings of the Celts" who ruled over Britain, more than 2,000 years before the Christian or neo-Roman era. This reference confirms the existence of a great Celtic civilization which flourished during antiquity in the British Isles.

To a Celtic-influenced *De Occultia Philosophia*, or *Occult Philosophy*, of St. Dunstan, Ashmole traces the larger part of his own formulations. This book, he says, one "E. G. A. made much use of." E. G. A. is clearly Elias Ashmole with a "G" added for disguise. Dunstan, educated by Irish monks of the Druidic Culdees, was not only an English Christian archbishop, but, as his secret and almost unobtainable writings imply, he was also the head of the Christianized Druids who flourished in Britain during the 10th century.

Four Stones

Four Stones, Ashmole asserts, constitute the foundation of Sacred Arcana.

First is the *Mineral Stone* the powers of which embody what we know today of nuclear displacement, enabling us to change one element into another. Through this stone, says the author, we can transmit "any imperfect matter into its utmost degree of perfection," thereby converting "the basest of metals into perfect gold and silver—"

The *Vegetable Stone* comes second; it signifies growth and development in all the living things of Nature. Next follows the *Magic* or *Prospective Stone* symbolizing the psychic phenomena that we moderns would define as imagination, intuition, precognition, and telepathy.

Finally comes the *Angelic* or *Supreme Stone* which St. Dunstan called "the Food of Angels" because it stands for all-inclusive Wisdom and the immortality of the human soul. The Tree of Life, mentioned in Genesis, is one of its archetypes. And since it manifests the indestructibility of truth, "it will lodge in the fire of eternity" without ever being dissolved or changed.

Thus spoke one of the *elect* Rosicrucian Magi. Many more rare manuscripts remained in Frater Elias' possession after the publication of *Theatrum Chemicum*. These he had intended to adapt in even more books the totality of which would have comprised a rich and monumental heritage of Anglo-Celtic arcana.

Unfortunately only one more esoteric work appeared from his fluent pen—his treatise on *The Philosopher's Stone*,



published in 1658. And now once more the turbulent politics of England overshadowed his life.

When the Stuart Restoration came in 1660, King Charles II remembered Elias Ashmole's unswerving loyalty to the Royal house and showered him with honors. He was assigned as work quarters the spacious apartment once occupied by King Henry VIII. Several major posts were conferred upon him. The most important of these was the office of Windsor Herald, or the official historian of the great order of chivalry known as the Knights of the Garter.

Twelve years after this appointment, Ashmole published one of the great classics of heraldry, *The Institution, Laws and Ceremonies of the Order of the Garter*. The book set a standard for heraldic documentation and interpretation which writers on such subjects have followed ever since. It brought the author wide acclaim not only in his native land but in every country of Europe.

At that time, Elias Ashmole was fifty-five. He could look back on a career that had been weighted with accomplishment. He had fulfilled that dedication to truth which had bound him at birth. And even if his hair were gray, the years behind had been golden.

He had no need to worry about money; the King had granted him an annual pension of four hundred pounds (\$2,000)—a larger sum for those days. Marital happiness had come to him finally when, in middle-age, he wed Elizabeth Dugdale, daughter of his friend and fellow-herald, Sir William Dugdale. He was a respected member of England's greatest scientific organization—the Royal Society—which the

Adepts of the Rosy Cross had been instrumental in founding. He ranked as one of England's leading Masons and one of Europe's outstanding Rosicrucian thinkers.

So appropriately he devoted the last two decades of his long mortal span to providing memorials which would insure Britain an everlasting Rosicrucian legacy of learning.

Assisted by his friend and frater, Sir George Wharton, he catalogued the scientific objects that he had received from Tradescant. The whole collection he presented to Oxford University whose officials housed them in a fine new building appropriately named the Ashmolean Museum. It was the first museum of natural history in Britain and continued in existence for almost two centuries. Here biologists of the 19th century came to study mounted animal specimens while they were developing the theory of evolution which was later perfected by Charles Darwin.

