

ROSIERUCIAN DIGEST

1955
AUGUST

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progress

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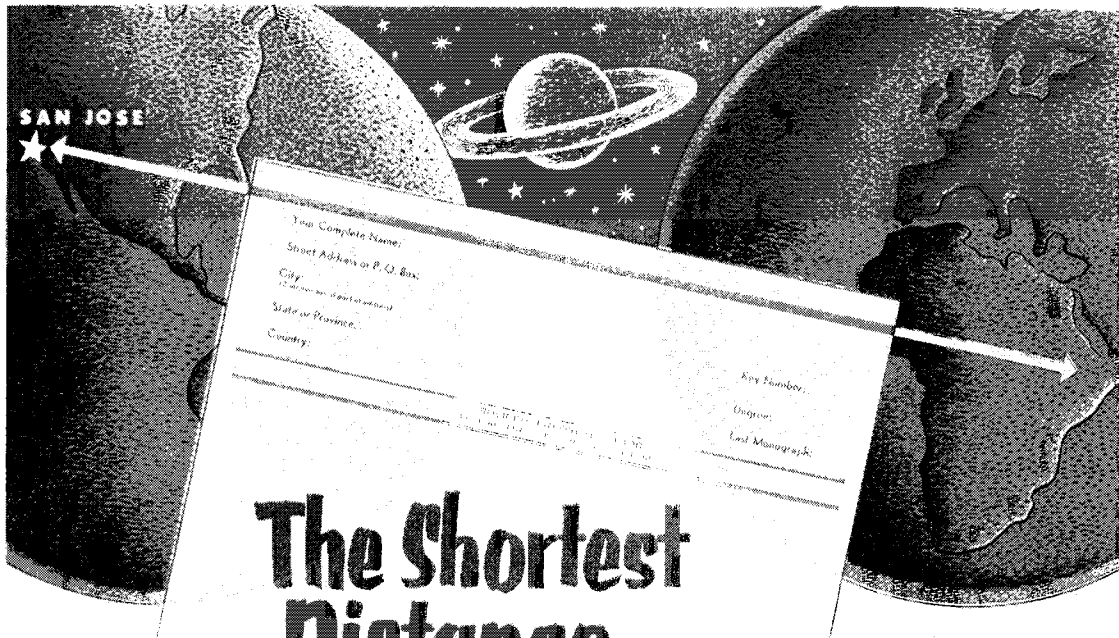
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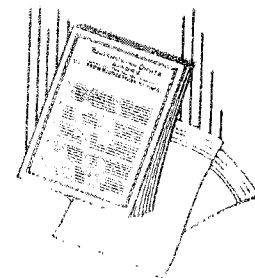
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ROSICRUCIAN DIGEST

COVERS THE WORLD

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

Vol. XXXIII

AUGUST, 1955

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THE THOUGHT OF THE MONTH WHAT IS A SCIENTIST?

By THE IMPERATOR



To the man in the street, modern scientists have become supermen. They are the 20th century miracle workers. They make the proclaimed feats of the magicians of old, and most of the dreams of the mediaeval alchemists seem, by comparison, elementary. The attainments of science, its technological advances, measured in devices for the annihilation of time and space, and its determination of the qualities of matter, give it an aura of omniscience and omnipotence. Each year finds those who participate in that rarefied realm (*science*) elevated to a still higher plane above other men. Their vernacular is a distinct and complex language as difficult to comprehend as some archaic tongue. Their implements and instruments are as fantastic and weird to the lay mind as the legendary accouterments of a sorcerer.

Science's contributions to mankind, especially in the reduction of labor, the alleviation of suffering, the prolongation of life, and the advancement of the knowledge of reality, is worthy of the laudation it receives. The adulation, however, heightened by the daily spectacular revelations of the press in terms of "new discoveries," has brought about a dangerous misconception. It is the assumption by a majority of persons, especially in the Western world, that the key to knowledge lies in one of the technical avenues of science. There is an evident confusion in the distinction between the mechanics of science, its traditional channels of inquiry on the one hand and its *method* on the other.

There is a prevailing conviction that a scientist is—and must be—one who is a participant in an established field of science. One would be subject to derision if he referred to himself as a scientist and yet was not active in the techniques of such pursuits as, for example, physics and chemistry. There is the further presumption that a scientific approach to a problem must necessarily include technical training in a specific branch of science. There is, unfortunately, the opinion held by an increasing number of persons today that the mentality of the scientist is unique—that he has acquired an ability, the result of his specialized academic instruction, that exceeds the intelligence of other minds.

The scientist today, though humble in his profession, has been exalted, in the popular mind, to the category which the prelates and theologians occupied for so long. In other words, there is a reverential awe associated with his endeavors. It arises from the mystery which surrounds the power of his art and technique. Standing before the complexity of the techniques of science, other men have come to feel inferior. They have come to believe that the method of science is reserved for those who apply and are initiated into the mysteries of its mechanics.

Let us separate science from the intricacies of its mechanics and think of it as an approach to knowledge. The search for knowledge arises from an induced psychological state. It is the apparent desire to attain a specific end, the contributing causes of which are not immediately known; it is also the desire to learn the nature of that which

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is perceived but which is not understood. The scientific approach to knowledge principally confines itself to the observable data of experience. It is empirical; it holds reality to be, so far as its practicability is concerned, that which is perceivable. It is the conscientious observation of phenomena to determine a sequence of occurrences and the cautious interpretation of them. It strives to discover that uniformity of occurrences by which manifestations recur under like conditions. The observable relations are thus appraised as natural laws. The natural laws are generally conceived to be order—that is, persistently related causes.

The interpretations of science, the conclusions arrived at by the analysis of experience, must be possible of communication. They must not be subjective, that is, personal, but rather *impersonal* and thus able to be communicated with equal meaning to other minds. They must be more than a cogent idea; they must permit of being reduced to perceivable data, that which can be empirically experienced by others as well. One scientist of the 19th century has defined the objective of science as: "A unification of diverse phenomena through their reduction to a common law." The method itself has been reduced to a simple formula of which the following is representative: "To collect data with precision. Exhaustiveness of observation, patience, to prevent preconceived theories from causing bias. Accurate measurement. Delineation of uniformity of occurrences and finding of causal connection between sets of occurrences."

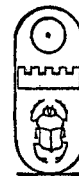
The scientific attitude of mind has been introverted. Science, in conjunction with philosophy, has inquired into its own method of approach. It discovered the relation between the observable, the data, and the conclusions or interpretative reflections upon experience. These requirements it laid down as a prerequisite for inquiry into any realm of phenomena. The *formal* method of approach is not wholly a development. It is not an invention of science. It is not limited to those who are known as scientists. Rather, the elements of this method are characteristic of the intelligent human mind. It is common to the analytical mind, particularly the one

that can free itself of predetermined ideas sufficiently to distinguish between abstraction and observation in the realm of knowledge. It is a credit to man that he acquired this insight into the relations of his powers of perception and conception. But the function of the method is not unique to any class of men. Those not designated as scientists often display the same attitude of mind with comparable satisfactory results in their own endeavors.

Mental Adventure

How does one apply the scientific attitude of mind specifically to any problem? The first step is commonly held to be observation. This, however, without qualification is not wholly comprehensible. Observation must consist of the focus of attention on vivid sense impressions. What particularly arrests the sight or the sense of hearing, for example? What sensations of the object or condition, being observed, more forcibly impress themselves upon the consciousness? Another primary step in this scientific approach is the relating of that which is under observation to the factors of *time* and *space*. Of what duration is the data of experience; that is, how long do the impressions we have persist? Further, are they localized? or do the same data extend in space to be experienced in other places? It must be determined whether time and space seem to account for those qualities which hold the attention.

A third and important requirement of the scientific attitude of mind is determination and persistence. This attitude of mind is an adventurous one. It must accept the challenge of mystery and obscurity. There must likewise be fortitude and the liberalism of mind to be willing to reject any previous notions which conflict with the facts of observation. The inquiry must be *depersonalized*. The theory of a solution must yield to the revealed data regardless of the effect upon the ego. The final aspect of this scientific approach or method is the *conceptual* one. This requires careful interpretation of the data of experience, including calculation or accurate measurement and the arrival at a conclusion as to the causal connections to tie together the experiences had. These conclusions must be capable of substan-



tiation, of producing similar occurrences to those observed that can be perceived by other persons of equal intelligence.

It must be apparent that this attitude of mind, this approach to the problems of life and reality, is possible for any intelligent person having the character qualifications of determination and liberalism of thought. Any such individual who thus applies his mind and his sense faculties for the purpose of acquiring knowledge is a *scientist*. The insurance statistician, the salesman, the advertising director, the merchant, the mechanic, the teacher, the executive, and certainly the housewife can be scientists—and without the intricacies of the technique of any orthodox branch of science. A noted scientist in a few words has brought this method down from the sublime region, in which it is popularly believed to reside, to the realm of intelligent minds in any field of endeavor: "Science is born anew in that wonderful world within each man when, with deliberate will, he succeeds in thinking about the principles of his work in the great world without in a clear, logical, and systematic way, and courageously puts his conclusions to the test of experiment."

A distinction must be made between science and philosophy. In general, philosophy is concerned with the coherence of all knowledge, the unification of all facts of experience. Its method includes the interpretation of those phases of reality which science reveals and the organization of them into a composite picture. Philosophy deductively attempts a pattern for the assembly of empirical knowledge with an explanation as to the ends served in placing the facts in such an arrangement. It is philosophy, in its reflections, that seeks to give meaning, value and purpose to the experiences of life. Science is concerned with efficient causes or *how* phenomena occur. Philosophy is devoted to First Causes or the *why* of such reality. Science, from the empirical point of view, may consider each demonstrable fact as representative of reality. It is the function of philosophy to conceive whether *ultimate reality* can truly be known. Is the knowledge of science truth? What are knowledge and truth? Without some

agreement on the significance of such words, the findings of science cannot bring us much closer to a conception of ultimate reality.

The Ultimate Meeting

The abstractions and deductive idealism of philosophy long sufficed as absolute knowledge. In the 19th century, the biological sciences, and the theory of the evolution of organic matter in particular, shattered many of the traditional philosophical propositions. The logic of philosophy was forced to give way to the more convincing evidence of the senses. Science, freeing itself from the adumbration of philosophical speculation, went to the other extreme. It became hostile to its parent. Its position was that philosophy had no important place in the world of experimentation. Once again, however, science and philosophy are being drawn together. It is recognized that it becomes the duty, the *function*, of philosophy to adjudge, in terms of value to mankind, the revelations of science. It is also necessary that the controlled imagination, the methodical rationalizing of philosophy, be a stimulus for science. A. E. Taylor, the eminent ethnologist, said: "Whether they (scientific hypotheses) give us knowledge of ultimate reality is a problem which can only be dealt with by the science which systematically analyzes the meaning of reality, i.e., by metaphysics." Here Taylor is attributing the scientific attitude of mind to the metaphysician.

The eminent Francis Bacon, who revolutionized the method of science in placing emphasis on the inductive approach to reality, saw the place of philosophy in the world of science. In his tale *The New Atlantis*, he conceives a Salomon's House, a place set aside on a mythical island where men devote themselves, exclusively and impersonally, to the search for knowledge. In describing the duties of the fellows of Salomon's House, he says: "Lastly, we have Three that raise the former Discoveries by Experimentation into Greater Observations, Axioms and Aphorisms. These we call Interpreters of Nature."

Power of Suggestion

By PERCY FIGOTT, F. R. C.

IT was said of Beau Brummell, the famous leader of fashion during the Regency in England, that he could frustrate a government appointment merely by lifting his eyebrows. This illustrates the psychological principle that suggestion should be subtle if it is to be effective. Had he vigorously criticized the appointment, had he even given a good reason for believing it to be undesirable, he would probably have invoked opposition and succeeded only in cementing the individual more securely in his position.

Similarly, Louis XV of France when displeased with the Duke of Richelieu for having given some instructions which, though within the jurisdiction of his office, were displeasing to the king—or more correctly to Madame de Pompadour—merely asked him how often he had been in the Bastille. (Imprisonment in the Bastille was quite a common experience, even for noblemen, in those days.) The orders were revoked.

In contrast, the Marquis d'Argenson being anxious to injure the powerful favourite wrote a witty book libeling her. The wit was appreciated, the libel was a failure. It was too blatant. Had he, like Beau Brummell, just lifted his eyebrows when opportunity offered, he would have done the object of his aversion more harm. Goebbels failed in his propaganda for the same reason. When he called Churchill the arch-alcohol drinker and said of his speeches that they were filthy lies and foreign propaganda, he failed even to shake the pedestal upon which Churchill had been placed.

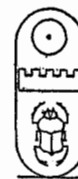


Shakespeare well understood the power of suggestion and knew that it had to be used with subtlety. Iago, hinting at but never definitely accusing Desdemona of infidelity, so worked upon Othello that murder and suicide resulted. The whole plot in the haunting drama of *Macbeth* is based upon subtle suggestion. Macbeth and Banquo journey home after having won a critical battle for their king. By way of sport, as any holi-

day maker today might enter a fortune-teller's tent at a carnival, they enter the cave where three weird women are practicing necromancy. Macbeth learns from these three skinny-fingered witches that he is to be king of Scotland. Intrigued he calls for more information. It is denied him. Therein lies the subtlety.

The witches vanish. Macbeth broods. He becomes dreamy. He relates the incident in a letter to Lady Macbeth, advising her of the approaching visit of King Duncan. That was suggestion number *two*. All Lady Macbeth's sleeping hopes and ambitions are alerted. Result: a train of murders and a life haunted by fear.

