

# ROSIKRIKIAN DIGEST

1956  
MARCH

30c per copy

## Apostle of the Atlanteans

A new light on  
the red race.

▽ △ ▽

## Tower of Silence

Parsees and their  
sacred dead.

▽ △ ▽

## Key to Happiness

What is it?

▽ △ ▽

### *Featuring:*

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

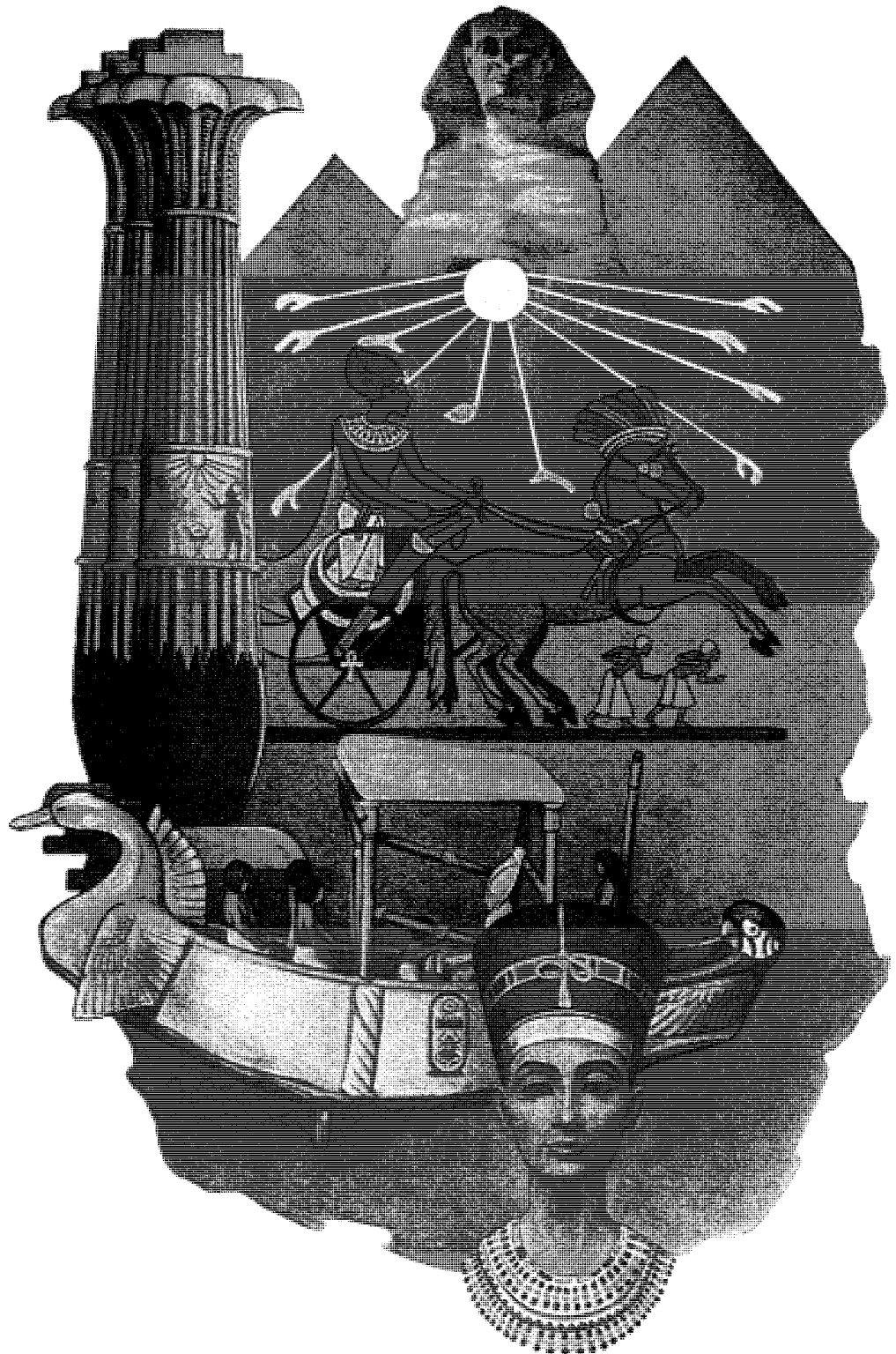
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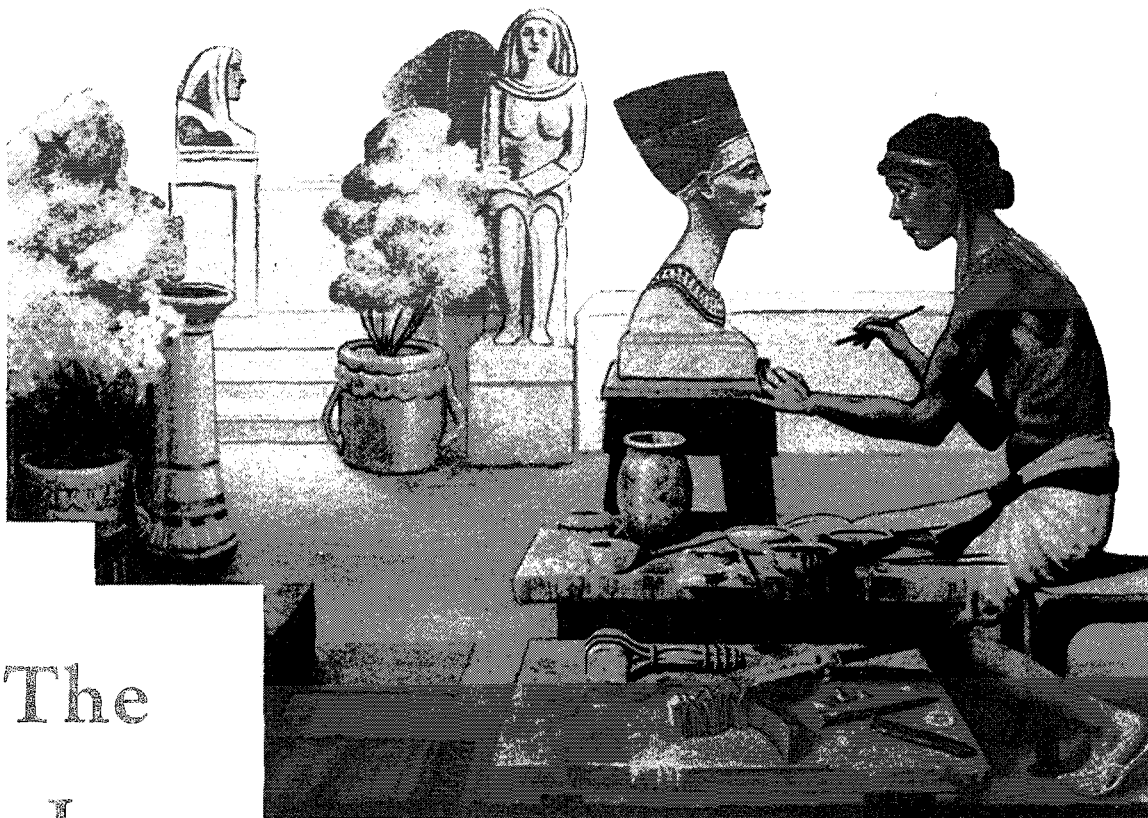
### *Next Month:* Bible Miracles

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### *Cover:*

Ancient Culture





(From a Painting by H. Spencer Lewis)