Ashmole's immense personal collection of books and manuscripts was donated to the famous Bodleian Library of Oxford. They should be consulted today for an authoritative and long-needed history of the Rosicrucian Order in Britain. In addition, excerpts from the *Theatrum Chemicum* should be published in modern spelling, together with portions of Ashmole's diary and a fitting introduction by some contemporary mystical scholar.

These efforts would be deserved commemorations of Elias Ashmole who departed to his next plane of unfoldment on May 18, 1692, just five days before his seventy-fifth birthday. We of this aeon can be proud to raise higher the Stones he set in place for us.

A BOOK FOR CHILDREN

BEGINNINGS OF LIFE AND DEATH, by Sophia L. Fahs and Dorothy T. Spoerl. Full of unusual and little-known stories on Creation, and which answer the question, "Why do things die?" They are taken from ancient Egypt, various American Indian tribes, African aborigines—and from the pages of modern science, too.

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May
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Why Do Roosters Crow?

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

(From the *Rosicrucian Digest*, July 1938)

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.



HERE has always been some scientific debate in regard to this subject, and there are those who argue that it is purely a matter of the reaction of light upon the eyes of the rooster that makes him crow at sunrise. Attempts have been made to have a brilliant light suddenly come into the midst of a dark henhouse at night to see whether the rooster would crow. In some cases the rooster has responded to the light and attempted to crow as at sunrise, but has made a miserable failure of the response. Anyone who is familiar with the real crowing of a rooster knows that when he crows at full noon, lantern light, or electric light, it is a poor simulation and there is something lacking.

That wonderful play called *Chanticleer*, in which Maude Adams distinguished herself as an actress, showed that whereas the gay old rooster thought he caused the sun to rise in the morning by crowing, he discovered to his great disappointment and blow to his vanity, that one morning when he overslept the sun rose without his crowing, and from then on he was a vanquished and dethroned king of the barnyard, losing all the respect and admiration that he had gained from his companions. And,

of course, there are people in the world today who think that not only does the sun rise at their beckoning, but that it also sets at their beckoning; and they really think that they help to keep the world going around. Some day they will have the sad and bitter realization and disappointment that the rooster had in the play.

But the real truth in the matter is that the rooster's sensitive psychic faculties are acted upon by the magnetic effects of the rising sun, and these magnetic effects do not depend upon the gloriously brilliant rays of the sun as it rises upon the horizon. In many radio and electrical experiments and magnetic tests that we have made in our laboratories, and made on trips at sea, and in the desert, we have found that there is a magnetic effect that comes into the atmosphere and into the earth in the immediate district of the rising sun before the sun is even visible above the horizon or before the sun has actually tinted much of the sky with a glow. So intense are these magnetic effects at sunrise, and again at sunset, that students of seismology, or the scientific study of the cause of earthquakes, have noted that a majority—a vast majority—of earthquakes occur at times just preceding sunrise, or actually at sunrise, or just at or after



sunset. Another great period for earthquakes is at midnight or midnoon, but the effects are less frequent at those times. We also know that radio reception from long distances, or from distances where good reception is not usually possible, is greatly improved and much stronger just before sunrise, during the rising of the sun, or just at the setting of the sun. We know from these and many other experiments that these periods have a magnetic effect upon conditions surrounding the earth, and on all living things including plant and animal life.

Now the rooster is peculiarly constructed in regard to psychic sensitivity in certain ways. Other tests have been made, and I myself have conducted experiments to show that the rooster, as well as some other animals such as cats and dogs, is very susceptible to mental, psychic, and other influences of an intangible nature. And so we believe, and our experiments have quite convinced us, that the rooster crows because of a psychic reaction in his psychic centers due to the influence of the magnetic radiations of the sun that is about to appear on the horizon. We doubt that the rooster knows that his crowing is associated with the rising sun, except that the coming of the light makes him feel that it is time to be up and exerting himself. I believe that that is all he senses or realizes when an artificial light arouses him from relaxation and possible sleep, and that on such occasions he attempts what he thinks is his

duty or the natural thing to do. That is why his crowing appears to be artificial and entirely unlike his natural crowing at sunrise.