Indeed, before continuing our study of suggestion it is interesting to note how much mysticism is to be found in the Shakespearean dramas. Prospero in *The Tempest* is everything that a fully fledged Rosicrucian adept is. The loss of his kingdom was his Calvary. His living on an uninhabited island symbolizes his sovereignty over all he contacts. He commands the forces of nature: raising up storms when needed and telling them to subside when they



have served his purpose. Ariel is a high intelligence who labours to fulfill his desires. Caliban is a demon who trembles at the sound of his voice. Brutus in *Julius Caesar* tells us that "There is a tide in the affairs of man, which, taken at the flood, leads on to fortune." And Dr. H. Spencer Lewis in his book *Self Mastery and Fate* gives us the timetable of that tide. His seven cycles in the life of an individual parallel Jacques' seven ages. Hamlet's saying "There is nothing good or bad, but thinking makes it so," embodies in a few words a deep Rosicrucian principle. So does Iago's assertion about a possible stolen purse, "'tis something; nothing; 'twas mine, 'tis his." Was Shakespeare a Rosicrucian, then? No, but Francis Bacon was.

Thoughtless Speech

Few people realize how many undesirable suggestions are unintentionally conveyed to them in ordinary conversation. It is because these suggestions are unintentional that they are subtle, and it is because they are subtle that they are strong. Who has not frequently heard the phrase "just my luck." This, unless mentally denied, quietly implants in the mind of the recipient a belief in an all-pervading hidden influence, which may help or hinder, but over which he has no control. This conviction, if nourished by further repetitions, often produces a feeling of helplessness, which may even develop into despair. "Luck is always against me," is the complaint. The unintentional suggestion is also likely to engender jealousy, for often some individual is seen to enjoy the so-called good luck which, apparently without reason, is denied to another. For the same reason the word *impossible* should be used very sparingly. A true mystic aims at the full mastery of life. To him there exists no bad luck, misfortune or unforeseen calamity—nor even good luck or good fortune. All is either earned or deserved. He ceaselessly tries to discover what he has done to cause his fate to be happy or otherwise.

Consider two friends who meet and, after the formal greeting, one inquires of the other, "How is your cold, or your rheumatism, or your lumbago?" This suggests to the mind that these ailments are very real things. In fact, from this

incubus it is difficult to disentangle oneself; the mind becomes beclouded by apprehensions of continuing and returning discomfort.

One may get undesirable suggestions even from the pulpit, from popular hymns and religious literature. One popular hymn reminds us that each of us soon will be lying within his narrow bed. This suggests mortality and finality. Similarly, we are likely to talk of *his* grave. Had we two words, one to signify the mortal part and the other the immortal whole of our being, the almost all-pervading fear of death could be, to a degree, dispelled. Certainly, we have the two words *soul* and *body*, but the word *soul* is hardly effective for this purpose since we talk of his soul or her soul, suggesting soul as a part of our being rather than as the whole. The Rosicrucian phrase, "passed through transition," avoids any sense of mortality or finality. So would the word *self* if it could be substituted for *soul*, but this at present is only used in mystical or philosophical literature.

Subtle Influences

It is not easy to fully realize the immense influence of unrecognized suggestions. A doctor's bedside manner is perhaps more helpful than the physic he prescribes. A certain French physician of the 17th century was wrong, and very wrong, when he said that nothing becomes a physician so much as a grave nature and a melancholy air.

Education of the young is almost entirely a matter of suggestion. Their submissive and docile natures are unable to analyze the moral dictates taught them.

Whenever an idea is conveyed to the mind and is accepted without consideration, it is suggestion. Therefore, the greater part of orthodox, or at least conventional, religion is a matter of suggestion. The reverence shown to the Twelve Apostles is an example. They are generally regarded as being holy, almost semidivine, individuals. Actually there is no act recorded of any of them as worthy of admiration or emulation. They slept during their leader's hour of anguish. When he was arrested they forsook him and fled. Peter, usually considered the greatest of the group,

fearing to share his master's fate, persistently lied about him. If religious teachers were less concerned about the historical basis of the Gospels and would endeavour rather to unveil its symbolical significance, they might enter into a far deeper understanding of reality.

It often takes generations, even centuries, to dislodge inherited and widely held suggested ideas. Religious ideas in the main spring from the suggestive urges of the community rather than from any individual founder. Luther challenged many religious principles which had never been questioned before. Result: a religious revolution. The authority of kingship was similarly challenged by Oliver Cromwell and his associates. Like a bubble it was found empty and like a bubble it vanished when pricked. Result: a political revolution. The French revolution challenged not only kingship, but also aristocracy. Result: a political and social revolution. Conditions for mass suggestion were more favourable when there was no general education. It was among the uneducated that epidemics of fantastic beliefs, of wild dancing, or of strange hallucinations received impetus.

It should not be surprising to find the influence of suggestion so general and its power so great. According to Genesis the universe was brought into being by suggestion, for it appeared in response to the spoken word of the Supreme One; and, according to the Fourth Gospel, the word took on flesh—that is, material substance.

But what is the Universe? Is it the boundless immensity of space? Is it millions and millions of suns? Is it the infinitely small as well as the huge and majestic? No, all these descriptions are inadequate. The universe embraces the unknown, even the unknowable, as well as the known.

There are scientists who tell us that the energy of our world is being exhausted, and that in a matter of time it will reach annihilation and nothingness. But *nothing* is that which has no existence. How can the universe be that which does not exist?

Perhaps, when scientists have explored a little farther into the ocean of the unknown, they will discover the perennial fountain whence all energy has sprung and will yet spring. And they may find that fountain to be the spoken word.



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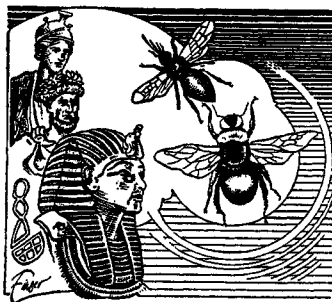
Bees and Royal Jelly

Reprinted from *Prevention*—April, 1955 issue—Rodale Press, Emmaus, Pennsylvania.

FOR thousands of years honeybees have occupied a unique niche among all the living creatures that have come to live with man. Because of their intricate and fascinating community life, we human beings have always known that there was something special about bees—something not quite comprehensible to mere man. In all parts of the world in times past, and in many agricultural countries even today, the bees share in family celebrations. At Christmas and Easter, for weddings and funerals, special ceremonies must be performed near the beehives. If a disaster or a blessing befalls the family, the bees must be told, first of all.

It is not surprising that men have such reverence for these furious and conscientious little insects. Bees not only organize their community life along the strictest lines, not only do they work at unbelievable speeds and collect incredible amounts of food in the way of nectar and pollen, but they communicate with one another. They have their own system of mathematics, geometry and geography so well worked out that the bee who discovers a cache of honey can describe to the other members of the hive exactly where the honey is located, how much there is and what is the shortest and best route to take to get there. All these facts have been verified by scientists.

Recently another fabulous aspect of bee-life has been getting publicity—royal jelly, the food of the queen bee. We have been reading a lot about royal jelly. Look for October 19, 1954 carried a feature story on it. The New York Sunday *Mirror* for June 27, 1954 carried a syndicated feature story. *The*



News from Sarasota, Florida for October 21, 1954 carried a front page story on a beekeeper there who shipped in 20 million bees, in the hope that he can produce royal jelly commercially. We have received clippings on royal jelly from state after state. And many letters from readers asking where

they can buy this miracle food.

Apparently the answer to this one is—nowhere. For there is a peculiar problem involved in producing royal jelly which will invariably limit its usefulness so far as human consumption is concerned. Royal jelly is the food produced by the worker bees to feed the queen bee. A queen bee is both mother and ruler of an entire hive. During one season she may become the mother of as many as a quarter of a million bees. A queen bee has been known to lay more than 2000 eggs (more than her own weight) in a single day. Of the eggs she lays, the fertile ones may develop into either worker bees or queens. Their development depends entirely on their food. All the eggs are fed royal jelly for the first two or three days after hatching. But the egg destined to be a queen bee, and then the queen bee herself, receives royal jelly throughout her life. So it seems reasonable to assume that the food is solely responsible for the great difference between the queen bee and the workers, for no other circumstances of their growth are different, except for food.

Worker bees grow up in from 21 to 24 days. Queen bees mature in 16 days. Worker bees work furiously and live from two to six months. Queen bees, working just as hard at their egg laying, may live as long as eight years.

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What a powerful force of longevity and fertility must be contained in royal jelly!

But here is the catch to the whole thing. Worker bees feed royal jelly to create a queen only when they need a queen—that is, when the old queen is dying or they have decided to get rid of her, or when, for some other mysterious reason of their own, they want a new queen. To produce royal jelly for experiments, scientists must first remove the reigning queen. The bees know at once that she is gone and they work desperately feeding royal jelly to several more larvae in order to produce a new queen. The experimenters again remove the royal jelly and the bees must frantically produce more.

As more and more royal jelly is removed it seems to us that the frenzy and frustration of the bee colony must become frightening. And which of us can predict what will be the final effect on the well-ordered life of the bee colony after this process has gone on for some time? Can we afford to endanger the whole structure of bee society and possibly do serious damage to the bees in order to procure for ourselves the marvelous royal jelly that has such potency so far as bees are concerned?

Well, then, you might say, let us study the royal jelly, find out what it contains, and manufacture our own! Easier said than done. For royal jelly has so intrigued scientists of recent years that they have conducted extensive researches on it, without finding in it any substance that would explain its marvelous power. They have taken royal jelly apart until they know what all its ingredients are, they think. Then they put these ingredients together in the laboratory and what they get is not royal jelly at all! So apparently there are substances in the jelly with which we are not only unfamiliar, but whose presence we cannot even detect.

Melampy and Jones reported in the *Proceedings of the Society of Experimental Biology and Medicine* (volume 41, page 382, 1939) that they could detect no vitamin A in royal jelly. There was some vitamin B₁ (thiamin). Pearson and Burgin in the same magazine (volume 48, page 415, 1941) reported that royal jelly contains more pantothenic acid than any other known

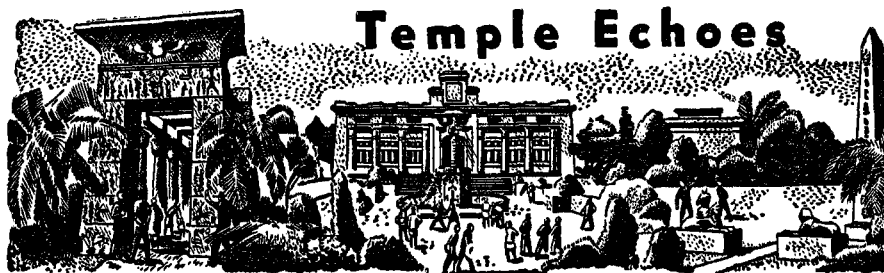
substance. Between 2½ and 6 times as much as yeast and liver. Pantothenic acid is another B vitamin.

Other investigators have reported little or no vitamin E in royal jelly, and no detectable amount of vitamin C. Thomas S. Gardner, writing in the *Journal of Gerontology* for January 1948, tells of experiments involving fruit flies which were fed royal jelly. According to him, the pantothenic acid in royal jelly increased the life span of the flies. He goes on to say that no one knows as yet how much of this valuable B vitamin is needed by the average human being, but it has been estimated that we need about 11 to 15 milligrams a day. In the average American diet most of us obtain only about 5 milligrams a day. However, no one has done any research apparently to find out whether pantothenic acid will increase the life span of human beings.

And so the story goes. When we first began to collect clippings about royal jelly, we wrote to some ten or fifteen laboratories where, according to the clippings, research is in progress. None of them could give us any help. They referred us to the information we have given above, but without exception they told us that they know of no research involving human beings. We also wrote to all our advertisers who sell honey. More than anyone else, beekeepers are respectful when they speak of all the marvels of bee-life and community organization. And they are all sure that royal jelly must be a truly miraculous substance, for they see what happens in their beehives to those individual bees that feed on royal honey as compared with those which do not. But none of our beekeeper friends had heard of any research involving human beings. And most of them stated that royal jelly is not very tasty. It is a white milky paste with an acid flavor.

Some of our inquiries, sent to Europe, have not as yet been answered. Perhaps, when these answers come in, we may have much more information and we may indeed have records of experiments in which human beings were given royal jelly over a period of time to see what the results would be. We will appreciate it, too, if *Prevention* readers will send us any unusual information dealing with royal jelly.





OF INTEREST not only to members in England and South Africa, but to his many friends here at Rosicrucian Park and in Australia and in New Zealand will be the following excerpt from a letter of Frater La Buschagne to the John Dalton Chapter in Manchester, England:

"I have a definite duty to perform here in London, where at the moment I have a series of 8 lectures to conduct in a period of 8 weeks, as well as 8 private classes and the administration of this office—all of which, I can assure you, occupy about 18 hours a day and six days per week. However, all the Chapters and Pronaoi in the U. K. will be visited during the coming year. There may be also a programme for public lectures in various parts of England, and I am quite sure that Manchester will not be by-passed. Please bear in mind that this administration office in London does not only cater for London or only for the U. K., but for the whole of the British Empire—quite a sizeable territory to take care of.

"Prior to my resuming duties here in London, I conducted a public lecture campaign in Australia and New Zealand for over a year, and South Africa had to be by-passed in order that I might arrive here in London to meet the Imperator to complete the formal details for the establishment of this office. Now I receive letters from members in South Africa wanting to know why they are left on the outside. . . . Although I have a slight knowledge of four dimensions . . . I still find myself unable to broadcast myself everywhere. However, now that I am established here in the U. K., all in good

time, I will have an opportunity to visit the Chapters, as well as the cities, for public lectures."

Well, Frater La Buschagne may disdain knowledge of how to "broadcast" himself, but we think his efforts are nothing short of four-dimensional.

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Commendatory letters from the Egyptian government to the Rosicrucian Egyptian, Oriental Museum for its extensive and authentic Egyptian displays were forthrightly followed up recently when representatives of Egypt visited the museum. After a personally conducted tour throughout, Abdelsalam Mansour, Egyptian vice-consul, and Consul General Abdel Moneim El-Khédry added their own enthusiastic comments to the Egyptian government's warm praise.

* * *

Speaking of Egypt, arrivals for the Convention in "good" time—almost a month early, in fact—were Frater and Soror S. C. Saad.

Old friends and new were glad to have the more leisurely pre-Convention days for welcoming Frater and Soror Saad. Rosicrucian Park has grown since they were here last. New buildings and additions, more spacious grounds, and improvements too numerous to mention, added an element of adventure and discovery to their visit and gave staff members an opportunity for proudly "showing off."