# The Love Idol



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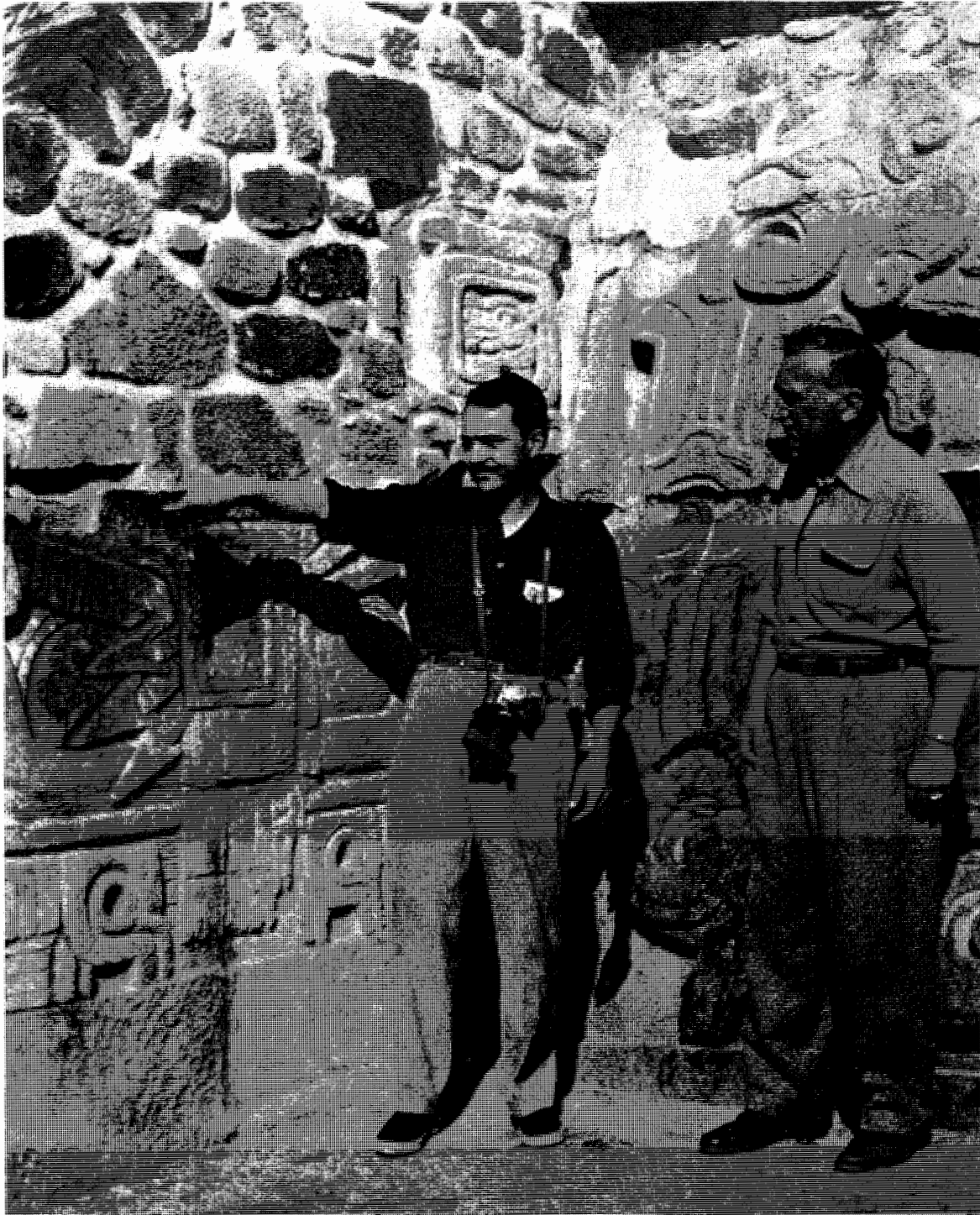
NEFERTITI, renowned as the most beautiful queen of Egypt. Her very name means, "Beauty's Arrival." She was the wife of Pharaoh Amenhotep IV and over 3300 years ago posed daily for the king's chief artist. The sculptor took great pains to do justice to her overwhelming beauty. The bust statue he made of the queen was found some years ago and has been declared by leading artists and sculptors as being expressive of the ideal form of feminine beauty and also as representing an exquisite mystical grace . . . she was truly an *idol of love*.

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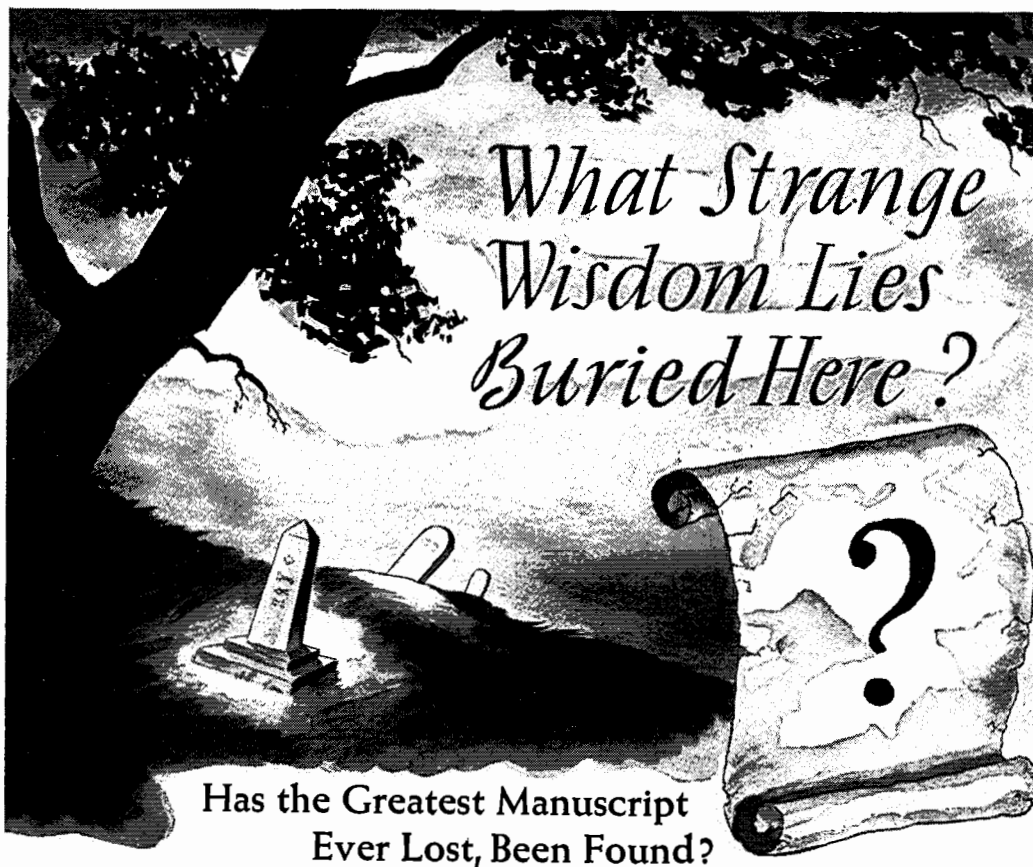
ROSICRUCIAN SUPPLY BUREAU  
SAN JOSE, CALIFORNIA, U. S. A.



### TEMPLE OF FLOWERS

But a few miles from Cuernavaca, Mexico, on a mountain overlooking a magnificent panorama of tropical beauty, is a stepped pyramidlike structure. Known as Xochicalco or the Temple of Flowers, it still remains an archaeological mystery. Above are shown, from left to right, Frater Carlos Núñez, of Mexico, Grand Councilor of AMORC, and Emperor Ralph M. Lewis, studying the bas-relief inscriptions of the ancient monument. It is believed to have been erected by the Toltec civilization about 1000 A.D. The inscriptions are principally of an undulatory design of a feathered serpent. There are also symbols which closely resemble an Egyptian crux ansata.

*(Photo by AMORC)*



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# ROSICRUCIAN DIGEST

COVERS THE WORLD

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

Vol. XXXIV

MARCH, 1956

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THE  
THOUGHT OF THE MONTH  
THE ALCHEMY OF LIVING

By THE IMPERATOR



WHATEVER the mind cannot conceive as being orderly, it cannot comprehend. Disorder is the inability of the human mind to perceive the relationship which exists between things. Disorder causes man to have the notion of chaos. It robs man of confidence, for he is denied the idea of progression; that is, he no longer is able to conceive the probable beginning and end of things or conditions. Wherever there appears to be a lack of order, there also appears diversity. Where there is a multiplicity of things without understandable connections, the human being feels lost. Man is then precipitated into a state of helplessness. Each thing he experiences seems determined after its own end. Everything seems indifferent to all else. Such a state is not conducive to a sense of security.

It was a sense of insecurity which prompted the early thinkers to try to find some common bond between the various phenomena of nature. The heavens, the sea, the mountains, and the elements of nature were too vast for man to subdue. He was continually trembling in fear of their might. Perhaps, the primitive mind thought that these forces were dependent upon some greater power. If there were a greater efficacy, then man could turn to it for his own welfare. If a unity existed, if there were a true universe, then the thread of this unity would become the key to a tremendous power.

The ancient alchemists were among the first who sought this key to cosmic

unity. Aristotle had taught that there is one *prima materia* or primordial matter. He associated with this first matter four essential qualities. These qualities were heat, cold, wetness, and dryness. It was later thought that a change into different substances could be accomplished by merely varying the amounts of these qualities of heat, cold, and so forth. In fact, even the colors of substances were thought to be an important quality. The Alexandrine alchemists believed that a base metal which had the color of gold had been changed into gold because the color was the same.

The later Arabian alchemists sought to transmute a variety of base metals into gold. They further sought to discover an elixir for the prolongation and even the creation of life. These later alchemists no longer thought that the nature of matter was to be found just in its qualities. It was believed, however, that the fundamental principles of primordial matter were sulphur or fire, mercury or the liquid or solid state. Then there was also the search for what is known as the *philosopher's stone*. This philosopher's stone was conceived as being the primary essence in each substance and it would have the power to transmute all things. Whoever controlled this essence would have the vital power in his hands to change all matter at will.