Now all this gives us something to think about. It only goes to show that we are affected by intangible influences of the Cosmic or, shall we say, astral nature, at many different times of the day, week and year, and that our nervous and psychic reactions, and even our physical reactions, are very often motivated by these invisible influences which have not been tangibly analyzed and revealed in our materialistic education.

But there are opportunities for men and women to so attune themselves at any hour of the day or night with Cosmic influences or Cosmic Consciousness which will cause them to feel a surge of incoming influence that will arouse them, inspire and awaken them, to reactions that will help in many ways in life. Many individuals throughout the world today are given to crowing about the things they do, but a real mystic is more concerned with what he does than in crowing about it. He should have the Cosmic, magnetic urge surging through him and arousing him at more periods than just sunrise or sunset. The possibilities lie within his own being, and the methods are before him to understand and apply. This constitutes one of the great benefits derived from the study of Cosmic laws and God's great plan for His living images on this earth.

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LONDON ROSICRUCIAN RALLY

A TWO-day Rally of Rosicrucians in Great Britain, sponsored by the Francis Bacon Chapter, London, will be held at:

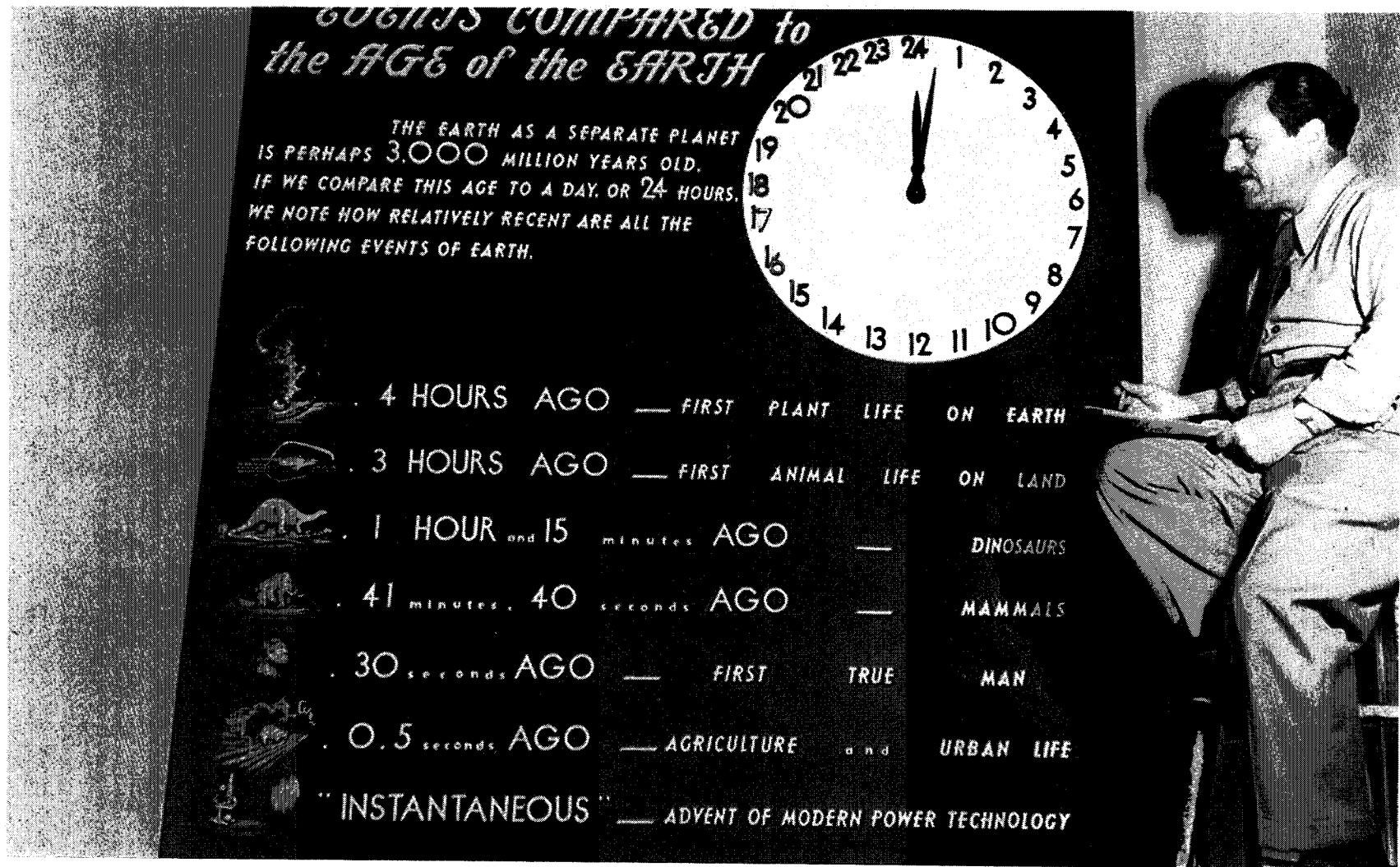
HOLBORN HALL
GRAY'S INN ROAD
LONDON, W. C. I.