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Time out was taken by busy RCU students and Convention visitors for viewing an outstanding exhibit in the Rosicrucian Art Gallery. Entitled *American Painting 1800-1900*, this exhibition was on display from June 18 through July 17.

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Containing 24 paintings by famed American artists, including selections from the permanent collections of Butler Art Institute, Addison Gallery of American Art, and Montclair Art Museum, the showing was presented under the auspices of the American Federation of Arts in response to the continued demand by art viewers for work from the American past. That the selections were satisfying was attested by the enthusiasm of the hundreds of art lovers who attended the showing.

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This department congratulates Soror Frances Vejtasa, editor of the *Rosicrucian Digest* and faculty member of Rose-Croix University, who once more has demonstrated her versatility in the field of writing. At the Western Regional Mid-Administration Convention of the National League of American Pen Women, held in San Jose on June 3-7, she received an Award of Honor for her story, "Lost and Found." While *Digest* readers know her well from articles such as "Objectified Ideals" appearing in a recent issue, her many friends will be interested to know that this latest honor was for a story written exclusively for tiny tots.

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In accepting his appointment as Inspector General for Eastern Australia, Frater Barrie Brettoner, Past Master of the Sydney Chapter, said something of significance to all Rosicrucians. He said, "Each and every member has sworn an oath to support the rules and ideals of the Rosicrucian Order, and we must see to it that we abide by those rules . . . in order that the Spirit of the organization may be reflected quite clearly, not only to ourselves but to all those with whom we come in contact.

"The work and philosophy of the Rosicrucian principles is nothing if not *practiced seriously*, and we must learn to apply *absolute sincerity* to every aspect of the work, . . ."

How true this is! To be of value, Rosicrucianism must be *lived*.

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We may have said so before but it is worth repeating that Rosicrucianism is

quite literally "in the air" in South America. A Sunday program entitled "Rosicrucian Echo" is broadcast weekly on "Port Waves" from Port La Cruz, and from Barquisimeto a half-hour program, "The Rosicrucian Moment," is a weekly Thursday event.

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An enthusiastic body of students swept through Rosicrucian Park and the Rose-Croix University curriculum to make the twenty-first session of this institution memorable. The withdrawal of the course in Psychology, made necessary by the unavoidable absence of the instructor, Soror Ruth Smythe, occasioned some disappointment; but it was accepted in good spirit and the students in that class were reassigned. Otherwise, the session moved without faltering through three weeks of absorbing and exciting study. The final ceremony gave evidence of the genuine appreciation of those who had made the effort to supplement the monograph instruction with specialized work under personal instruction. Eighteen students from outside the United States were enrolled, the greatest number coming from Canada.

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A new arrival to the Rosicrucian Library is a colorful Geography text entitled *Homeland Beyond the Seas*. Used in elementary and secondary schools throughout the United States, it is published by the Iroquois Publishing Company. The most remarkable feature, at least to Rosicrucians, is the presence of a number of photographs with the by-line, "Photo by Rosicrucian Camera Expedition." Some months ago, Mr. E. L. Thurston communicated with Ralph M. Lewis, Imperator of the A.M.O.R.C., regarding the use of some of his pictures which were taken on his most recent tour of Egypt, Africa, and Iraq. The inclusion of other AMORC photographs in textbooks on geography, history, and related subjects is expected in the near future.

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"Leaves of Grass"

By SCIOTO M. HERNDON, F. R. C.

A HUNDRED years have slipped away since the first appearance of *Leaves of Grass* and the passage of these years has brought recognition to the man who wrote from his innermost being. The first volume was small—some 90 pages, and Whitman devoted much of the rest of his life to enlarging it.

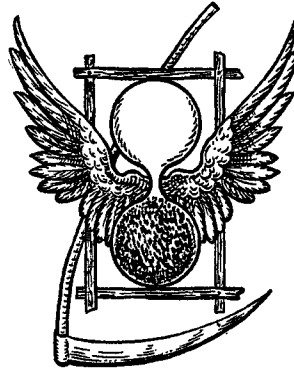
The book attracted little attention when it appeared, and even that little was given to mirth and ridicule until Emerson demanded that considerate thought be accorded it. He started, unwittingly, a controversy which is still alive although the years, in passing, have somewhat tempered its violence.

Whitman himself indicates that "Leaves" reveals him to the world:

*Here the frailest of me and yet
my strongest lasting,
Here I shade and hide my
thoughts,
I myself do not expose them,
And yet they expose me more
than all my other poems.*

He paints his own portrait in the lines of his poems and as one reads the poet comes alive—one can see him, in imagination, leaning on the railing of the Brooklyn Bridge studying the city he loved, or wandering the roads and lanes of the nation talking with people—all sorts of people. We see him sitting under a tree on the bank of a stream absorbed in watching and listening to the living things that surround him.

His love for his fellows led him to answer the plea for nurses for the wounded of the Civil War and it is not difficult to picture him among them—his big hands gently and deftly easing



pain. It is more difficult to imagine him in an office, shut in by four walls from the out-of-doors he loved. This phase of his life soon passed, however, and a stroke sent him to sit for a while by the window of his home or on the porch of the house, where again he could watch and study the things that live.

Out of these experiences he wrote "Leaves," and it was "Leaves" which caused him much persecution. Some considered it immoral, and still do, while others maintain that it expresses the philosophy of a great soul. Regardless of which view one takes, it must be admitted that Whitman wrote of life, painting the pictures he saw in as meaningful words as he could find.

Life about him was lusty—often cruel, and invariably bewildering to many. But although it was seldom gentle, it was never dull to Whitman. He could rise above any sordidness and see and describe beauty. One could feel his love for the universe and everything in it. On the other hand, his words were vigorous, often indelicate, even crude but never lewd nor sensual. It might be said of him as Byron said of Burns, "His words are often coarse but never vulgar." A study of "Leaves" is necessarily a study of Whitman, and to comprehend *Leaves of Grass* is to gain some understanding of its creator.

The story of Walt Whitman is too well known to warrant repeating here. Those who knew him well, and they were few, recognized his virtues and abilities. A lifelong friend, Dr. Maurice Bucke, describes him as a tall heavy man, with a massive head, a face almost purple in contrast to the fine white hair

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and beard which framed it. The light blue eyes were small and without much expression, but often filled with kindness and understanding when one came to know him. He was always immaculately clean, and there was an aroma of freshness about him—both from his clothes and his mind.

What was commonplace to others was, to him, spiritual and ideal:

*I believe a leaf of grass is no less
than the journey-work of the
stars,
And the pismire is equally perfect,
and a grain of sand, and the egg
of a wren, . . .
And the cow crunching with
depress'd head surpasses any
statue,
And a mouse is miracle enough
to stagger sextillions of
infidels*

He was self-contained, seldom excited especially in his later years, and appeared to like everyone and everything. In spite of a kind of hidden Socratic sternness, he loved mankind and felt he was an integral part of all men. He definitely believed that humanity was working out its assigned destiny.

*In this broad earth of ours,
Amid the measureless grossness
and the slag,
Enclosed and safe within its
central heart,
Nestles the seed of perfection . . .
I see male and female everywhere,
I see the serene brotherhood of
philosophers,
I see the constructiveness of my
race,
I see the results of the perseverance
of my race,
I see ranks, colours, barbarisms,
civilisations,
I go among them, I mix indiscriminately,
And I salute all the inhabitants
of earth
It avails not, time and space—
distance avails not,
I am with you, you men and
women of a generation, or ever
so many generations hence,*

*Just as you feel when you look
on the river and sky, so I felt,
Just as any of you is one of a
living crowd, I was one of a
crowd*

He did not believe in the blind following of others or of a narrow outlook on life and claimed that from universal abundance each individual could take his due.

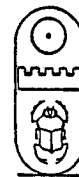
*The measur'd faiths of other
lands, the grandeurs of the past,
Are not for thee, but grandeurs
of thine own,
Deific faiths and amplitudes,
absorbing, comprehending all,
All eligible to all.*

The title of the book gives pause for thought. Look out upon a meadow, a pasture, a wide expanse of grass. These are made up of blades of grass and all look exactly alike to the careless observer. Yet one knows that each is different from all its neighbors. Whitman undoubtedly made this observation and perhaps we may postulate that he compared the leaves of grass to men—mankind made up of individuals all very much alike and yet so very different. Each individual, each leaf of grass, has a job to do, a mission to accomplish, a life to live. Did Whitman in his poetic soul see this analogy and give it expression in his poems? To him, were the leaves of grass but symbols of the sons of men?

It has been said that Whitman never was known to have said anything unkind about anyone, that he loved people, that his comprehension of them was human yet universal. He saw evil as something which could be recognized but never as a serious challenge to that which is good:

*Roaming in thought over the
Universe,
I saw the little that is Good
steadily hastening towards
immortality,
And the vast all that is call'd
Evil
I saw hastening to merge itself
and become lost and dead.*

That he was a mystic and an enlightened one is difficult to doubt. His belief in mankind as a whole, his deep



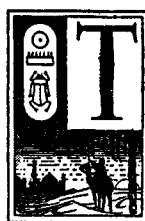
interest in the minutest form of life, his devotion to and patriotism for his city and his nation, his flash of anger toward injustice, his compassion for the foibles of those he met, and his understanding of humanity are all reflected in "Leaves." Only a mystic, a philosopher, a poet could have these qualities and remain unchanged under the injustices which were heaped upon him and above which he arose. Only a mystic could have written:

*Will the whole come back then?
Can each see signs of the best by
a look in the looking-glass? is
there nothing greater or more?
Does all sit there with you, with
the mystic, unseen soul?
Strange and hard the paradox
true I give,
Objects gross and the unseen soul
are one.*



Why Atheism?

By JEANNE DELAVIGNE SCOTT, F. R. C.



o the average churchman, atheism is shocking—the word itself scares him. He has been known to pity dumb animals because they cannot be taught about God. But an atheist is a human being; presumably such a person has been taught about God, and has discarded Him. The churchman simply cannot imagine life emptied of God—a soul destitute—utterly and starkly alone. He therefore puts the matter out of his mind and goes on about other things.

When disaster strikes the would-be atheist, many of his friends fall away. He prays desperately, bitterly. He is a thinking man. He formulates a reasonable plan, prays hard for it to materialize. But God seems to pay little attention. The man's income shrinks, he loses his home, his family looks upon him as a failure and a fool. He feels benumbed. Something deep within him grows warped and furious. If only God would help him!

Of course, there is this way and that way, but such turns are not worth making. They are beneath him—far, far, beneath him. He becomes morose and sullen. If there be a God, He must be nursing a grudge against him, the seed. A great lump of hatred rises against the unjust God. One is like an old shoe

thrown into the road, the man reasons. How many times has he been run over? He is battered and torn. If there be a God . . . ?

Conditions begin to pick up. The man takes a job which he would not, in other years, have offered to a starving enemy. He grits his teeth. He has to live. He is all alone now, anyway. Nobody to look down their noses at him, ask embarrassing questions, feel sorry that he went on the rocks. Friends are a curse. Good riddance.

As he begins to fit into his narrow groove, he has a little spare time. There is the public library. Books bore him, but they are his only recourse. His mind is sour, confused. But he is alive, he must keep on. Thus far he has steered away from liquor and suicide—he has been everywhere except in the gutter.

Books! He begins to think a little. It hurts to think too much. There is an alcove at the library, with a special collection of volumes bequeathed by an old clergyman. The man fingers through one, and borrows it. It will be a change: *A History of the Warfare of Science with Theology in Christendom*, by Andrew Dickson White, LL.D. 1899. Warfare! What else is life?

The book stuns him. He has lived in ignorance all these years! Dr. White was irreproachable—the book is telling the truth! The Old Testament is a tissue

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of lies—myths, intentional falsehoods. All those beautiful old phrasings are merely the graceful result of clever translators! The absurdities, the falsifications, the inventions—here they are, laid out like police exhibits, naked and ugly, for all to see!

The man feels sick. Something has been snatched away from him. If this book be true, there can be no God! God is just something man has made up, and used for power and gain. And if the Old Testament is a pack of lies, the New Testament can be no better, because the New is built upon the Old. The castle of life is crumbling, stone by stone. Rubble! Now, in very truth, the man does stand alone.

But there is no need for tumult. He has sensed this all along. Of course, he has. He came from where? Never mind. When his heart stops, where will he go? Never mind. Nowhere, of course. He will just stop, as a dead geranium has stopped. But *why?* There isn't any answer. Things just happen. You can't change them. Mankind is a collective fool. Always hunting for a reason. There isn't any reason. You just keep on fooling yourself for about so long, and then your heart stops and *you* stop. Of course. Why not? Why try to dress things up with love and soft words? We're like bugs, only bigger. We think we're of some account, that we're here for something—but we aren't.

When he returns the book to the library, a man stands next to him at the desk. The man sees the title of the book, and grins.

"Read it?" he asks, and receives a curt nod in reply.

"I've got its mate," the man chuckles. "It's all bunk, what they filled us up with when we were kids and didn't know any better. I live next door. Come along and I'll lend you my book. It's an eye-opener."

The book bears the title, *The Diegesis*. It is by the Rev. Robert Taylor. Date, 1832. Yes, yes—it is as he thought. The New Testament is a crafty thing—lies, lies. The Reverend Taylor presents his proofs—anyone can consult them.

Well, our man has known all along that religion made only an ass of him. No God—of course, there is no God!

Now, with slight variations, these things DO HAPPEN. Our man was a normal, average individual. What he did not immediately understand, he reasoned about. But what he did not know, what he had not been taught, is that reason alone is not enough. No one can *reason* God into existence, nor out of it. There is always some flaw, no matter how microscopic, in the reasoning. Always a loose end.

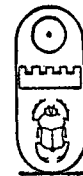
The dogmas of the churches are all *objective*, with the intention of exciting something spiritual. But dogma and the spiritual are not enough. They do not answer the eternally vital questions which plague the human consciousness. They are the shell, not the meat. The thinking human craves and cries for the meat. Only when he begins to *think*, does he demand the answer. The churches do not supply the answer. They supply fellowship, a pleasant contemplation of good, and a lively promise of punishment for evil. That is only a little rill; man hungers and thirsts for the wide water.