Another prominent alchemical term was the quintessence or the fifth essence of matter. Paracelsus, physician, Rosicrucian and alchemist, pointed out that actually there is not a fifth essence but rather that there is a nucleus of all

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things. To him this nucleus was the divine virtue, the divine intention by which everything had existence. By directing this divine virtue, man then held the key to all natural manifestations. What man wanted most by all these researches was *volitional change*. In other words he wanted to be the directing, the motivating, force of his own life. As man looked about him, reality appeared either inert, arrested, or capricious. Things were, so it seemed, either unmoving or they were changing without man's volition and sometimes to his detriment. Whatever did happen seemed to occur without human ends or purposes in view. Therefore, the volitional change that man sought was the direction of these forces by his own will. He desired the intentional transformation and development of things.

#### **Values as Motives**

Another definition for this volitional change is *mastership*. What is mastership? For a moment let us forget the hyperbolic, romantic, poetic conception of mastership and approach it from the logical and rational point of view. A master is one who has both the power of application and of discretion. One who has tremendous power at his disposal, no matter what the nature of that power, is not necessarily a master. For example, there is a prominent distinction between a tyrant and a true master and yet both have power. A tyrant is one who applies his power without any concern for the interests and welfare of others. A master, on the other hand, is one who applies his power, whether it be knowledge or might, with intelligent discretion. This discretion means that a master will not dissipate his power nor will he destroy with it unless he replaces what he destroys with something finer or nobler.

To transmute the elements of his existence, man must have some motive for doing so. The agency of force which man first applies is his own mind. It is the mind which makes changes in things, but the mind makes changes or transmutations in accordance with certain values. Values, then, are always man's motive in acting upon the realities, in seeking to change the conditions of his life or his environment. Now these values of man are always related

to self. Every intentional effort expended by man is for the purpose of creating a personal satisfaction of some kind.

We may rightly say that man is always dissatisfied. He is never quite satisfied with life as he experiences it. This is because man is a Being of ebullient or burning desires. These desires in part consist of urges or inclinations of the psychic or soul qualities of himself. Others of his inclinations are intellectual or of purely a sensual or physical nature. Certain religions and philosophies have generally inveighed against desires in their literature and teachings. They have claimed, as the Buddhists, that desire is the root of all evil. But such unqualified criticism of desires is unreasonable. It is not justified. It would be, for example, like the criticism of experience merely because at times experience affords pain. On the other hand, we know that experience likewise has its enjoyable, its pleasurable, moments. So, too, desires within bounds are essential to the changes which men wish to bring about in their world and in themselves.

Life is quite indifferent to man's desires and to the motives that follow from them. It must be realized that life is not the chosen handmaiden of mankind. It was not intended to be the servant or by-product of man's personal interest. Man is but one of life's multitudinous products. Nevertheless of his own initiative, man is ever setting ends for, or values upon, his experiences. He wants to make life *serve* him in some way. As a consequence, he re-creates his environment, his surroundings, his associations, and the vicissitudes of life to satisfy the consuming desires of self. Man's world, therefore, is one of his own construction. Let us use an analogy to make this point more comprehensible. A collection of trees is not a house. Nature did not intend the forest or timberland to be used for the construction of homes. A house is an end that man conceives as a necessity for his own world. He thereupon sets about to build the house from trees to satisfy himself. The kind of house which man conceives or builds is his own responsibility. If, subsequently, the house crashes down upon him or is faulty in



some respect, nature has not neglected him nor has she defaulted.

It is wrong to refer to nature as being the great alchemist. The term is often used in occult literature but it is erroneous. From a philosophical point of view, nature is not constantly striving to change or transform all things. Admittedly everything is in a constant flux, it is mobile or changing, as Heraclitus said centuries ago. True, there is no stability and no thing is. Everything, rather, is becoming. However, in nature there is no hierarchy or gradation of values toward which she is striving. Nothing is less or more important than anything else. There is no possessive urge in nature. All things are already a part of her. As Spinoza said, nature seeks to attain no ideal; she has no end in view, as does man. In nature nothing is intentionally restrained, held back or kept within certain limits. Nothing also takes on the quality of permanence or a final end in nature. Therefore, though nature is changing, she changes not for a purpose. On the other hand, the art of alchemy is and must be an *intentional* transmutation. It has as its purpose the change of one thing into another that is desired and which is thought of as having a more important value for the moment at least. Now all such motives as value, as we have said, are human and not cosmic. Consequently, it is man who makes the intentional changes. It is man who is the great alchemist, not nature. Man himself is forever undergoing change. Therefore, the rare metals he seeks to create, that is, personal values, also change with the growth of himself mentally and spiritually.

Time has proved that some of these values have more duration than others. It is perhaps because they have provided man with a deeper satisfaction and that is why they endure. The purpose of the Rosicrucian philosophy is to provide a transcendental or mystical alchemy of living for mankind. It intends to reveal to the individual those permanent values which man has established throughout the centuries because of the greater satisfaction they provide.

Of these values which endure, and which provide deep satisfaction, is the one that conceives God in the collective sense. To think of God otherwise—that

is, as being a mind or intelligence that is quite apart from the universe, and in some remote place—creates doubt and fear. Man is forever shuffling in his mind, turning over and over, the realities which he is experiencing. He is continually trying to determine which of these experiences have a closer affinity or relationship to himself and to the cosmic. Most men are constantly afraid that they are appraising wrongly one thing as good when perhaps it is evil or another as evil which may be good. They fear to resign themselves to the course of nature. They believe that, if they do, they may be surrendering their potential mastership and power of direction. Every favorable event they conceive as being God's blessing bestowed upon them. Unfavorable happenings are too frequently thought by man to be the deity's infliction of punishment upon mortals. The idea of God as standing apart from things creates these false notions. It leads even to the belief that there is an intentional hostility in some aspects of nature which man must combat.

#### **The Indestructible**

The true alchemy of living conceives God as being *cosmic mind* and this conception has a true value, because it is both inspiring and gratifying to mortals. This conception expounds that everything, regardless of its nature, plays a part in the universe, not by purpose but by necessity because it is of the whole. Everything is an essential part of the infinite one. The good of each thing, then, is its true function, the part that it plays by necessity. In this cosmic whole, there is nothing to be denied, there is nothing to be suppressed. All things are to be known. Nothing is to be kept from man. The cosmic is always at man's finger tips. Man never doubts the cosmic or the divine when he comes to realize that it is a part of every immediate experience, that it is related to everything he sees, feels and hears, and that the divine cause is not isolated in remote space. Dissatisfaction with life's experiences does not imply that the individual is being forsaken by the cosmic. It does imply the necessity for man to reorient himself, to readjust his consciousness to his surroundings. A thunderstorm can be a fearful phenom-



enon, an awesome omen, but that same phenomenon can likewise be realized, if we have the understanding of it, as a wonderful display of useful natural forces. It depends upon the way we understand natural and cosmic forces and wish to accept them.

Another treasure of this alchemy of living is the lofty notion that man is permanently divine in essence. If the divine essence permeates all things as their dominant quality, as their nucleus, then things cannot be corrupted. Now man is one of the things of creation. He is part of the whole of creation. The divine universal consciousness is infused into man. It cannot be destroyed in his being. Neither does he need to regain the divine as a lost soul because he can never lose that which is the nucleus of his own existence. Man can only fail to realize himself, to lose consciousness of his own divine essence and therefore fail to utilize his own powers. When he does that, he punishes himself by the consequence of his own eventual inharmony with life.

#### **Self-Extension**

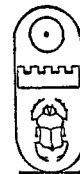
Mystical alchemy has made another very important contribution to man's satisfactions down through the centuries. It has shown that to make the end in life just a pleasurable sustaining of one's self is not sufficient. Just to satisfy our organic being constitutes self-isolation. It is the making of one's own being a separate point of existence. In the cosmic, we repeat, there is but the oneness of being. There is no separation except in form or appearance. Therefore, when we confine our consciousness to our own physical being, to our own sensual selves, we are setting ourselves apart from all else. We are, in fact, retreating from the ideal of unity which, as we have said, man first sought to realize. It is incumbent upon us to inquire into the wider extension of self, into its many ramifications. We should investigate those parts of ourselves that tie us fast to reality everywhere. We are like a dot in the center of a vast circle. Now there are two ways in which we, or this dot, can expand.

One is to introvert, to turn inward, so that the dot grows to fill a larger area of the circle. The other way is to reach out, to draw the circle toward the

dot or the center. The important point is that we as human beings should never remain just a dot in the cosmic whole. We should not remain isolated in the cosmic circle.