On Saturday, July 9, and Sunday, July 10, 1955
Commencing at 9:00 a.m.

The many interesting items include: an address by AMORC's official representative and lecturer, Frater J. LA BUSCHAGNE, films, forums, demonstrations, play, dinner, dance, and convocation.

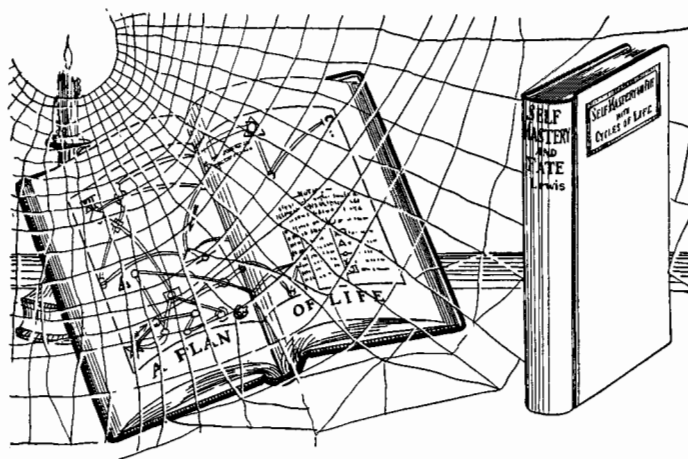
Here is an opportunity to meet those of like thought and to enjoy many delightful events.

All Rosicrucians in good standing with the Grand Lodge of the A. M. O. R. C. are invited to attend. Inquiries and applications for programmes should be made to the rally secretary, Mr. R. E. Daniels, 59 Edith Grove, Chelsea, London, S. W. 10.



OUR AGING EARTH

This large three-dimensional mural is now on public display in the Rosicrucian Science Museum in San Jose. It is a dramatic presentation of earth's most significant events compared to its total age. Oronzo Abbatecola who built the giant diagram is shown starting the clock on another 24-hour, or 3,000 million-year, journey.



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DIRECTORY

AMERICAN LODGES, CHAPTERS, AND PRONAOI OF THE A. M. O. R. C.

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. D. 3, Box 501.

CALIFORNIA

Fresno:
Jacob Boehme Chapter, Ponderosa Masonic Temple, 11 San Pablo Ave. Roy F. Morgan, Master, 1938 W. Olive Ave.

Long Beach:
Abdiel Lodge, 2455 Atlantic Ave. Aleck W. 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:
Akhmaton 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, 1814 Bush.

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.

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

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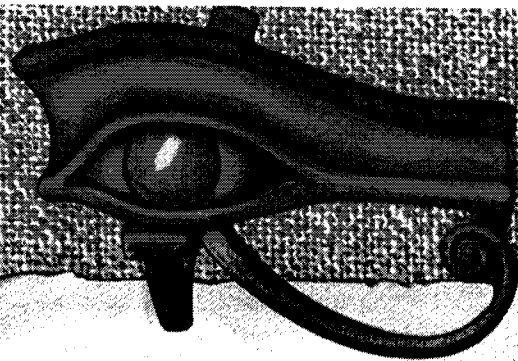
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