What the churches have failed to retain is the *mystical* quality necessary to all religious teachings. It is the explanation, the answer. It is the warp without which the fabric of life loses its worth, its beauty, its usefulness.

The two books (and others along the same lines) contain hard facts, every one of them purely objective and materialistic. They offer reason, they are true, and yet they are not the truth. Their aura is lacking; they are desperate, unclothed.

Mystical things must be *felt*, experienced, in order to be truly understood. They cannot be described. The ancient Hebrews had no pronounceable word for "God." This mystical quality strikes so deep, and lies so deep within the Self, that it cannot be expressed in human speech. But knowledge of it can be imparted.

Religion needs the restoration of ancient mysticism. Jesus did not teach a thousandth part of what is put forth today as Christianity, but what he taught was enough. It was clothed in mysticism, glorified by it. Marvels can be accomplished and Divine patterns discovered through earnest meditation and proper prayer.



Auras and Crime Detection

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

(From the *Rosicrucian Digest*, March 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.

ONE of the most interesting facts brought to our attention is that science, or one branch of science at least, is ready to give considerable credence to a claim held by mystic philosophers for many years.

Until the A.M.O.R.C. in America proceeded in a very scientific way to prove and demonstrate that human bodies had auras of various colors which could be made visible, and of such magnetic or electric quality as could be measured, science in general and many of the specific branches of science looked upon the existence of human auras as something not only mystical but quite mythical, and the subject was considered taboo at the round table of scientists anywhere. In fact, the mystical philosopher found himself in an embarrassing position whenever he ventured to suggest that human beings had auras which could be detected or measured, or defined and registered.

There was a casual admission by some branches of applied science that a radiation or an emanation from the human body, most likely in the form of heat waves, could be detected by some devices or occasionally sensed even by the human consciousness of another person. It was also recognized that the human being left a telltale impression of some intangible something in his



trails through the woods, and on grounds and in buildings, through the detection of which some animals, especially super-sensitive dogs, could trace the movements of individuals. But beyond these casual admissions, science was indeed reluctant to admit that there was anything of a supernatural or spiritual or ethereal nature surrounding the human body, or emanating from it, which was as distinctive in each individual case as the voice of the individual or the facial expression and appearance of an individual.

Not long ago in *The Rosicrucian Forum* I discussed the fact that some of us here at the Grand Lodge could detect through our fingers, or through the aura that surrounded our fingers, the vibrations of some energy or of some electrical or magnetic quality that remained on the paper and envelopes of communications sent to us by our members. I stated that this was detectable in a large proportion of the letters we receive. . . . We have constructed and created scientific instruments here in our laboratories which would measure the quality or the polarity, the strength or nature, of the vibrations emanating from human bodies, and the impress of these vibrations, even when made upon pieces of paper, handkerchiefs, jewelry, and other ar-

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ticles that had been in close contact with some individuals for a time.

Some time ago a magazine called *MacLeans**, a magazine of very high standing and which is not given to exploiting the foibles and fancies of day-dreamers, had an article by Charles Lugin Shaw dealing with the detection of criminals. In this article he revealed how science is using some psychological principles and scientific procedures to aid criminologists in their analytical studies. He quoted John F. C. B. Vance, who built and maintained a reputation on the Pacific Coast as the very nemesis of organized crime. In fact, his application of scientific principles to crime detection and the detection of criminals has gained for him an international reputation. He is not the type of detective who goes out and hunts for his man. He remains hidden and secluded in his laboratory, and there, with the use of psychological and scientific principles and methods, he discovers his criminal. He classifies him and establishes his identity beyond any doubt, and his associates merely go out and bring in the man who has been thus discovered in the laboratory.

Mr. Vance states that the one new procedure which is destined to revolutionize all of the methods of the detection of criminals, even superseding or becoming of greater value than the examination of fingerprints or gun prints or bloodstains, is the careful study and analysis of the impressions of the human aura that are left on record somewhere and in some manner in every criminal case. Mr. Vance says that the distinctive human aura, in other words, the very distinct and different aura of every human individual, composed of an undefinable substance, is communicated to every object touched by or approached by every individual. In case of detection by fingerprints, the criminal must actually touch some object and touch it carefully, deliberately, although possibly unwittingly or unknowingly, in order that there may be left a traceable and definite imprint. In the case of the human aura, however, the individual need not actually touch a thing or be in contact with it in order

to leave some impression, some registration of his aura upon one or more objects in a room.

Mr. Vance says that he does not always attempt to explain, as yet, what he believes to be the cause or the reason for this strange aura that surrounds and emanates from every human being. He says it may be the same substance or the same something that provides the scent for bloodhounds and which has always been too elusive for scientific analysis—except that the American Indians did learn of a way by which to detect this strange registration of the human radiation, but even they did not attempt to study the cause or the reason. He says that chemical tests made in his laboratories have encouraged experts to believe that every individual has a very distinct aura, and that the big problem now is to invent various scientific devices for detecting these auras, registering them, and classifying them.

He admits that great progress has been made in this regard and, of course, reluctantly reveals only a few facts concerning what is going on in his laboratory and similar laboratories. But Mr. Shaw, quoting Mr. Vance, states that the time may not be far distant when the detective or criminologist will go to the place of a crime with some sort of machine or device, and with it be able to detect and register the radiations of a human aura that have been left in the room or on objects in the room, and by means of these registrations be able to definitely classify and even distinguish the nature, character, personality, and appearance of the individual being sought.

Promising Conceptions

The important thing to all of us is not that as new devices are being invented for the commission of crime or the commission of injury or destruction, such as new guns, silent pistols, explosive devices, poison gases, and other elements that are useful to criminals, so the detection of crime has evolved and progressed until the criminal finds it more difficult to match his wits and his ability against the scientific devices and against the police facilities, such as the radio, the prowls cars, the signal

* MacLean-Hunter Publishing Co., Ltd.,
Toronto 2, Ontario, Canada.



system, and similar modern creations. The really important thing is that at last another one of the basic contentions and basic beliefs of the mystic philosophers of old and of the present time is receiving some scientific recognition and relieving the mystical philosopher and student of mysticism of the expense and tedious labor of devising ways and means to prove and demonstrate his contentions.

Radio, television, and many other electrical devices have amply proved and demonstrated in recent years many of the principles held by philosophers in their teachings for several centuries, and yet which were difficult to prove or demonstrate otherwise except in very expensively equipped laboratories. Science has recently proved that thoughts produce electrical or some other form of energetic radiations from the brain and nervous system and that these can be measured and registered. Philosophers for years claimed that this was so. In their mystical practices and in the privacy of their sanctums, they were able to prove to themselves and to others that concentrated thought energy did radiate beyond the limits of the flesh of the human body although science considered this as another one of the mythical theories of the mystics.

For years science has contended that the moon had little or no effect upon anything on this earth except to influence the bulk or mass of bodies of water and thus cause tides. The contentions of the mystic philosopher regarding the moon's influence upon all living things and upon magnetic and electrical circuits on the earth and through the earth were considered absurdities by science even though thousands of individuals, including those who knew nothing of mystical principles, demonstrated to their entire satisfaction that the moon's phases did have an effect upon planting, growing, and reaping of all forms of plant life and upon the development of animal life beginning with the embryo. The mystics also claimed that the phases of the moon had something to do with the periodic changes in the emotional reactions and mental reasoning of persons of unbalanced or unsound mind. They felt that the ancients were right in their beliefs in that regard. Such

persons came to be called *lunatics*, the victims of the influence of luna. In recent years the mystics have proved that the development of diseases, the progress toward a crisis, and the relapse therefrom were in cycles rhythmic with the moon's phases.

Years ago we proved here at Rosicrucian Park, by the astonishing development of large plots of grass and shrubbery of all kinds, that if the planting were done at the proper phase of the moon, the growth and development would be rapid and luxurious, while if the same seed and the same process were used at the wrong phase of the moon, the growth and development were meager indeed. These experiments and the results therefrom aroused considerable attention in this part of California.

We have installed in our planetarium a large and extremely sensitive seismograph, identical with those that are located in the government observatories and capable of registering the slightest temblors or undulations of the earth, of its surface or interior, for hundreds or thousands of miles in distance. After a few days' study of the recordings on this instrument, we found that the phases of the moon did have some bearing upon the peculiar effects on the earth that were registered upon these seismograph charts, and in consultation with an expert in this subject, we learned that he, too, had noted over a course of years peculiar conditions in the weather, and in the interior and surface effects of the earth that were coincident with certain periodic changes of the moon.

On the other hand, we have demonstrated throughout America, in its principal cities to a great number of large audiences, our own wonderful Cosmic-ray machine, the first of its kind ever made and demonstrated, which made visible and made audible the effects of rays of energy from Cosmic space that came toward this earth and affected it, and other rays or waves of electric energy which passed through the earth and over the surface of the earth. But now we find, with the operation of this Cosmic-ray instrument and the seismograph in the same building, that certain Cosmic rays of certain strengths and quality which register on the Cosmic-

ray machine do cause certain forms of registration on the seismograph charts. Thus Rosicrucian research workers and students are not mere dreamers and impractical theorists.

Practically every fundamental principle of a mystical, psychic, and spiritual nature contained in the monographs and teachings has been tested and demonstrated on scientific instruments manufactured or assembled here in our

laboratories. And we find that our members generally, or a very large proportion, are more interested in the scientific analysis of the mystical principles of life than in the purely theoretical or the purely religious. In fact, the advanced students realize more and more each day that fundamental religious and scientific principles are so closely related that they are not incompatible, let alone opposing, as has been believed.



SEPTEMBER ROSICRUCIAN RALLIES

All members are invited to attend and enjoy the programs of the Rosicrucian rallies to be held during the coming months. All rallies will include in their programs many interesting features which will be enjoyed by members who are able to attend. Make a note of the rally nearest you and plan to attend.

Remember, all members are invited and will be welcome at these rallies. Further announcements of rallies to be held will appear in future issues of the *Rosicrucian Digest*.

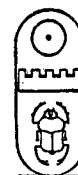
**BALTIMORE,
MARYLAND** John O'Donnell Lodge will hold a one-day rally on September 18 at their new quarters—225 West Saratoga Street. Direct your inquiries to the lodge secretary: E. Warren Spencer, 225 West Saratoga Street, Baltimore 1, Maryland.

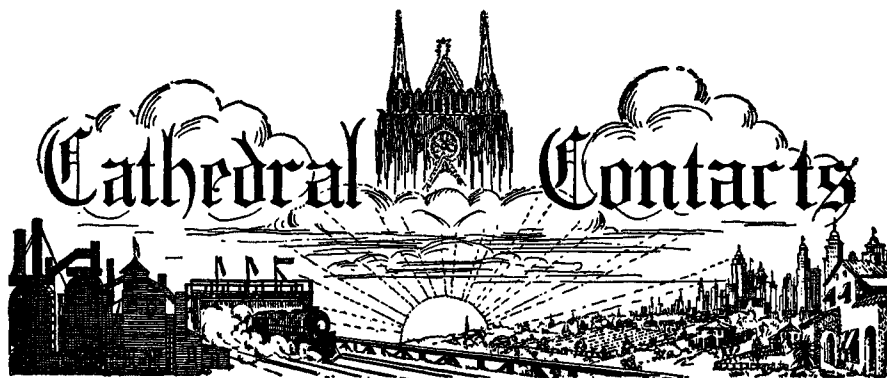
**MEXICO CITY,
MEXICO** The Quetzalcoatl Lodge of Mexico City rally is scheduled for September 24 and 25. The Imperator will be the featured speaker. Address any questions to Julio Klug Gimenez, N. San Juan 225, Col. Narvarte, Mexico, D.F.

**TORONTO,
CANADA** The Fourth Eastern Canada Rally will be sponsored by Toronto Lodge, September 24 and 25, in the Crystal Ballroom, King Edward Hotel, 37 King Street East. *Third and Ninth Temple Degree Initiations* will be conferred. For any details write: K. V. Harrold, rally chairman, c/o Toronto Lodge.

**VANCOUVER, B. C.,
CANADA** The Vancouver Lodge will sponsor a rally on September 16 to 18. Frater Harvey Miles, the Grand Secretary, will be the principal speaker. Write to the rally chairman: A. M. MacLean, Vancouver Lodge, AMORC, 805 W. 23rd Street, Vancouver, B.C., Canada.

**YOUNGSTOWN,
OHIO** A rally sponsored by the Youngstown Chapter will be held on September 3 and 4. Dr. Gisbert L. Bossard, Grand Councilor from Cleveland, will be the featured speaker on Sunday, September 4. For any information write to James Gallo, 2822 Mahoning Avenue, Youngstown, Ohio.

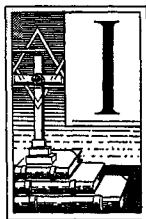




The "Cathedral of the Soul" is a Cosmic meeting place for all minds of the most highly developed and spiritually advanced members and workers of the Rosicrucian fraternity. It is the focal point of Cosmic radiations and thought waves from which radiate vibrations of health, peace, happiness, and inner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

EQUALITY OF RIGHTS

By CECIL A. POOLE, Supreme Secretary



It has been conceived in many thinking minds, and has been set forth in various philosophies, both of a social and a political nature, that all men are created equal. This theory is not accepted in its literal sense when we carefully search the fields of psychology and biology. A study even of the most superficial kind makes us realize that human differences exist and that basically all men are different, in their physical structure, their mental capacities, and in their consequent behavior. Individuals are different because they are made different; that is, no two individuals have identical physical characteristics, neither do they have the same

physical potentialities. Some are strong, some are weak, some are frail, some are robust. These differences exhibit themselves in various degrees, some obviously and some subtly, but nevertheless they do exist and individuals constituting the human race must frankly acknowledge that the differences are a part of the native endowment with which each of us is born that causes us to be placed into particular circumstances for the experience that constitutes life.