The alchemy of living must concern itself with society. After all, society is but the human construction of man's insight into cosmic oneness. Society is an attempt by man to unify his own expressions. The more man realizes his dependence upon, and his own relationship to, other phenomena, the more he concedes his dependence upon, and his obligation to, his fellows. Arrogance is the misconception of self-power and of independence. An appreciation of our cosmic state causes us to have instead a sense of humility. We are then aware of our deficiencies and of the contributions made by other human beings for our welfare. We hear much today of human rights. It is generally believed that human rights are inherent attributes for which a demand can justifiably be made. The only thing which man has that is inherent is the Cosmic life force which animates him and its associated faculties—and these are not man's possessions nor are they really gifts. They are an essential part of what man is. Separate man from the life force, from the attributes of life, and he does not exist. Consequently, if man lives, he has no demands to make upon life for all else is then up to him. If he does not live, there is no ego, no self, either to desire or to demand.

In mystical alchemy a right may be defined as *an acquired interest*. Your rights as a member of society consist of what you establish or create as a result of your efforts or behavior. These rights, I repeat, are not inherent but come as a product of your own activities. They are the application of your intelligence, your tolerance, and your personal interest in society. These rights, as acquired interests, are an extension of your personal power. What is of you, you should be able to direct and control. Therefore, before we, as members of society at large, are justified in claiming individual rights, we should first give of ourselves. For example, man has a right to *freedom* only if he first defines it in a universal sense. Freedom must not be construed in terms of a wholly individual interest. Furthermore,



freedom must not be conceived as being some condition or state for a particular group. Man has a right to *justice*, if he first concedes it for others also. He has a right to *property* which he labors to achieve. However, such labors must be in accordance with just social regulations. Man has a right to *worship* only if he first recognizes the natural inclinations of others to worship as they will also. Rights are privileges which men grant each other in mutual respect of human dignity.

In the alchemy of living, men will try to keep their ideals, as well as their lives, simple. The complex human life, like a complex atom, is forever seeking to disintegrate. Our ideals, however, should always be progressive. Thus our

growing consciousness will never be restricted by them, nor will we ever need to look back upon our ideals in shame. In the dialogue, the *Phaedrus*, the philosopher Socrates offers a simple prayer. It beautifully expresses a simple ideal and, as well, the true alchemy of living:

*Beloved Pan, and all ye other gods who haunt this place, give me beauty in the inward soul; and may the outward and inward man be at one.*

*May I reckon the wise to be the wealthy and may I have such a quantity of gold as a temperate man and he only can bear and carry. Anything more? The prayer, I think, is enough for me.*

## Medicine In India



MODERN medical science of Europe is in many ways indebted to the Hindu system of medicine, for the seeds of many of the wonderful discoveries of today, which the Westerners claim with pride to be original and highly instrumental for human welfare, can in main be traced to ancient *Aryan Medical Science*. In it can be found marvellous remedies.

### Hydrography

The present-day idea of hydrography seems to have come from ancient Hindu books like *Shilodak Shastra* and others. *Shilodak* is an essential branch of Aryan medicine. Its original manuscript describing various kinds of mineral waters in India, their places, their properties, diseases for which to use them, etc., is in the *Rasashala Granth Bhandar Department*. It is wonderful to read therein that particular type of water, when some kind of leaves and branches fall in it, becomes converted into stone. On Mount Girnar, Abu, Osham, and others, there are springs whose waters possess charming medicinal properties. They are fully described in *Girnar Mahatmya*, *Abu Kalpa*, *Kedar Kalpa*, and other books. These are considerably prior to

the use of Vichy and other mineral waters.

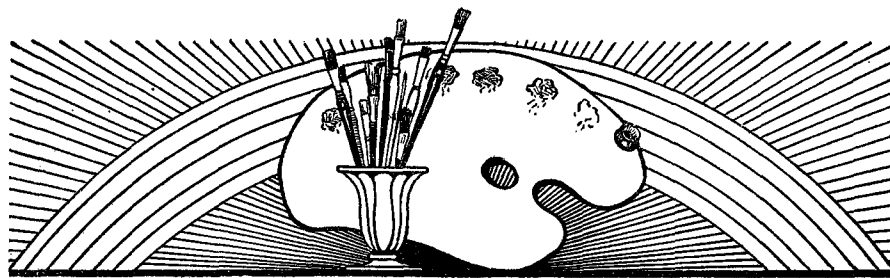
Doctors of today often recommend certain types of mineral waters to cure particular diseases. The Indians had in the past, a good knowledge of this branch of treatment. *Sushruta* and many other works describe at length the medicinal properties of the waters of rivers, lakes, wells, and mineral springs. They also discuss their curative efficacy for treating various diseases. *Duryodhan*, the Chief of the Kurus, when pierced with arrows, was made by his surgeons to sit in a tub filled with medicated water, under which he was freed from the missiles.

### Chemistry

The knowledge of chemistry, possessed by ancient Aryans, was of a high order. They knew how to prepare sulphuric, nitric and muriatic acids, oxides of copper, iron, lead, tin, and zinc, the sulphate of iron, copper, mercury and antimony, the sulphate of copper, zinc and iron, and carbonate of lead and iron. Preparations of acids are described in *Rudrayamal*. Animal, herbal, and mineral drugs were known. Calcination and distillation are processes invented by Hindus.

Reprinted from "Ayurveda—The Science of Life" (The Indian Medical Science), by Rajvaidya J. K. Shastri. (In *Letters on Ayurveda*. Book II, September, 1953—pp. 97 and 101-103)

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March  
1956*



## Art and the Mystic

By RUTH PHELPS, F. R. C.



As God created man in His image, so man creates in his own image. He creates out of himself. Ideally, art is the expression of man's union with God, of the mutual love between Creator and created. In more practical terms, art is the record of man's growth, the evolution of his inner being toward that mystical union with the Divine. As the artist develops, so does his art, whether it is painting, music, or poetry. The nine Beethoven symphonies show a development not only in style, but also in emotional and spiritual depth.

Mystically, artistic production may be said to be the record of a man's unifying himself, his inner and outer being, for this must precede his union with the Divine. This process is shown in his art against a background of his relation to other people, to the world in general, and to himself. It includes all facets of his being, the emotional, the intellectual, the spiritual, as well as the physical.

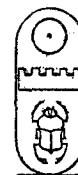
In another sense, art is the expression of the joy and pain of the inner being based on the sense of tragedy—for it is only against the backdrop of the sense of tragedy that comedy is meaningful. The fun of comedy is closely linked with the sorrow of tragedy, and the one only slightly outweighs the other. Both must be based on the dignity of man, and this dignity consists in the ability, the necessity, to evolve spiritually through suffering, which is tragedy. The sense of tragedy

which produced *Macbeth* lies behind the comedies of Shakespeare; nor is *Macbeth* possible without the feeling for comedy.

Psychologically, artistic creation is an attempt to objectify and unify the artist's inner and outer experiences in order to further his growth toward mature individuality. In this way, art is therapy. A painting or a story may be produced primarily to help straighten out tangled emotional problems. The mere fact of painting or writing does not guarantee either an artistic product or a solution to the problem—nor does the use of symbols derived from psychological studies mean that the painting involved is great art.

Art is not an end in itself. It is a means of expressing something, and by this expressing the artist is helped to achieve further development. Self-expression is a sufficient reason for creating even the worst of art in any form. Without the expression, the inner growth is inhibited. No matter whether it is love or fear, humor or tragedy, in making it objective, in creating it, we transmute it into something that is either constructive instead of destructive, or that has added beauty to itself and to the artist. This is putting experience on a higher plane. It may take many incarnations to become a mature artist, yet each person must start at the beginning in faltering and uneven work. The aim is the same as that of the great and the famous.

Creative expression requires a unity and balance of its intellectual, emotional, and spiritual elements. A poem, for



instance, may stress one of these, but it must have a balance nonetheless among all three. If self-expression is a sufficient reason for artistic production, then art that does not express the inner self has no reason for being, except as a decoration. Art that does not express and arouse the emotions in both artist and audience fails in a part of its purpose. If it denies the inner being, avoids spiritual and emotional realities, it denies the reason for existence of the creative spirit.

Whether art is abstract, symbolic, or realistic, it must have behind it a working agreement between the intellect and the emotion and the spiritual nature of the artist. One must not too far overbalance the others; none must be left out. If an abstraction is completely geometric in design, it tends to omit the heart and the soul in favor of the mind. If a poem is too sentimental, it has put into the background the mind. In either case, it expresses only part of the human being who has created it. Consequently, it brings out only a partial reaction from its audience.

There are three elements in any artistic effort and its results: the artist, the product, and the audience. Since all three are necessary, an art work must be in a form that is communicable to others, is understandable by others. Good art must be appreciated, but popular art is not always good art. A musician may be years ahead of his time, yet his symphony must be understandable to the group of people who compose his audience, even if it be small.

There are three steps in artistic creation also. The idea is the beginning, the seed, the thought or emotion, to be expressed. The conception, the formation in the mind of the statue or the sonnet, is the second step. Last is the actual objectification, the created form, the final expression. The idea, the conception, the expression, form another triad in creative work.