While we acknowledge these differences and common sense causes us to be aware of them, there does exist an equality in a different way, and that is the equality of the rights of human beings to gain the experience that is supposed to be theirs in the course of an

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earthly existence. While each of us may be endowed with different characteristics and abilities, and a different basis upon which to work, we all are endowed with equal rights, that is, rights that are ours before our Creator, rights that are ours to live and to experience whatever may be the course of a life on this earth. We are equally endowed with these rights. These rights are the basic characteristics of being—that is, the right to live, the right to attain a degree of happiness, the right to evolve and develop. We all may start from different levels, we all may be different insofar as the course of life itself is concerned, but within us we have a spark of life, an individual soul that is incarnated into a physical form. The purpose of our existence is that we evolve to a degree, that is, that we gain information and experience that previously did not exist. The right to gain that experience is one which is not man-given but endowed by our Creator.

Whether or not we gain the experience that we should have is partly our own responsibility. If we aspire to develop ourselves to the best of our potentialities and direct our thoughts and our efforts toward that development, then we are taking advantage of the rights to which we can claim ownership and control. If we ignore our own development then we are simply existing as passive entities and are being faced with the eventual time when we must acknowledge either success or failure insofar as our efforts are concerned.

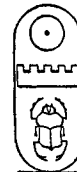
Socially, we also owe an obligation; that is, while we as individuals have the obligation of fulfilling our own destinies and using our own abilities for the best purposes that is possible, we also share in the obligation of providing the means for the development of other human beings who exist about us. The obligations that accompany the rights-of-being are dual in nature. They are the obligations of self-development and they are the obligations that we have to permit the development of other selves existing around us. Consequently, human society should be formed with the idea in mind that it will contribute to the welfare of all individuals, and that while each individual entity will be going about his own business primarily for his own purposes still each must in turn realize that we are all a part of everyone else's environment and must contribute also to the functioning and growth of other individuals.

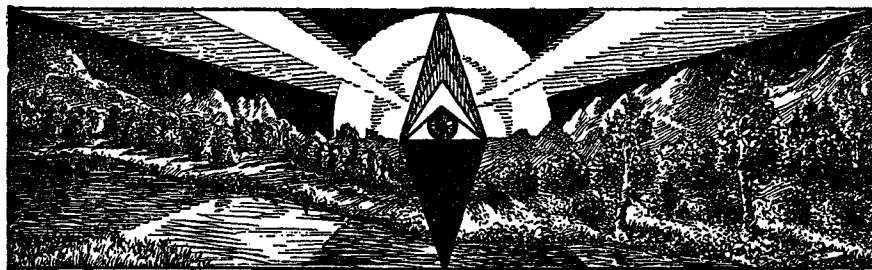
The world in which we live, in which we work, in which we have our hopes and aspirations is common to all of us, and it is well that we give consideration to both its active and its passive phases. Possibly too much emphasis is placed upon the active, and it is for that reason that the Cathedral of the Soul exists which gives the individual who wants to take advantage of it a chance to attune himself to such higher forces as may direct him and assist him in his own development. The Cathedral of the Soul provides inspiration to help make the world a better place for all human beings to live and to aspire and to exercise their rights of being.



AMORC INITIATIONS

CALIFORNIA,	Hermes Lodge, 148 North Gramercy Place.
Los Angeles:	<i>Sixth Degree</i> , August 27, 8:00 p.m. <i>Ninth Degree</i> , September 24, 8:00 p.m.
Oakland:	Oakland Lodge, 263 12th Street. <i>Seventh Degree</i> , August 21, 2:00 p.m.





The Cosmic

By RODMAN R. CLAYSON, Grand Master



THE Cosmic! This term is used today in many fields, but is still strange to a great number of people. This is undoubtedly true of hundreds of subscribers to the *Rosicrucian Digest* who are not members of the Rosicrucian Order, AMORC, even though the term is frequently found in the articles.

An understanding of the word *Cosmic* is of paramount importance to all Rosicrucians. Let us see what *the Cosmic* means particularly to the Order, a fraternity whose history and tradition go back to very ancient times, whose functions today are on a world-wide, international scale, and whose philosophy is known in every land.

The word *Cosmic*, taken from the word *cosmos*, is not new. Scientists relate it to cosmogony which is concerned with the evolution of the universe, and to cosmology which is concerned with the physics of the universe. Now, the metaphysics of ontology deals with the origin and elemental nature of things in general, and comprises the speculative aspects of cosmogony and cosmology. Cosmology investigates the basic laws, processes, and divisions of the objects in nature; it clarifies the question of the nature and interrelationship of space and time. One authority says that cosmology seems to provide an ultimate frame for an explanation of the occurrences in nature.

If we go back to the philosophers of the classic Greek period, we find that Plato and Aristotle were largely in

agreement that the universe is dominated by a set of unalterable laws, and has a definite and recurring rhythm. They defined the order of the universe as the *Cosmos*. The universe is perfectly arranged and ordered. Plato and Aristotle felt that the world was ordered by an intelligent principle of divine justice or harmony. In *Philebus*, Plato wrote: "There is in the universe a cause of no mean power which orders and arranges." This view without theological implications became the basis of modern natural science.

The idea of Cosmic and human justice was an important part of Greek philosophy. The Greek philosophers felt that the harmony of the universe could be represented by a scale of numbers. This harmony was called *the soul of the world*. It was felt that the construct of the various parts of the universe was in harmonic relationship, and that this was not haphazard but orderly. To this, Pythagoras gave the name *cosmos*. The word *cosmos* came to mean *order*. One definition of the *cosmos* is "order in nature and the universe." A modern university text defines the *cosmos* as an assemblage of diverse units so combined as to constitute an integral whole, all the parts functioning in unison in obedience to some form of control. Science is endeavoring to answer the question, Is the universe a *cosmos* or a conglomeration of unrelated bodies?

Material Aspect

Cosmology deals with the material universe—man, animals, plants, rocks, mountains, and oceans; it deals with

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ultimate reasons, causes, and principles of all individual bodies within the universe, such as a star, an atom, or a tree. The scientific question is raised, If all bodies are separate and different, how may they be related? Taken together they form a totality which is called the cosmos, the universe. Science has solved many of the mysteries of nature. With their instruments, scientists have explored far out into the vast reaches of the universe. They now know the composition of the stars, and that there is a unity in systems of stars. The same elements that compose the stars are found on earth. More and more it is said that the whole universe is a system having systems within systems. The Milky Way galaxy, of which the earth is a part, is now referred to as a cosmic unit.

It seems that all galaxies, or systems of stars, are affected by the same fundamental forces such as gravitation. This indicates an order and a system, a system which includes individual bodies and forces; and this makes the world a cosmos, a system of interrelated, interdependent, and interacting parts. In this sense, the term *universe* means *all*. It is the totality of all created as well as all existing things known and unknown to man. This includes not only the earth with its physical, chemical, organic, and inorganic components, but planets, solar systems, and stars. The universe, as the cosmos, is comprised of not only physical matter, but forces and laws which are involved in unity and system.

The stars or the condition between the stars is said to be the source of the Cosmic Ray which is a highly penetrating force of radiation continually reaching the earth. Every day we read about Cosmic Rays. There is no question that the earth and all things of the earth are affected by these rays; and just what this effect is and of what Cosmic Rays are composed are objects of a tremendous amount of research now being carried on. The space between stars and the earth is continually traversed by the enormous penetrating radiation of the Cosmic Ray. Thus we see in a sense how the earth is related to the stars.

Spiritual Aspect

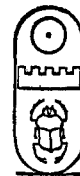
In the science of astronomy the word *Cosmic* is applied to any phenomenon or fact having to do with celestial bodies. In his dialogues, Plato implies that the symmetry, beauty, harmony, and order of the universe are the result of a *mind cause*. Plato identifies the Cosmic Mind with God. He regards God as the Universal Soul, the Author or Creator of all order. A modern philosopher states that the cosmos or universe in its unity or harmony is a *living system*. Man is just as much a unit of the order of the cosmos as are stars, mountains, oceans, animals, trees, and plants. Man is a part of the world of nature, love, beauty, and science. All of this is of the cosmos or Cosmic.

The methods of nature are precise. So, too, are those of man in his manufacture and use of machines, computing instruments, and skyscrapers, though one is the order of man's mind, while the greater cosmos is of the order of the Supreme Mind. The cosmos provided for the origin of man, and functions as a mathematical harmony. May not life and consciousness prevail elsewhere as on earth, just as do system and order throughout nature? It is said that the components of man may be found in dust. It is also said that the components of stars may be found in Cosmic dust. All of this pertains to the cosmos, the Cosmic. It is vast and systematic; it has magnitude and harmony.

The Rosicrucian definition of the Cosmic is: "The universe as a harmonious relation of all natural and spiritual law—as used in a Rosicrucian sense, the Divine, Infinite Intelligence of the Supreme Being permeating everything. The creative forces of God. It is an intangible, unlimited source from which radiate the immutable, constructive powers of Divinity. The Cosmic, therefore, is not a place, but a state or condition of order and regulation."

Cosmic Consciousness is "that consciousness, radiating from God, which pervades all space (and hence all things), having vitality, mind, constructive power, Divine Intelligence."

The Cosmic Mind refers "more specifically to the mind or intelligence that



forms a part of the Cosmic Consciousness. It is also called the Divine Mind."

The term Universal Mind "is often used to indicate the Cosmic Mind or the Mind which is the Consciousness of God and which pervades all space in the universe. It is not only the Mind of God but the consciousness and mind of all living men." God is omnipotent because in His wisdom He established Cosmic Laws.

The Complete Unit

We are a part of the Cosmic, a part of the Cosmic Consciousness. We should act and think accordingly. The Cosmic cannot be thought of as a certain place or condition because the Cosmic IS God, the Cosmic, or the Supreme Mind is self-sufficient or complete in itself. We cannot conceive of the Cosmic as being incomplete. Man has intelligence. This is reflected intelligence of the mind cause of the Cosmic. The Cosmic is creative. Man is one of the creations or manifestations of the Cosmic.

We do not influence Cosmic Laws; they are immutable. The laws, however, can be intelligently applied. Not only are the laws immutable, but they are also constant. We cannot evade a Cosmic law. We cannot violate it without some consequential effect. Gravity is a case in point. When we strike a match, it burns because of certain laws of nature. There is nothing conceivable outside of Cosmic order. There are no adverse Cosmic laws. Adverse effects experienced by man may be the result of his disregard of the functioning of Cosmic laws. When we speak of the Cosmic, or the universe, we are not referring to the solar system which is only one of the conditions within the whole universe.

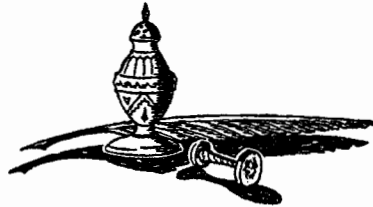
There is an all-pervading mind which is directing and manifesting the power of the Cosmic or cosmos. All phenomena, such as sound, light, consciousness, and sensation, are of the Cosmic. The successful function of all chemical and physical laws is their adaptation to the laws of the Cosmic. The laws of nature as understood by the geologist or the astronomer are in effect the same laws used by the laboratory technician. These laws are all a part of the unity of the universe or cosmos which is

(Continued on next page)

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Questions



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

• • •

Question: What is the Hermetic Philosophy?

Answer: From old Egypt have come the fundamental esoteric and occult teachings which have so strongly influenced the philosophies of all races and peoples. There is no portion of the occult teachings possessed by the world which have been so closely guarded as the fragments of the writings of Hermes. Hermes, or Hermes Trismegistus, meant in the Egyptian language—an interpreter; and with the word Trismegistus, the thrice great interpreter. The Greek Neoplatonists looked upon Hermes as the embodied Logos. Therefore, any doctrine or writing coming from Hermes was known as Hermetic teachings. These works were according to Clement of Alexandria, forty-two in number. They dealt with Mental Forces, Vibration, Polarity, Rhythm, The Law of Cause and Effect, The Principle of Correspondence, Ritual, and Alchemy. The Hermetic Philosophy is most widely known as the origin and source of all alchemical knowledge.

• • •

Question: What is the oldest book in the Rosicrucian Research Library, and with what does it deal?

Answer: The oldest book in the Rosicrucian archives is *Geber Philosophi ac Alchimistae Mazimi, de Alchimia Libri Tres*, published by Johannis Gruninger in 1531. In translation the title reads "Three Books of Alchemy, by Geber the Great Philosopher and Alchemist."

Geber, the Arabian mystic and alchemist, was born in the town of Tus, about the year 721 or 722 A.D. He was a student of mysticism and alchemy under the great Muslim religious leader Ja'far al-Sadiq, whose spiritual heritage may be traced to the Hermetic Teachings of Egypt.

governed by what we may call *intelligence*. Do not think of the Cosmic as having anything to do with place and time. In the Cosmic everything is integrated; there is no actual independence of a thing. Scientifically the Cosmic functions as a scale of motion.

All that we perceive is of the Cosmic, of which the Divine Mind or Intelligence consists, and which manifests as law and order. This is the Cosmic. The Cosmic is a unity of all there is. Man endeavors to bring the various Cosmic components together harmoniously for his needs in mastering life. Whether or not we have a realization or appreciation of all that exists, the fact remains that all of the cosmos is of the same Divine Intelligence and Cosmic creation. Intelligence is denoted by the conscious acts to further the nature of living things and bring them into harmonious relationships. Whatever has intelligence has mind. Consciousness is an attribute of mind. Cosmic Consciousness also has to do with mind.

Man must use good judgment in all he does. He should endeavor to become conscious of the Greater Consciousness which lies deep within his being. He then becomes one with the whole of the Cosmic. This constitutes awareness of the Cosmic, or Cosmic Consciousness. Man should endeavor to be aware of the Cosmic and all that it signifies. He has the ability to comprehend. He appreci-

ates Cosmic relationships because of the faculties with which he has been endowed. Since the Cosmic is law and order, and not chaos, man with his conscious and moral values must try to bring his environment into harmony with the Cosmic. When he does this we may say that he experiences something in the nature of spirituality. He uses his best judgment not only to have an understanding of these things, but also to further them. Man, with his spiritual, divine inspiration of the Cosmic and its laws, will build even greater vehicles for transportation, means of communication, bridges, and factories for the benefit of his fellow man.