There are three desires which prompt painting, composing music, or writing. The first is the desire for recognition from others. It is a legitimate drive, so long as the individual rules the desire instead of vice versa. The second is the need to express oneself creatively. This includes writing with the purpose

to "get it out of your system"—or the use of any art form for therapeutic purposes. Each man acts and creates according to his own spiritual evolution; consequently, the desire for self-expression will manifest according to the development of the individual. The third is the wish to give to mankind whatever the artist may feel he possesses—through knowledge and inspiration—that may help men achieve their ideals or desires. This too is self-expression, but with a broad purpose.

Roughly, these three desires correspond with the functions of art which are: first, performance; second, self-expression or creation as such; and third, propaganda and instruction. The first is simply communication to an audience. The second is self-expression—art for the sole purpose of creating something beautiful. The third implies not just having an audience but doing something constructive for the audience, such as imparting information.

Art is not merely a means of self-expression, nor a record of the growth of the artist. It is also a means of achieving growth, a means even of achieving union with the Divine. Art is expression in objective terms, but it comes through the subjective and subconscious. The sources from which it springs in the subconscious are man and God. In other words, what the subconscious contains is a result of the mind of man and the Divine Mind. From this combination of man and God through the subconscious comes a third point, the idea. Art is not only an expression of this union of man and God, but it is also a means of achieving it through the creative act.

A work of art may be judged or analyzed by what it is, what it does for the artist, and what it does for the audience; or, it may be criticized by the value of its purpose, and how it goes about achieving that purpose and the success it has. Again, the art piece may be analyzed by reason, by emotion, or by mysticism. This is true whether the artist, the critic, or the public acts as judge or critic. Better than judging or analyzing, however, is experiencing, and here the last triad—reason, emotion, the mystical act—is the foundation. A poem must be read, a piece of music heard, by a unity of all of the

three factors if it is to be experienced fully.

Likewise the artist in creating his work must reason and feel. The great artist is also inspired; he uses the Divine Mind through his own subconscious. Yet these three must work together so smoothly that the artist is not conscious of them, nor should the audience be overconscious of any one. A painting which strikes the viewer as an intellectualization is top-heavy with reason, just as one which is felt to be sentimental is too heavily weighted with emotion. A painting which is mystical must be based on reason and feeling. Perhaps only by being his own audience and critic is an artist able to

achieve balance in this regard, and yet his being the audience and the critic must not interfere with the creative act of his painting.

Artistic creation should be a continual process of self-discovery and God-discovery. This is another way of saying that the mystic must be part artist and the artist part mystic. In this way, the understanding of both is increased, and the wholeness, the goal of the artist, the mystic, and the psychiatrist, is achieved.

Through the creative process man creates in his image, and yet through that same process God creates in His image *man*. Therefore, man creates himself.



### AMORC INITIATION

#### CANADA

Toronto, Ontario: Toronto Lodge, 2249 Yonge St. *First Temple Degree*, April 15—  
Part I at 10:00 a.m.; Part II at 1:30 p.m.

### ROSICRUCIAN RALLIES

**PITTSBURGH, PENNSYLVANIA:** The annual spring rally, sponsored by the First Pennsylvania Lodge of A. M. O. R. C., will be held in Pittsburgh Saturday and Sunday, April 14 and 15, 1956. The program will include initiations and demonstrations. Featured speakers will be Grand Councilors Joseph J. Weed of New York, Dr. Gisbert L. Bossard of Cleveland, and Harold P. Stevens, of London, Ontario. Active members are cordially invited to attend. For further information, write to Charles C. Lambert, Rally Chairman, c/o First Pennsylvania Lodge of A.M.O.R.C., 615 W. Diamond St., North Side, Pittsburgh 12, Pennsylvania.

**PHOENIX, ARIZONA:** The Arizona rally, sponsored by the Phoenix and Tucson Chapters, will be held on Sunday, March 11, at the Phoenix Jewish Community Center, 1510 East Camelback Road, Phoenix, Arizona, instead of the address listed in the February *Rosicrucian Digest*. Registration starts at 8:00 a.m. Sunday. On the one-day program will be a temple convocation, bazaar, lectures, motion pictures, demonstrations, and social activities, including a noonday luncheon. Guest speaker will be Frater Cecil A. Poole, Supreme Secretary.



# The Life Pattern

By THEA BRITON, F. R. C.—Stratford-on-Avon, England

EVERY form of life is a distinct pattern, in cells or crystals, and it is the arrangement of this pattern that distinguishes one form of life from another. A certain pattern makes a leaf, another pattern a slug, still another a diamond. In each case the pattern allows a variety within itself, as witness the kinds of leaves. At the same time there are limits beyond which the pattern ceases to be a leaf. The same applies to any form of life—animal, vegetable, or mineral—though the laws governing patterns of minerals seem to be more arbitrary; that is, there is less variation possible in the pattern of a diamond than in the pattern of a kitten, for instance. The higher the consciousness contained by the pattern, the wider the variation possible in that pattern. Man has by far the widest variation of pattern of any creature.

A pattern means harmony. To make a pattern, every single bit or part of it must be satisfied to be in its particular position in relation to the rest—that is, to be in harmony with the whole.

One can put things or parts together and surround them with a boundary and *make* the pieces stay put. One can draw a circle or a square and fill it with shapes and colours, but it need not be a pattern—it may be a design—something “marked down” in that space. The shapes or colours may clash with each other and almost struggle to get away, so that, looking at it, one feels unrest and uneasiness—that is a *design* as distinguished from a *pattern*. Some designs in elements can be so far from harmony that immediately after the putting together is completed they explode, as in a detonated bomb. That, again, is *design*. Some designs look as



if the parts would be quite willing to explode in order to get away from each other but they cannot; they are “marked down” together by a superior force.

A pattern is different. Imagine a child playing in a field with a big dog, some puppies, and a kitten or two. Then the child gets drowsy in the hot sunshine and falls asleep, leaning against

the large dog, with the kittens and puppies curled about him, also asleep. Well, the sun, the field, the dogs, the kittens and child make a pattern. Each part is content and happy to be there and the whole forms a harmony or pattern.

It seems that the elements of nature must form a pattern so as to contain life. Right up from the single cell—amoeba, dividing into two to continue to live and multiply—to the most complicated creatures, forms of life proceed gradually from simple to complicated structures or patterns. Each higher form, when assembled, incorporates a race memory of all previous forms or patterns of life.

Each pattern is more complicated than the last, and directly the combination or pattern of cells is formed capable of containing the Vital Life Force, then that combination includes a memory of all previous forms which have contained the Vital Life Force up to that point.

That race memory is consciousness, and each added bit of consciousness is built into the existing structure so that consciousness at any stage of evolution (that is, in any particular pattern of life) includes a memory of all states previous to the one in question.

A tree, complete with root, trunk and branches, with or without leaves, is a

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pattern and can contain life. A certain collection of cells in an ordered (not designed) pattern can make a dragonfly or a black beetle. Another pattern can make a horse or a bird or a child. Each has its pattern and each pattern must be true within certain well-defined limits, or life will not remain there. In that sense life is a sort of harmony and recognition of harmony.

If the harmony falls below a certain degree, either through disease or mutilation, then life departs. This is a necessary law to maintain the shape of the various patterns. It is, too, the reason why certain types of creatures cannot mate, because the result would be too great a distortion of the pattern. Also, that is the real, fundamental reason for the distinction between races of men, as it is between races of animals and plants and even minerals, because certain elements will not unite with each other. In some cases they even explode when brought together, and chemists take advantage of these truths for originating their own designs.

In one sense, man is the most complicated pattern of all nature. His pattern differs more widely and allows an infinity of variations while yet remaining man; in fact, the more elements that can be incorporated into a man—in harmony—the finer type of man is the result. That is what Shakespeare meant when he said, about Brutus, "that the elements so mixed in him" made him a fine man. Also, Rudyard Kipling had the same idea in "If." "If you can do all these things," he said, and "be all these things" (widely diverse as they were), "then you will be a man, my son."

The point is that whatever constitutes the pattern, there *must* be harmony between the parts; otherwise, there is no whole, and no pattern. Life cannot dwell in less than a whole. There is life of

a sort in an amputated limb or in a branch of a tree but it is not animate, and endures only for a short time.

We qualify by the kind of pattern we make of ourselves for the quality of consciousness we can entertain. The more we can refine our pattern, the higher the rate of consciousness it can contain. We dwell in the realm of consciousness to which our pattern entitles us, and it is only by altering that pattern that we can attain a higher realm of consciousness. Therefore, we judge ourselves and sentence or reward ourselves simply by being what we are.

A man's pattern is both formed and modified by the food and drink he takes, and excess of any kind tends to distort the pattern, even the excess of fasting. It is not good to deprive the physical body of the elements necessary to keep it physically fit.