It is said that man stands midway between the stars and the earth. Each is of the Cosmic in its many attributes and elements, but man has intelligence and consciousness; thus he can appreciate the unity and the orderliness of all and the interrelatedness of one thing to another, even to the relatedness among men. Man is not insignificant in the whole of the composition of the Cosmic. With mental and moral strength he holds in potential enormous might and accomplishments, because he is of the Cosmic. Is this not a magnificent thought? Michael Maier, eminent Rosicrucian philosopher, physician, and mystic of the 16th century, said that the whole of our vast universe consists of "God, the Cosmos, and man."



IMAGINATION IN ETHICS

Science is beginning to discover that our separate faculties are not themselves originators. They are but the organs of a deeper life, fed from sources that are elsewhere. Man is constructed so as not to be complete in himself. He is a planet that moves around a sun. He can never know the true harmony or the healthy development of his being till his earthly is consciously linked with a heavenly.

From *Problems of Living*,
by J. Brierley, London—1903



Cycles of History

By BEN FINGER, JR.

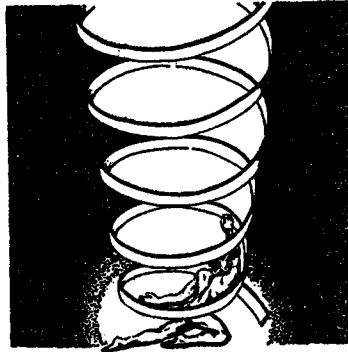
THE creative drama of man's social evolution proceeds through cycles, and is symbolized by a spiral. Some characteristic dominant Idea outlines the different historical epochs. Some basic philosophy of life, whether implicit or explicit, is the foundation upon which each generation rears its superstructure of experience and expression.

Great and altruistic ideas underlie the important reform-cycles which have changed the course of history. We need to study these waves or cycles, their leaders, and their causes. The living seeds which were planted in the far past are bearing their harvests today. We are the stewards of a rich social inheritance from the unselfish contributions of many persons in past generations, and we ourselves have a duty to posterity.

Man's mental quest for constructive thought and action leads to discoveries and needs. New questions arise. New approaches become requisite. New syntheses emerge. The world appears in a new light, as the human being portrays in evolutionary strides his development of consciousness.

The necessities of intellectual growth have forced the philosophers of each age to concentrate upon some characteristic area of inquiry. A specific problem must first be expressed as a question, and much depends upon how that is presented. The attitude of the mind and its basic assumptions sets the form of the query. When new general concepts emerge, men ask new leading questions, and interpret their experiences accordingly.

A philosophic cycle ends when its motive-concepts are exhausted. Then all



the questions which can be formulated in the prevailing terms are either answered or shelved as currently insoluble. Again men face the alternative of merely retreading old ground, or of pressing on to a new cycle. History seems to be a steady succession of requiems and natal songs, as old cycles complete their curves, and new germinal

ideas begin new cycles. But it is important to note that the attainments of one cyclic process provide the starting grounds for fresh cycles. As the poet Shelley sang: "The Earth doth like a snake renew her winter weeds out-worn."

The cyclic theory of human history has been variously interpreted by Plato, Vergil, Polybius, Shelley, Vico, and others. The ancient Babylonians recognized periodic recurrence in the movements of the heavenly bodies. The Hindus noted the cycles of the day, the month, and the year, as well as those of human life. Certainly all the activities of nature are rhythmical and periodic. The cycle is nature's general law of movement. Within the tiny atoms, there is steady periodic motion. Heat pulsates. Light undulates. The tides have their ebb and flow. Day and night alternate. The seasons follow a regular course of succession. Planets and stars have their dependable periodicities. Biologists recognize the organic rhythm of life. However, the scientific approach to the cycles of history rests upon something better than argument by analogy.

The curves of history in cyclical terms are not based on the old depressing theory of eternal recurrence. Our knowledge of evolutionary progress compels us to interpret the cyclical law

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in terms of the spiral, or in the symbol of the moving wheel, which unites recurrence and progress.

Hegel did not recognize straight-line progress, but rather cycles formed by thesis, antithesis, and then synthesis. The movement tends forward and upward at each swirl. A synthesis is not final, but it becomes the ground of a new thesis, which in turn must meet opposition and contribute to a larger synthesis.

William James compares man to his animal pets, who "take part in scenes of whose significance they have no inkling. They are merely tangent to curves of history, the beginnings and ends and forms of which pass wholly beyond their ken." But man does at least glimpse the higher truths behind the concrete actualities of his experience. The particular is a revelation of the universal. As Emerson wrote: "That soul which within us is a sentiment, outside of us is a law. We feel its inspirations; out there in history we can see its fatal strength."

Every living being is a thoroughfare for the movement of life that goes on from generation to generation. History is the story of the growth of freedom. It is evident to all alert persons that freedom is the mainspring of life. Man's cumulative progress in the realization of human rights is gradually leading to the goal of freedom for all. Dr. Hyman Judah Schachtel nobly records, in *The Real Enjoyment of Living*: "Slowly, painfully, sacrificially, proudly, the human race has come up from the jungle, from slavery, from feudalism, into wars and out of wars—sometimes slipping back, but not all the way back—onward and upward, . . . struggling to be free."

At the dawn of recorded history, man knew the military slave-state, with its privileged few and exploited multitudes. Only the absolute monarch was free from external domination. All men were enslaved by ignorance and fear. Both political and theological absolutism existed. The Asiatic spiritual period glorified the Infinite in a manner that dwarfed the importance of human finitude.

Nations and Inspiration

But it is more fitting to praise the ancient trail blazers for their enterprise

than to blame them for their shortcomings. The very wise of antiquity glimpsed the great nuclear concepts which would attain precise development in the subsequent progress of mankind. An exalted interior science of man illumined the third Egyptian dynasty. The *Puranas* of Hinduism state: "Brahma has gathered in Himself the harvest of His universe, the essence of all the experiences it has ever gone through." The Sacred Fire of the Zoroastrians symbolized the great truth that the dross of man's finitude is burned away in fiery union with the Divine. The Jew Isaiah, inspired by his God-consciousness, was the prophet of a just and warless world.

The physical laws of nature were explored also. One thousand years before our era started, the Hindus were speculating about the origin of the firmament, the nature of radiation, and the correlation and conservation of energies. The Babylonians had a remarkable knowledge of engineering. The ancient Chinese and the Greeks dreamed of aviation.

In the sixth century B.C., superior geniuses answered man's spiritual and intellectual needs throughout the world—Lao Tse and Confucius in China, Buddha in India, Zoroaster in Persia, Pythagoras in Greece, and Jeremiah and Ezekiel in the Jewish fold. In the simultaneous appearance of great men who do similar work in different parts of the earth, we confront the teleological mystery of that Cosmic Mind which is identical with the reality of our common mind-essence. Renan has written: "The history of the human mind is full of strange coincidences, which cause very remote portions of the human species, without any communication with each other, to arrive at the same time at almost identical ideas. . . . We should say that there are great moral influences running through the world like epidemics, without distinction of frontier and of race . . . through secret channels and by that kind of sympathy which exists among the various portions of humanity."

Back in ancient times, when the ground was laid for so many great developments which subsequent ages would realize, the truth of inspiration was generally recognized, and many



consequential figures were educated in the Mystery Schools. As Denis Saurat observes: "From time to time there arises some superior genius who . . . obtains a vision of the far-off goals, expresses anew for his time the desire of mankind, marks out the distance already covered, tries to divine the future ways."

Greece, the pioneer of Western civilization, broke away from the tyranny of absolutism to honor the freedom of the individual. Pythagoras, the Orphic sage, struck a balance between the Asiatic spiritual approach and the Greek secularism. By and large, Greco-Roman antiquity tended to center its attention upon the finite.

The Greek philosophic tradition in Asia Minor drew from earlier civilizations the idea of Fate. This gave Thales the cue for a new cycle of philosophy based upon inevitable natural law. Thales is remembered for his experiments with static electricity. He knew the soul of the universe to be supersensible metaphysical substance, but it was the function of his particular cycle to develop a well-defined intellectual synthesis pertaining to matter and motion. When this cycle had reached its limit, the Socratic cycle emphasized the qualitative aspect of nature—inner meanings and purposes. Human unfoldment has generally followed the Law of the Pendulum. In the fallow interlude of one important quest, another yields its richest harvest.

Ancient Greece gave Western civilization a heritage of beauty, truth-seeking, free criticism, and social liberty.

Rome contributed a rich legacy of law and social organization. On the dark side, however, Rome worshipped power. Augustus Caesar turned the Roman Republic into an Empire, but the people did not know what they were losing because he kept the symbol of the Republic. If men would read the lessons of history with understanding, they would not be doomed to repeating old mistakes.

Christ's Christianity gave a powerful impetus to the sublime generative idea of universal love. Jesus transcended narrow tribalism. He symbolized the union of the finite with the Infinite. While the Pagans held the State above all, the early Christians gave their

prime allegiance to God, and worked for the rebirth of humanity in gentleness, goodness, and peace. Free-minded Christian mystics, who had no *corpus dogmaticum*, expressed a complete and soul-satisfying awareness of the higher verities.

Humanism versus Corruption

But Christianity as an organized State-religion was corrupted by power. The Christian Middle Ages were darkened by stern religious authoritarianism, which tried to crush out all free thought. Absolutistic, totalitarian ideas prevailed. The medieval Church demanded unquestioning acceptance of its authority, abject credulity, blind obedience. Christian Europe was stained with superstition, cruelty, and social misery until the later Middle Ages, when some amelioration ensued because of the Mohammedan influence. Islam had no Inquisition to suppress scientific thought. The liberal-minded Christians, Roger Bacon and Peter Abelard, were persecuted by the Church for their daring innovations. The one-sided medieval Church forbade free scientific inquiry, with the result that the science of antiquity all but disappeared for a long time.

Scholasticism was the effort to reconcile the conflict between theology and rational philosophy. The Christian Aquinas and the Jew Maimonides were somewhat more liberal than their predecessors. "In the thirteenth century," notes Renan, "the Latins, the Greeks, the Syrians, the Jews, and the Mussulmans, adopted scholasticism, and very nearly the same scholasticism from York to Samarcand. . . ."

For all the failings of the Christian Middle Ages, there were wise philosophers who indeed knew principle to be the womb of fact. There was a general sense of mystical participation in the common life. The Church did much to tame the wilderness of barbarism, although it was itself barbarized no little in the process. The German historian Herder counsels us to judge the institutions of an era according to the concrete circumstances which gave them form.

That cycle called *Renaissance* was predominantly a return to the Greek ideal, although man literally never

turns back the clock. During this cycle, medieval introversion was followed by a new out-turned attitude. From the 14th to the 16th century, the concrete mind dominated the intellectual scene. Curious minds asked new questions about the "how" of things. They refused to accept doctrines and institutions on the grounds of venerable authority.

The Humanists of the Renaissance were intensely interested in human life and cultural expression. They were lovers of life, of nature, fine writing, beautiful art; they were lovers of man as man. Although they did not believe in the orthodox heaven, most of them yearned for some kind of soul-survival.

Although the leading Humanists were tolerant internationalists, nationalism was one of the results of the Renaissance period—individualism was another. These have been necessary phases of man's development. The free individual and the self-determining nation must be the foundation of tomorrow's world-community.

The Christian Reformation, like the Renaissance, was an emancipation. Its true pioneers were the free-minded mystics. The practical Reformers did indeed lean toward intolerance, but the multiplication of churches would end in spiritual liberty. Man would come to honor the fact that no "one true faith" has the monopoly on spiritual truth.

Science and Intuition

The era of classical science started with Copernicus, Kepler, Galileo, Huygens, and Newton. Man now placed his emphasis upon the quantitative, the mechanical, the measurable. His study of the World Machine became richly fruitful, but of course covered only a partial aspect of being. The orderly forms of the manifest universe drew the mind of Boyle to the Life behind the form. In our century, Bergson has acknowledged the Life Force behind "a machine for the making of gods."

To just reason things out without the test of concrete trial was misleading. Francis Bacon urged that knowledge be sought by the inductive method of observation and experiment. But the scientific method is actually a synthesis

of the inductive and the deductive. The deductive mathematician works with symbolic data; sensory qualities do not directly concern him in his pure abstractions and universal concepts.

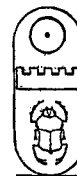
Tyrants have always feared philosophers. John Locke paved the way for the American Revolution with his philosophy; and Voltaire, Rousseau, and Montesquieu sowed the seeds of the French Revolution. It was mainly the inspiration of man's growing knowledge of natural law which spurred freedom-lovers to insist upon their right to liberty. A world torn by religious conflicts has welcomed, in its more advanced intellectual circles, the pantheistic natural religion of Deism. Wise men dethroned medieval ignorance and superstition, and gave a firmness to that rational liberalism which Morris R. Cohen lauds as the intellectual foundation of Western civilization.

During the Age of Reason, man freed himself from irrational prejudices and fears, cultivating enlightenment, tolerance, and cosmopolitanism. The quest for human rights progressed in many fields. Cesare Beccaria pioneered humanitarian penal reforms. Philippe Pinel pioneered humanized scientific therapy for the mentally ill.

But, of course, reason alone is not the whole of man's being. Intelligence must have the support of intuition and feeling. The Age of Reason was followed by Romanticism, which cycle found expression in the literature of emotion and the philosophy of intuitive insight. The interaction of reason and intuition is necessary to the complete life.

Certain extremes of Romanticism, and its occasional association with reaction, prompted the rise of a militant 19th-century school of the materialist-behaviorist. This approach denied the higher principles of the universe, the spiritual faculties of man, and the validity of the life of values. Some pontiffs of the laboratory, miscalled *scientists*, dismissed Mind from its place of primacy. The wave of materialism encouraged men to substitute expediency for true moral values in human relations, because it ignored the underlying spiritual order of things.

The mechanistic concepts of the classical period of science were called in question about the year 1900, because



of new discoveries which required science to change its metaphysical foundations and to recognize the limits of the quantitative. A new scientific cycle has been launched by the discovery of radium, nuclear research, the progress of astronomy, the theories of Einstein and Planck, the dynamic psychology of Jung, and other significant attainments. Science of the 20th century cannot be cited to support a degraded view of the nature of the world and man. To the enlightened mind of today, the heavens truly "declare the glory of God."

Many diverse cycles are working

themselves out in our technological era. Heights of good appear simultaneously with depths of ill. Man's growing sensitiveness to spiritual values has already placed many blessings upon the credit side of his ledger. The golden age cycle is to be that intuitive era which shall respect the divine wholeness of soul-vision. This cycle of larger synthesis will enjoy its full flowering when we catch up with the wisest and best of our species.

It is written: "A nobler order yet shall be than any that the world has known."



You Can Feel It



ETERAN Wardens never discount the prison grapevine. Nor do they discount that telepathic something which is a definite intangibility, yet which is of major importance in the administration of prisons; that is, the peculiar feeling of tension or lack of tension which one gets as soon as one enters the walls.

Sometimes things are rolling along smoothly. It's impossible to tell what gives this impression. There is simply a lack of tension. Perhaps it's in the way the men move. Perhaps it's in their walk, the swing of their hands, the way they hold their heads. No one knows. No one has ever been able to classify it.

But at other times there will be the feeling of tension. An experienced prison man stepping inside the walls knows instantly that all is not well. Men may be moving around as usual, but there's a seething cauldron of trouble boiling a devil's brew beneath the surface. You can *feel* it. It's there, it's a very definite factor.

There is, of course, some sort of a telepathic emotional force which permeates any body of men who are held so closely confined. Let something important happen in a prison and the word seems to spread instantaneously and without the need of oral communication.

From *The Court of Last Resort*, by Erle Stanley Gardner. (Copyright 1952—William Sloane Associates, Inc., Publishers, New York)



**The
Rosicrucian
Digest
August
1955**

Perfect knowledge is that which for the moment is irrefutable by anyone, and about which you entertain no doubt.—*Validivar*

Atlantis and the Philistines

From the research of Juergen Spanuth, Pastor of Evangelic-Lutheran National Church of Schleswig-Holstein; author of *Das War Atlantis* and numerous other publications. This material was translated from German by Paul F. W. Lutter, F.R.C., of Bremen, and compiled by Frances Vejtasa, F.R.C.



AS the island of Caphtor a remnant of the lost Atlantis, and did its inhabitants of Biblical days, the Philistines, represent a phase of the Atlantean race? History, archaeology, and the Old Testament seem to point that way. For this information, *mind* attempts to look back over the time of 32 centuries—into Holy Scriptures, upon Egyptian temple inscriptions and ancient papyri, as well as upon the relics and monuments depicting the culture and activities of a bygone age.

The Philistines, whose origin was seemingly mysterious, came from the North and settled along the Mediterranean Sea, establishing safe harbors as an offensive against Egypt. They succeeded so well that this water became known as the "Sea of the Philistines." Continuing the introduction to these people, Pastor Spanuth states that they arrived in heavy ox-carts (as shown on contemporary Egyptian wall-pictures), laid out fields and vineyards and engaged in commerce and horse breeding; but above all they were experienced as workers in metals.

Relating to a later time, after the entry of the people of Israel, it is stated (I Samuel 13:19-20):

"Now there was no iron-worker in all the land of Israel; (for the Philistines said, Lest the Hebrews make themselves swords or spears:) But all the Israelites had to go to the Philistines to get their ploughs and blades and axes and hooks made sharp;"

It is in the land of the Philistines that the oldest iron furnaces have been found.¹

Because of the superiority of the Philistines in the metallurgical industry, their skill as armorers, and their stature and physical strength, they were

looked upon fearfully in the stress of wars. They had a powerful Army, including a strong cavalry and armored battle vehicles, as well as a great Navy. Each warrior had a helmet, shield, a sword, and usually two lances. Although the Egyptians used the arrow and bow, this weapon was not popular with the Philistines.

According to Pastor Spanuth's findings, at the time of Ramses III, the Philistines were the leading race of a coalition of Northern peoples, including the Sakars (Saxons) and the Denen (Danes), and had made an alliance with the Libyan and the Tyrrhenian people, and threatened the Egyptian Empire.

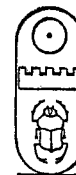
Their Kingdom at Sea extended over the coasts of Syria, Asia Minor, Cyprus, and Creta, and they occupied Greece (with the exception of Athens); but although their kingdom endured for several generations, they failed to conquer Egypt. The concentrated power of Ramses III warded them off. Once he destroyed the Philistine Navy when it had already entered the mouth of the Nile.²

The importance of the Philistines for the historical evolution of the Eastern countries of the Mediterranean in the 10th and to the 12th century B. C. cannot be valued highly enough.

It was the heavy warfare between the Philistines and the Egyptians that determined the Exodus of the people of Israel. Since the Exodus did not take place until after the death of Ramses II, 1232(?) B. C., who was the builder of the store cities, Pithom and Ramses (2 Moses 1, 11), it must be taken for

¹Wright, G. E., "Iron: The Date of its Introduction into Common Use in Palestine," *American Journal of Archaeology*, Vol. 43, S. 458—1939.

²Historical Records of Ramses III, 1936, Plate 46; Schachermeyr, 1929, S. 44.



granted that the Israelites left Egypt about 1220 B. C., and thus at the same time that the Philistines immigrated to Palestine.

It is written about the march of the Israelites (2 Moses 13:17): "Now after Pharaoh had let the people go, God did not take them through the land of the Philistines, though that was near; for God said, If the people see war, they may have a change of heart and go back to Egypt." The fighting referred to was between the Philistines and Ramses III, on the Egyptian frontier near the coast, which forced the Israelites to migrate farther East through the Red Sea and the desert Sinai. For this same reason it was impossible for Israel to occupy the coast of Palestine until much later.

It was the fear of the Philistines which led to the establishing of the Kingdom and States of Israel.⁶ The heathenish rites and religion of the Philistines made essential the revelations given by God to Israel, which warned of the Heights, Columns, and Idols of the Philistines. However, the European culture, and the knowledge of metals and shipbuilding, brought by the Philistines to Palestine assisted the Israelites in their evolution.

The Island of the Column

But where did the Philistines come from? The Old Testament speaks of them as "the Philistines, the rest of the sea-land of Caphtor" ["the remnant of the country of Caphtor"] (Jeremiah 47:4). Here three points are important: The Philistines came from an island (ai) or islands—therefore, their superiority in navigation and shipbuilding; the island is referred to as "Kaphtor," or column. Translated, "air Kaphtor," means "island of column." The Philistines admired columns, and on much of their old earthenware the pictures of the Column of the World have been noticed.

Unfortunately, the Old Testament does not tell where this obviously sunken "Island of the Philistines" had been situated. However, we learn from Egyptian inscriptions and papyri that the

⁶Alt, A., Die Staatenbildung der Israeliten in Palästina, in: Reformationsprogramm der Universität Leipzig, 1930.

Philistines and allied races came "from the North"—"from the Great Water District" = sn-wr,⁴ from the ends of the Earth.⁵

To the Egyptians "the Great Water District" was the World Sea, flowing around the terrestrial globe, and not a part of the Mediterranean Sea. The home islands of the Northern people, according to the Egyptians, were "at the end of the Earth" "on the Great Water District" "in the North," and without doubt in the district of the North Sea. These islands were destroyed, blown away by the storm—the "King's Island sunk into the Sea"⁶ and the remaining land "haunted by fire and turned to ash."⁷ These catastrophes of Nature are the same as those of the Holy Scriptures referred to as "Ten Plagues of Egypt." The world has many proofs of catastrophes of world-wide dimension in the last decades of the 12th century B. C.⁸

Archaeological research in the district of the North Sea indicates destruction by inundation of a strip of the coast and islands about 80 to 100 km. wide on the West coast of the Cimbrian peninsula. "Fire-layers" in the bogs of the time (1200 B. C.), period IV of the Northern Bronze Age, indicate that at about the same period there was the great drought which stopped all growth.

These catastrophes brought famine and hardship, and the people of the districts on the North Sea (including Denmark and Sweden) fled South.

For thousands of years the Elbe River and the Danube constituted the trading route for the Northern people who brought amber from the coasts of the North Sea to the South. Centuries later, the Teutones tribe and their allies the Cimbri used this same route. It was via the valleys of the Morava and the Vardar, about 1200 B. C., that the people from the North arrived in Greece and took occupation, destroying castles

⁴Historical Records of Ramses III, 1936, Plates 27, 37

⁵Historical Records of Ramses III, 1936, Plates 27, 28, 46, 80 Breasted, Ancient Records of Egypt, Chicago, Bd. V

⁶Breasted, Ancient Records of Egypt, Chicago, Bd. IV

⁷Paret, 1948, S. 144

and any of the fortified settlements that offered resistance. Only Athens remained untouched and with it the Mycenaean culture.

The main multitude of the Northern people moved via the Bosphorus to Asia Minor where they destroyed the mighty Empire of the Hittites⁹; from there they proceeded to Syria and Egypt. Their powerful Navy had conquered Creta and Cyprus and kept advancing simultaneously with the land forces.

The works of Plato (including his dialogues of Timoeus and of Critias), with their information on Atlantis, coincide exactly with what has been gathered from Egyptian inscriptions and papyri in the research of Pastor Spanuth. Plato writes about the terrible catastrophes on sea and land, the great drought, and the fires mowing down forests. He calls these Northern people "Atlanteans" and refers to their islands as having "perished on one day and one night full of horrible terror." He describes the survivors and their conquests, moving through Europe to Greece, through Asia Minor, and their advance against Egypt. It is Pastor Spanuth's conclusion, therefore, that Plato was an accurate recorder of history.

Pastor Spanuth notes with interest that in the inscriptions of Medinet Habu, in the papyrus Harris, and the other papyri from that age (around 1200 B. C.), we have in hand a part of those Egyptian documents which Plato considered in about 400 B. C., and which the Priests in Sais, Egypt, according to statements of Plato, had

once shown to Solon and translated into Greek. It is Pastor Spanuth's conclusion that a comparison between Plato's report on Atlantis and the Egyptian inscriptions and reliefs (existing to this date) proves without a doubt that the Atlanteans were the "Phrst" (Frisians) of the Egyptian inscriptions and the same as the Philistines of the Old Testament.

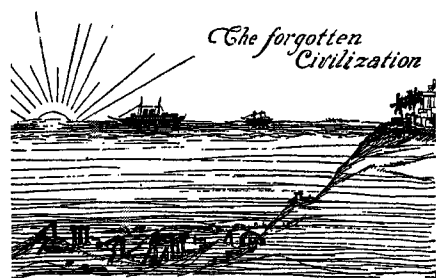
The Bible refers to the home island of the Philistines as "ai Kaphtor," that is, the Island of the Column: the Atlantis Report states that in the center of the highest sanctuary of the Atlantean Philistines there stood a huge column, the "Irminsul," or the Column of the Universe of the religious rites of the Northern people, which according to their belief supported the Heaven.

The Atlantis Report supports clearly the information given to Egyptians by the captured Atlantean Philistines. From here, it is simple to determine the location of "ai Kaphtor," the Main Island of the Atlantean Philistines, or the "Holy Island" on which stood the Column of the Universe. According to the Atlantis Report, this island was in the shelter of a rock island, which stood high and steep out of the sea. It was there that the Atlanteans quarried "red, white, and black stones for constructing their walls and buildings," and also here was "copper in fusible and pure form."

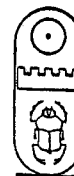
The Name Uthland

There is only *one* rock island that qualifies for the description given, and that is Heligoland. The red rock of this island even today is standing "everywhere high and steep out of the Sea." The white rock belonged to the "Düne" (Sandhill), consisting of gypsum and chalk. It disappeared into the North Sea 200 years ago. The black rock still exists at the northern edge of the "Düne," and shows above the water at certain times of the Eastern winds and during very low ebb-tides. This rock consists of limonite sandstone which probably received its blue-black color from strong impregnation of carbonic copper.

Also, in Heligoland, copper ore and pure copper ("copper in fusible and



⁹Historical Records of Ramses III, Chicago, 1936, Bl. 46; Breasted, Ancient Records of Egypt, Bd. IV 64; Schachermeyr, 1929, S. 37, and 1936, S. 244; Bilabel, 1927, S. 161



pure form") are still plentiful. There is a place on the upland of Heligoland called Kupferplatte (copper plate).*

However, the highest temple and the King's Castle of the Atlanteans were not upon this rock; they were on a low hill raised on an otherwise flat ground, and a distance of 50 stadia from the ocean. At this exact location today there is a low hill called *Steingrund* (stone-ground), because it is dotted with innumerable stones, a puzzle for geologists.

Old maps of Heligoland show this hill, with a "templum" and a "castellum." Present-day Heligolanders state that on this hill there once had stood a magnificent temple and a huge castle. In old chronicles we read that this temple had been dedicated to Fosites [Forseti of the Teutonic Religion], and that therefore the sunken island was called *Fositesland*. Pastor Spanuth declares that there can be no doubt that "Fosites is identical with the god Poseidon of the Atlantis Report, to whom Atlantis is said to have been dedicated."

In the summer of 1952, Pastor Spanuth, with the help of a diver, made an investigation at Steingrund. They found a circumvallation of stones 925 meters long and oval, surrounding ruins covered with sand, and evidently built by human hands. This could be the ruins of the temple and the King's castle of the Atlanteans. We now know where Atlantis was located, and today the sunken island is called *Uthland*—and that is the *Atlant* of Plato, the King's Island of the North Sea people, which had to be abandoned near the end of the 13th century B. C.

The Lord had said to the Prophet Amos (Amos 9:7), "Did I not lead Israel out of the land of Egypt and the Philistines out of Caphtor?" Thus it is indicated that the Lord showed mercy also to the Philistines during the great catastrophes of 1200 B. C. and led them to the Land of Promise in order that there they might execute His plans.