Again, there are vibrations, forces, flowing always around and through us—active forces, emanations from other people and things. Space is full of them, good and bad. But our pattern is surrounded by an aura which helps to protect the self within it. The pattern is the self, and that which constitutes the pattern, the whole, also constitutes the self. The aura is the essence of this self—the quintessence rather, which makes a flaming barrier to protect the pattern of the self within from unauthorized intrusion from without.

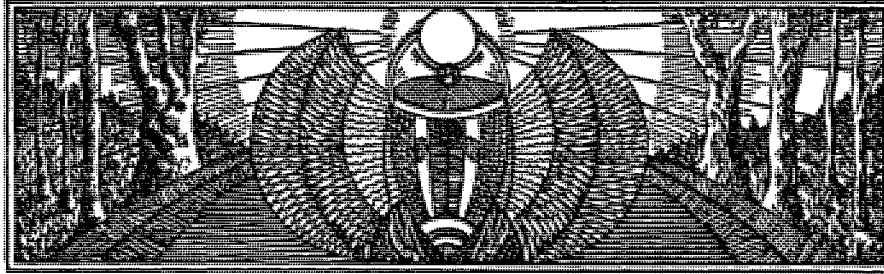
Only those forces to which the pattern is attuned can pass the barrier of the aura. If therefore we try to send out only constructive and loving thoughts, we keep our auras bright and shining, and also strong to keep away all evil or harmful vibrations. We are then well on the way to attaining the highest consciousness which can be contained in a mortal pattern, the Christ Consciousness—the gateway to unimaginable horizons.



### THE SYMBOLIC FEAST

The Hermes Lodge has scheduled the Symbolic New Year's Feast and installation of Lodge officers for Sunday, March 25. The Place is Masonic Temple, Corner Pico and Figueroa. Doors open 12:30 p.m.; ritual begins 1:30 p.m. For AMORC members only.





## Key to Happiness

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

(From *The Mystic Triangle*, April 1929)

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



THE title of this article implies that there is a certain, definite "key" which, when secured, will unlock the door leading to "Happiness" for us. That there is just such a key cannot be doubted by those who have received it, and it is only the unenlightened who are skeptical as to its existence. When once obtained, this key is yours for all time—you cannot lose it, even though you loan it to others, or attempt to throw it aside. Once in your possession it remains with you always.

It is necessary that you come to understand our true relationship to God and to all mankind, before you may be given this wonderful "key." God made man, and gave unto him that part of Himself so that man was made in the likeness, or image, of God. Made in the image of God! Perfect, whole, unchangeable, immortal! Possessing all the qualities of God—because God could not create anything less perfect than Himself. And when we become fully conscious of that *one big truth*, and know that we *are* a part of God, man's so-called individuality fades into insignificance, and he sees himself, or recognizes himself, only as a humble soul, closely connected with all other souls

and a necessary part to blend into and make up the *oneness* of all.

Man, therefore, is not individualized either in body or soul, for in soul he is of God, as in body he is of earth, and earth, in return, is of God also. The interdependency of man exists because it is necessary in order that man himself may exist. Man is not now, nor has he ever been, entirely independent. He likes to think of himself as being such, but when he gets right down into the heart of the matter he sees his error and knows that without others he himself could not possibly be what or where he is today. Do you suppose, for one instant, that man could exist were there not someone else to help things along? How could a man express his thoughts, his ideals, and make manifest the talents, knowledge, and the power within him that is ever seeking an outlet for expression, were there none besides himself to appreciate all these things?

### *Interdependency*

Man's interdependency may be likened to a huge wireless station. The wireless operator sits before his key, attunes himself with the station he desires to communicate with, and sends out his message. Now, by attuning himself with another station he may send the same,

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or another, message to that other station, and so on, until through proper attunement he is enabled to reach all other wireless stations. All these wireless stations, combined, may be likened to the Cosmic Mind; and man, when he desires something from that Mind, must do just the same as the wireless operator—attune himself with that Mind and send out his message. Just as the operator waits to receive his answer, so man must await his answer from the Cosmic Mind; and just as the answer comes to the operator, if he is to receive an answer, so the answer comes to man, from the Cosmic, *if he is to receive an answer!*

However, the average man, including the average student of occult sciences, does not realize that *big truth*. He thinks that because he desires something he should have it, and so makes every attempt to get what he wants regardless of consequences—for that matter the consequences do not enter his mind, as he is wrapped up in his desire to obtain that *one* thing he thinks is so necessary to his happiness. If he would stop for a moment and give the matter a little thought, he would soon realize that some of the things he thinks are so necessary to his happiness are the very things which would cause him much unhappiness were he to receive them.

Look at the little baby; it cries its heart out for something it sees and *wants*. The baby's mind is not sufficiently developed to tell that a flame would burn if handled; no—the baby is not capable of reasoning then as it will be in later years, and so it cries and cries. And if it does not receive the thing it cries for, it will continue to cry—that I grant you—until its attention is attracted to something else. The mother knows that everything the baby cries for is not good for it; and she does her best to teach the child what is good for it and what is not, until such a time when the baby may come to *know* and decide for itself. So God, in His infinite Wisdom *knows* what is good and what is not good for us. He gives us just what we need when we need it. And if the thing we desire is not good for us, and God *knows* it, then all our prayers, all our willing to have it, all our concentrating upon it, will be of no avail. Think you that we, with our

definite, limited, finite minds can judge what is best for us, and, in so judging, have only *to will to have a thing* in order to obtain it? When we consider these things we must come to see how absurd it is to think that *we* can change God's laws and decrees simply through *willing* that a thing *shall be done!*

When will man cease to think that his *will* is the only thing to be considered, and remove the resistance he is constantly placing in the way of God? Why should man resist the working out of God's laws and decrees, and in so resisting them, bring upon himself much unnecessary unhappiness and worry? Simply because man has not yet learned the operation of the Laws underlying God's work and God's great scheme of *all* things. Man, in his exaggerated egotism, thinks that *his will* is all that is necessary to consider, and that *his* desires (so long as they are not immoral or illegal) are, or should be, always satisfactory to God, and conform with God's *will and desires!* How egotistical! Why, if God were not all love, charity, mercy—always ready to forgive and teach—I would be almost tempted to say that He would have many a laugh over man's attempt to fool himself into his importance with self-conceit, self-flattery and that abominable false pride!

At some time or other in everyone's life comes that great realization that man is not so important as he thought he was; that he is not so independent as he liked to think; that he must look to God for all that he has and all that he hopes to have; and that *of himself he is nothing, but of God, he is all.*

All the unhappiness in this world is due to man's fighting against the very things which come to him for the purpose of allowing him to gain the experiences which are to unfold his soul. Man must come to realize that it is useless to fight against these things, because nothing he is able to do can prevent their coming to pass, although by fighting them he is able to put them off for the time being. But when they have been put off, they gather in force, and when they do get the chance to strike, or pass the barrier he has built up, they come as a thunderbolt, with renewed energy and force. If man would but welcome these things and recognize



them as necessary for his advancement, then he would be able to meet and analyze them, and see where and how he can best work with them and thereby not allow them to affect him for other than good, either mentally or physically.

You cannot *fight* against nature—and you cannot *fight* against God. The very things which come to you, and you are unable to understand why they come, are the things you should welcome, analyze, and seek to understand. If properly handled, fire cannot burn you. Nothing can harm you, cause you worry, or bring unhappiness if you handle it properly, and in accordance with God's laws and principles.

When everything goes dead wrong, when all you try to do seems useless; when friends turn against you and life seems unbearable—stop for a moment and *know this*: It isn't the world or the people in it who are wrong; it is *you*. And you are wrong because you are allowing all these things to affect you, worry you, influence you. Lift up your head in such moments; throw your arms wide open and say: "Come, I welcome you, for I *know* you are necessary for the unfoldment of my soul." Then, take up each condition, examine it, analyze it in minute detail, see how harmless it is, and then you will be able to laugh the bugaboo away; for every bugaboo exists *within you* and not around you, as it so seems. Let us see if we cannot do this with some of the most general problems that arise to bring about unhappiness. You seek *your key to happiness* and it shall be given you, so let us take up your problems.

The most important of these problems is that of happiness in the home; for unless happiness reigns supreme in the home all other conditions must be unhappy. As the home is built upon a foundation of *Love*, we will first analyze *Love* and see what we can find. It is not my intention to go into any abstract theories or statements regarding *Love*. Instead, I shall discuss it from an everyday standpoint, and show the how and wherefore of happiness in that relation between human beings, called "Love."

Angry words and quarrels come to pass, only because there are *two* people to allow their expression. One may say:

"I shall not quarrel with you," and then stand back with an indifferent attitude towards the other. But anger cannot be quieted by an indifferent attitude. It must be dealt with in kindly thoughts, words, and actions which will show the other that your one desire is to remove the cause of the anger or quarrel; and you can only do this by placing yourself upon the same level with the other person.