*Wetzel, W., Die Mineralien Schleswig Holsteins, in: Nordelbingen 1925, Flensburg, S. 315



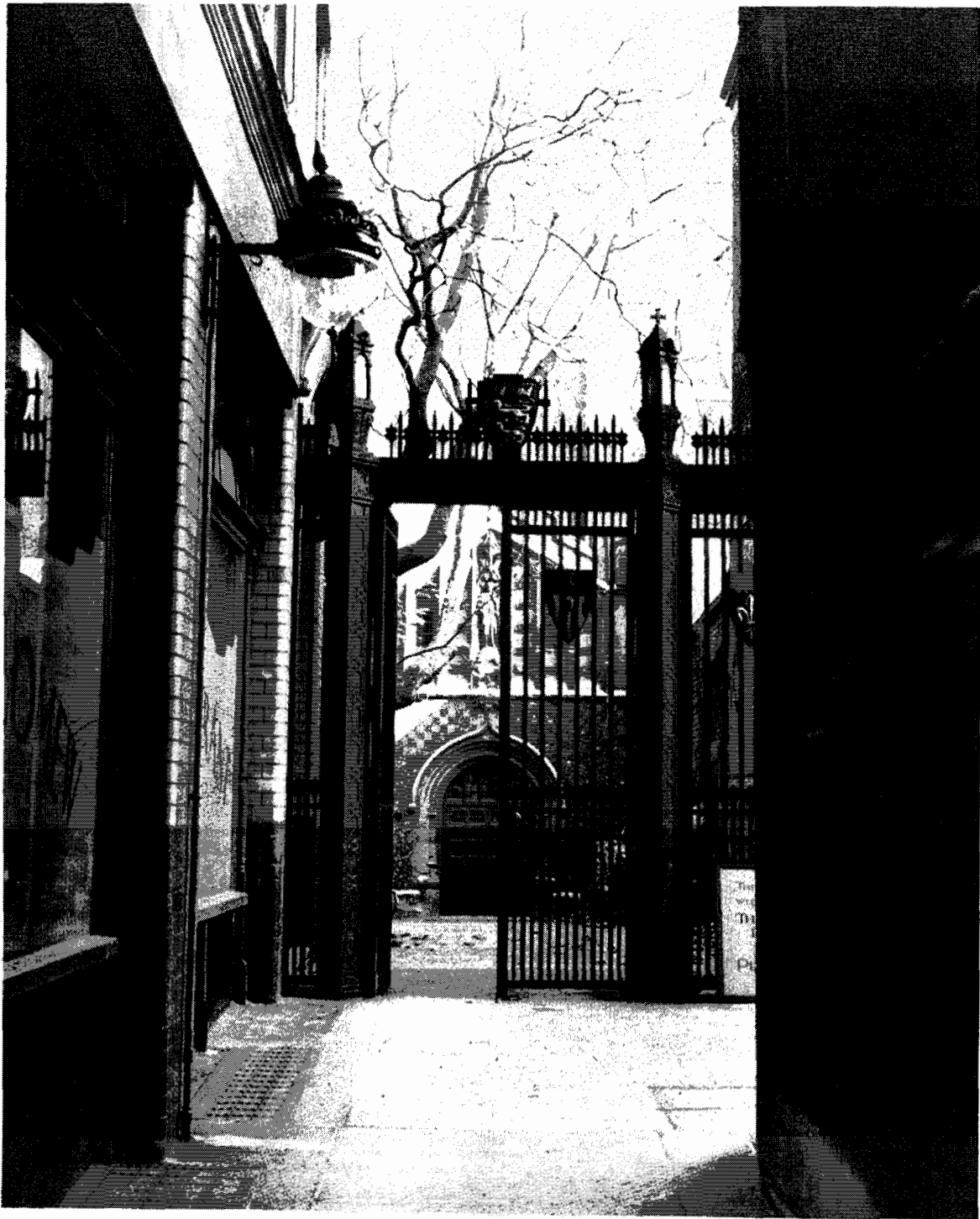
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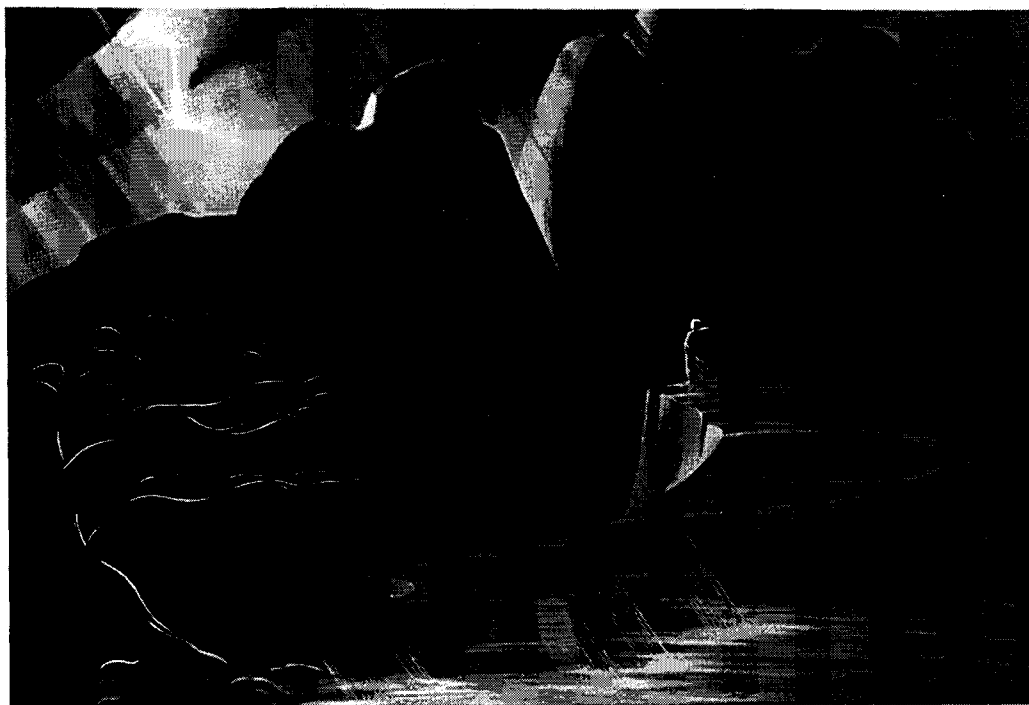
*The
Rosicrucian
Digest
August
1955*



EMINENCE AND MYSTERY

Approach to the renowned St. Bartholomew's Church, London, England. In the Lady Chapel of this church, Benjamin Franklin worked as a printer for the great house of Palmes (printers and publishers). A subterranean passageway once led from an ancient crypt in this church to Canonbury Tower. Reformers of the 15th and 16th centuries often used this passageway as a means of escape. Knowledge of this secret passageway must have been known to Sir Francis Bacon who dwelt in Canonbury Tower for several years during the 16th century. The church was first established about 1102 and rebuilt in the year 1410. (Photo by AMORC)

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Barranquilla Chapter, Edificio "Emilliani"-Jesus-Libano Bldg. Ramon Garavito, Master, Calle 66 No. 50-14.

CUBA

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Camagüey Chapter, Independencia y Raul Lamar. Carlos Gonzalez Cabrera, Master, San Rafael 151.
Ciego de Avila, Camagüey:
Menfis Chapter, Academia Sampedro-Rodriguez. Eduardo Gonzales Rodriguez, Master, Apt. 3, Majagua.
Cienfuegos:
Cienfuegos Chapter, Apartado 77. Pura Coya de Hernandez, Master, Bouyon 75.
Havana:
Logia 'Lago Moeris,' Masonic Temple, "José de la Luz Caballero," Santa Emilia 416, altos Santos Suárez. Alberto L. Gayoso, Master, Hatuey 5 Rep. El Gavilan, Arroyo Apolo.
Holguín:
Oriente Chapter, Logia Teosofica "José J. Martí," Rastro entre Frexes y Martí. Agustin Gutierrez Lada, Master, Central San Germán, Cuba.
Matanzas:
Matanzas Chapter, Masonic Lodge "Sol No. 36," Medio 188½. Armando del Valle, Master, Murica 35-B.
Morón, Camagüey:
Morón Pronaos. Miguel Nazco Sotolongo, Master, Central Violeta, Cuba.

(Directory Continued on Next Page)

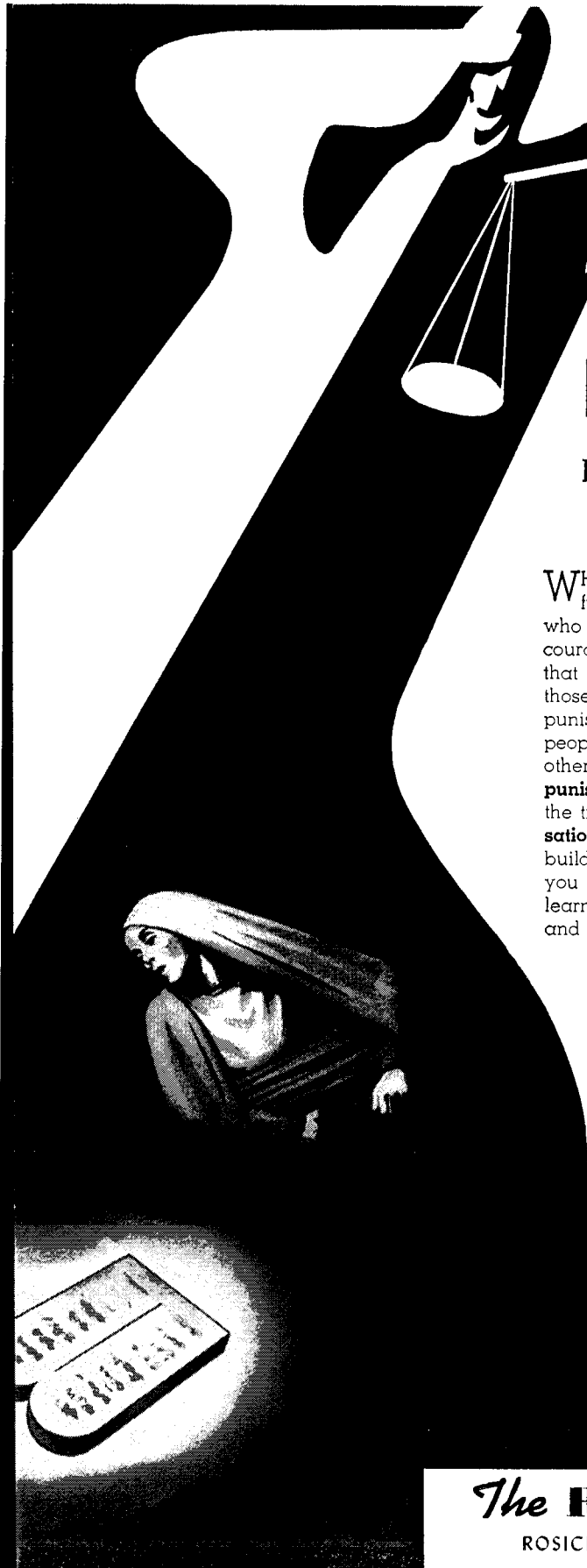
- Santiago:**
Heliopolis Chapter, "Logia Fraternidad No. 1,"
Calle Desiderio Fajardo (Esquina Gral. Portuondo).
Jose Marquez Olivera, Master, Calle San Pio 61.
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Bristol Pronaos. Harry T. Roberts, Master, 45 Apsley Rd., Clifton, Bristol 8.
Ipswich, Suffolk:
Ipswich Pronaos. George E. Palmer, Master, Shotley Cottage, Shotley.
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AMORC, Muenchen 33, Schliessfach 33.
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Grand Lodge of AMORC. Tjia Von Tjan, Grand Master, Menteng Raya 24E.
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(* Initiations are performed.)

Latin-American Division

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

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



Karmic Justice

**IS EACH *Sorrow* AND *Joy*
A COSMIC DEBT PAID?**

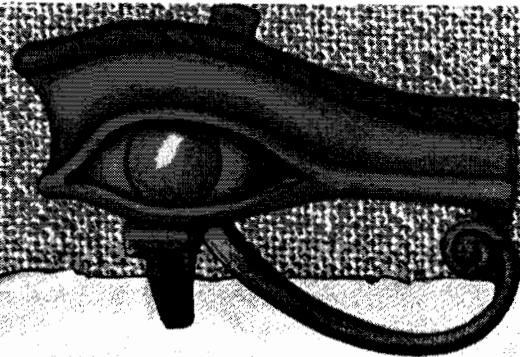
WHY must the young and innocent experience painful maladies and deformities? What compels those who are without malice to endure heartrending discouragements and abject failures? Is there a justice that exacts penalties — after some remote time — from those who now violate all laws of decency and escape punishment? Are the **good luck** and **fortune** of some people a reward for something they have done in another life? Must we submit to misfortune as a **Divine punishment**, or can it be mitigated in some way? Learn the truth about the immutable law of **Cosmic compensation**—known as karma. Understand how you can build into your life the experiences you wish and how you can reduce the severity of the lessons you must learn—because of willful, wrongful acts of **omission** and **commission** in past incarnations.

A Gift to You . . .

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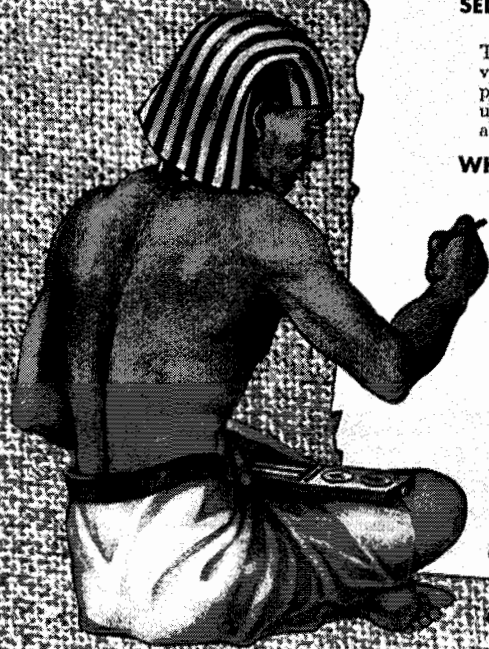
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