#### **Adverse Moods**

If your thoughts are all kindness, all thoughtfulness, and all love for others, it is impossible for anyone to become angry with you; and just as impossible for any thing or condition to affect your equilibrium, harmony, or peace. But if you have not reached that stage where you can instantly eliminate the desire to return anger for anger, blow for blow, and treat adverse conditions with tolerance, etc., then you can make the first step in advancement towards that stage, by stopping for a moment, whenever you are tempted to give way to the desire to speak angry words in return, and training yourself to think of and analyze the other's side of the question, thus learning the cause of the anger or thoughtlessness.

Something went wrong in the house during the day. The baby was cross; the supper did not "pan out" just right; some visitor was there who wasn't very nice in her choice of gossip; something or other happened to make your wife cross. Then you come home and start to read your paper. She asks you to do something, and you, not suspecting the trials she has gone through that day, answer that you will do it as soon as you finish your paper. She becomes impatient and asks you again, and you get up in a way that arouses her antagonism. A cross word is spoken. You reply in like tone. A quarrel results and both of you retire utterly disgusted with life, in general, especially yourselves.

Or it may be that something went wrong in the office. You go home worried, downhearted, and discouraged. Your supper is not ready, the baby starts to cry, or Johnny asks some seemingly foolish question. You speak a cross word, kick the dog, and start to grumble about everything. Perhaps you think that your wife would not under-

stand things if you explained them, so you keep the bugaboo to yourself. She makes some remark which you interpret wrongly, and you say something to her which is unkind, or a little sarcastic. She, not knowing the trials you have been through that day, makes some remark which leads to retaliation on your part, and a quarrel results. And if things continue in this way, it isn't long before a perfectly happy home is broken up.

Now, consider that if you understood the *why* and *wherefore* of all these conditions, you would then know how to cope with them so that they would never leave a discordant effect upon you. You would not have resisted them in the first place, and so refused to let them grow in power. And, in the understanding, you would always find the cause for all discords in life, and be able to remove them without any difficulty whatsoever.

To sum it all up the real *key to happiness*, which may be applied for all, is this: Be *always considerate of others in all your thoughts, actions, and words.*

God never intended that man should be unhappy. Happiness is man's birthright, and the only thing which is preventing man from enjoying that birthright is *his own blind egotism.* Because we are so wrapped up in ourselves, we are failing to enjoy the happiness we should have and hold. We are so proud of our self-styled independence that we have built up a wall of pride around us, through which kindness, joy, consideration, and love cannot penetrate; and it is not until we remove that wall and *know* that we are of God, and *not of ourselves, that true happiness will come to be with us and remain with us now and forevermore.*

Think it over! You have tried to be happy the other way. *Now try this way!*



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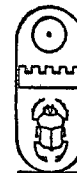
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# One World of Children

By IPHIGENE BETTMAN

(From *New York Times Magazine*—June 19, 1955 Issue)

Just five years ago an experiment called the Children's International Summer Village began, with two unique aims—to bring together children from many lands for a month so that they might develop international friendships before they developed national prejudices, and to study their behavior under these unusual conditions. Each year since, the Village has flourished in a rustic spot near this city, and other Villages have been set up in other parts of the world.

On a sunny day last month I watched this year's group having fun in the Village's small lake. As they splashed and crawled and shouted happily, these children looked like any gathering in an American summer camp. But there was a difference. These forty girls and boys, all eleven years old, had come to Cincinnati from ten different nations, Sweden, Argentina, Brazil, British Honduras, Costa Rica, Guatemala, Mexico, Nicaragua, Venezuela, and the United States.

The day before, they had stepped off the train at Cincinnati clinging shyly to their own group and eyeing their welcoming hosts uncertainly. But a few hours later, as ten boys or girls in each of the cabins unpacked their clothes and their pictures of their families and their coins and treasures brought for trading, the common world of children started to assert itself. In a steady patter, the little roommates settled down to exchange toys, information and confidences, in Swedish, Spanish, English, Portuguese—and sign language.



In the dining room the next morning, Sweden's Margaretta and America's Miriam already had their stools drawn close together and were busy comparing *milk* and *mjolk*, *corn* and *majs*. Two small round-eyed Costa Rican girls provoked awe and wonder as they made it clear with gestures that black coffee and not milk was their basic drink.

During the rest of the morning friendships ripened on the ball field, on the swings, on the lake. The afternoon brought

quieter diversions, arts, crafts, and nature. On this first day the nature-study counselor chose her subject wisely: It was the celebrated American vine, poison ivy.

After dinner, Margaretta got out her accordion and gave her audience its first taste of Swedish tunes. Then everyone tried the English words of the camp song:

*Sow a seed and plant a tree  
Beneath whose branches there  
may be  
All the nations gathered free....*

This cheerful, noisy gathering on the shore of a quiet Ohio lake was the outcome of a dream—and years of hard work. The dreamers and the workers were the same: Doris Twitchell Allen, a psychologist, and her husband, Erastus S. Allen, a patent lawyer in Cincinnati.

Back in 1946, on a summer Sunday, Dr. Allen sat on a park bench by the East River in New York, reading a newspaper, when her eye was caught by an article in which Alexander

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Meiklejohn proposed an international university. "Too late," thought Dr. Allen. "Prejudices are rooted before adolescence." Then and there the germ of the idea of an international mingling of younger children was planted. Dr. Allen began at once to sketch a plan. But it was to take five years of dogged effort to bring the idea to reality.

The Allens regarded UNESCO as a natural sponsor. Trips to its meetings in Washington, Chicago, Mexico City, and Paris yielded encouragement but no action. Private citizens listened appreciatively but with skepticism. Parents, they insisted, would never let children as young as eleven years travel far away from them. Or, if they did, the children would become homesick and fail to adjust. Without a common language, nationals would stay in their own little groups and no common experience would develop.

Undaunted and certain that, once started, the plan would carry itself, the Allens persevered, making up considerable lack of funds from their own bank accounts. In 1951, fifty-five children from nine countries accompanied by seventeen adults, arrived at St. Edmund's Camp at Glendale, near Cincinnati. The dream had come true.

As hoped, other villages followed at St. Colombe, France, in 1952, and at Lillsved, Sweden, in 1953. Last year Sweden fathered two camps, one for the eleven-year-olds at Restenas and in an experiment with the fourteen to sixteen-year-olds, one at Grinda. (It has since been agreed that eleven is the right age.) A camp was also organized at Vienna. This year, in addition to Cincinnati, there are Children's International Summer Villages at Helsinki, Finland; Hamburg, Germany; and Frostvallen, Sweden.

#### ***At the Roots***

Each of the Villages is financed in its own country. Sometimes the children's families are able to pay their transportation. More often, because the aim is to choose superior children regardless of economic status, money is raised by friends, schools, or committees.

Although international living is no new concept, two features of CISV are unprecedented:

In no other project have foreign children as young as eleven been systematically brought together.

Nowhere else have continuing psychological studies been made of individual children to determine the effect of close contact with alien groups.

Children's Village is, in fact, not only a breeding ground for international friendship but also the scene of important scientific work. Each child, on his arrival and again just before departure, is given thorough personality tests by a trained psychologist who probes into the child's fears, beliefs, likes, and dislikes. The tests give an indication of how a month's living among mixed races, religions, and nationalities has affected the youngsters.

Through this procedure, the research program of the CISV seeks to find the roots of harmonious international feeling; to learn what makes for good or ill will in people living together; and to deduce principles of international relationships which may be useful to other organizations as well.

The scientists are not ready to announce sweeping conclusions at this time. In another five years, which will be the end of the first ten-year period, they will feel justified in making their findings public.

#### ***Results Are Evident***

In the meantime some results are too clear to be ignored. In a month, young children shed the biases they have accumulated during their brief lives in a truly striking manner. Interview analyses show the insidiousness of the "superior race" attitude: the "Nordic" over the inferior "people," the white over the Negro, the Central and South American over the Indian. But after a camp experience a young German announced this discovery: "We are not the only cultured people. Others, too, have culture and we can be friends." And this is how an American boy declared himself: "I always thought Negroes are different and not as good as us. Now I've lived with them and don't think any more about who is black and who is white."

As to thinking in larger, international terms, how can children help but do so when each country becomes per-



sonalized? "When I think of France, it is Jean. When I think of Germany, it is Hulda," one little girl said. The question is often asked in children's councils, where adults act only as interpreters, "Why don't we have children from China and Russia and all the countries in the world?"

In their enthusiasm over foreign friends, children make short shift of language difficulties. Experience shows that instead of understanding being dependent on sharing a language, spoken language becomes easier after understanding has been developed.

All this proclaims the success of the Children's Villages. There remains, however, a most important question: Are these childish impressions, enthusiasms, and resolutions enduring?

Today, on the fifth anniversary of the CISV, its first alumni are already in a position to furnish some of the answers. They are, after all, no longer children but, rather, thinking adolescents. Do they think it has had a lasting effect on their beliefs and attitudes?

These questions, put to several veterans of the first camp at Cincinnati years ago who came back this year to work as junior counselors, evoked surprise, even impatience. "Of course, I

see things differently," one replied, and the others echoed his intense feeling in their similar replies. These young people demonstrated the genuineness of their enthusiasm by deeds. André Martens scraped up money to cover his trip from Belgium to America and, arriving early, sought gardening work to keep going until camp started.

Geraldine Margain came back from Mexico this year because she felt that, with her knowledge of English and Spanish, she was needed as an interpreter at the camp.

Three junior counselors from Cincinnati itself, Peter Martin, Nancy Stevenson, and Fritz Wuerfel Jr. surmounted a major obstacle in coming to work at the camp. Camp was held during the last weeks before their school examinations, and they were aware that their marks would count vitally toward college entrance. They put in many extra hours after the day's camp activities to keep up with their studies.

But it was Ingolf Stahl, editor of CISV News, who summed up the values and accomplishments of the Children's International Summer Village. With the ageless wisdom of sixteen, he remarked simply, "I feel that I am a citizen of the world."



### ATTENTION, HIERARCHY MEMBERS

Those who have attained to the Hierarchy and understand the purpose and importance of these special Contact Periods are invited to participate in, and report on, the following occasions.

First, mark the *dates given below* on your calendar. Arrange in advance for a few uninterrupted minutes at the given hour. While benefiting yourself, you may also aid the Hierarchy. In reporting to the Emperor, please indicate your key number and the *last monograph* received, as well as your Degree. The Emperor appreciates your thoughtfulness in not including other subject matter as a part of your Hierarchy report.

Thursday, May 17, 1956  
8:00 p.m., Pacific Daylight Saving Time

Thursday, August 23, 1956  
8:00 p.m., Pacific Daylight Saving Time

*The  
Rosicrucian  
Digest  
March  
1956*

# Apostle of the Atlanteans

By HAROLD PREECE

Two great Indians of Atlantean descent labored to restore the broken red tribes during the formative years of the American republic. One was Tecumseh whom historians are beginning to rate correctly as a valiant soldier and a far-seeing statesman; the other was his brother, Tenskwatawa—justly called *the Prophet*, although many uninformed writers have used this title as a term of derision. Generally, he has been portrayed as a shrewd, cynical troublemaker directing a savage and fanatical cult of the tomahawk. Yet, we of a kindred arcane tradition must judge him differently.

This devout Magus of the original Americans was a wise and deeply learned high priest of the old universal Atlantean-Celtic religion which the Indian sacred societies perpetuated and extended for centuries prior to the advent of Columbus. Through the doctrines of the Ancient Ones, Tecumseh sought political redemption for the tribes. By the same august teachings, Tenskwatawa sought their moral reform.

Ignorant white officeholders and their armies sought to destroy the Prophet and his movement, with words and weapons. But significantly one semi-occult Christian sect of his generation recognized him as an inspired Adept and urged that he be treated with the honor and attention due a man of his stature.

Lalawethika (meaning a rattling instrument) was the name given this distinguished Teacher when he was born in a village of the Shawnee tribe on the site of present-day Chillicothe, Ohio, sometime in 1775. As he grew up, he



Tenskwatawa, the Prophet

displayed no skill at arms—and, it seemed, no keenness of mind. During his youth, he lost an eye in an accident so that partial blindness made him look something less than impressive.

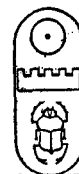
The Shawnees predicted that the handsome and daring Tecumseh would grow up to succeed his father as chief of the Kiscopoke or Panther clan of the tribe. But Lalawethika they considered to be too stupid

and inept for any tasks except the menial ones reserved for the slow of mind.

But how shallow often is the judgment by a man's neighbors. For events proved that what others considered to be near-idiotcy in the young Indian was actually a deep capacity for reflection, combined with the natural ability of a mystic to detach the self from the workaday world while meditating.

His fellow-Shawnees might worry about slaying the next deer on their hunting grounds which were steadily being converted into corn patches by the land-hungry white immigrants swarming into what is today the American Midwest. But Lalawethika, whom his kinsmen scorned, kept wondering why ruin and disaster had befallen his folk who had once held the spiritual leadership of the powerful Algonquin tribes.

Why, he pondered, had the Shawnees been forsaken by *Coashellequaa* who was the Master of Life and by *Kohkomhena* who was the Mother? What transgressions of Cosmic Law inscribed in the Algonquin sacred book, the *Walaam Olum*, were condemning them to the gradual extinction which



could also be witnessed in the clan of every other tribe?

Why had the inheritance of the Red Peoples been taken from them and given to these intruding Blond Ones who cared not for the Indian nor for the Teachings inherited by his fathers? These teachings had been brought from an ancient land located far to the East, before it sank beneath the Great Water which the Whites called the Atlantic Ocean.

#### **Old Truths**

From Pengashega, the tribal high priest, the young Seeker learned the story of the Deluge contained in the Walaam Olum—that little-known Indian scripture of history and parables, written in verse, which should be studied by all American occultists. From that aging seer to whom only a handful still listened, Lalawethika heard also of the part played by the Shawnees in settling and spiritualizing this continent of the West.

Twelve proud clans—since reduced to four—they had been during countless generations which had followed the migration of their forefathers from Atlantis. With the other Algonquins, the Shawnees were included in the Eastern branch of the Atlantean-American family while the Pueblo-Cliff Dweller stock constituted the Western segment of the same great parent stock. (See my two-part study, "The Indians Remember Atlantis," *Rosicrucian Digest*, September and October 1954.)

As Lalawethika knew, the Shawnee had given their name in varying forms to the Suwannee River of Florida and the Savannah River of Georgia. From the venerable priest, he heard of mysterious white men who had come preaching the old truths with new applications at the time that the tribe was maintaining its principal settlements in Florida. We now know that these Whites were disciples of St. Brendan, the Irish missionary bishop of the Celtic Church who visited America during the 6th century A.D. (See my article, "The Power Behind Columbus," *Rosicrucian Digest*, October 1955.) Furthermore, the Celtic Church was derived ultimately through the Irish Druidic priesthood from the Hibernian mystery schools of ancient Atlantis—and the refugee

priests from the flooded old continent gave to Ireland its earlier and sacred name of Hibernia.

But all this, as Lalawethika realized, was a glorious, almost forgotten past, emphasizing by its contrast a sorry present and a dubious future for his people. Dust and scorpions, he was told, now covered the magnificent temple of Guaxule which the Shawnees had built for the religious instruction of other tribes and whose massive ruins may still be seen near Cartersville, Georgia. There Indians no longer came in ceaseless pilgrimages to revere the symbol of the Cross which had been the immemorial token of life and resurrection in Atlantis, Hibernia, and America. At its silent, crumbling altars, no priests of the worshipping tribes now knelt to receive the copper Tablets of Law which had been cast and transcribed by the anointed ones of the Shawnee.

Pengashega's temple was but a tepee. His congregations were the dwindling groups of older people plus those like Lalawethika whom the tribe regarded as simpletons. Sick with sorrow, Lalawethika for a long period abandoned himself to drink and dissipation. Then abruptly, he decided that he wanted no more of vice. Debauchery could no longer be an escape from responsibility. For him and for all red men, there must be a Deliverance and a Way of finding it.

But he could not learn the Way by listening to the sermons of the Christian missionaries operating in this frontier domain from which the "Long Knives" (Americans) were brutally exiling its original Indian inhabitants. With the ethical and moral principles of Christianity, Lalawethika had no quarrel. But how reconcile those noble teachings of its preachers with the shabby conduct of its white followers toward their fellow men of a darker race?

#### **Illumination in a Tepee**

The Seeker was thirty years of age on that memorable day in 1805 when he sat in his tepee reflectively smoking his pipe. Suddenly the pipe dropped; its owner fell unconscious on the dirt floor of the tent. For long hours, he lay there motionless till finally the Shawnees gathered around him to perform the tribal funeral rites.



While they were preparing him for burial, he revived and began preaching to his startled listeners. After quieting their alarm, he announced that he had been conducted "during his trance to the spirit world." While thus sojourning, he "had been permitted to lift the veil from the past and future—had seen the misery of evildoers and the happiness that awaited those who followed the Precepts—."

Similar experiences have been recorded by such Christian mystics as St. Paul and Emanuel Swedenborg. After the example of those two, Lalawethika announced himself as a Messenger consecrated by God to bring fresh interpretations of forgotten truths to his fellow men.

This Indian mystic declared that he had been ordained as "the Bearer of a new revelation from the Master of Life." He changed his name to Tenskwatawa meaning the Open Door—or entrance to salvation. His wigwam he converted into a shrine. Then he set about organizing a religious society to spread his teachings.

Disciples were few at the outset. Many Shawnees still regarded Tenskwatawa as being mentally unbalanced and declared that his visions were proof of his madness. But the ranks of his followers began to increase when his brother Tecumseh, whose sanity nobody doubted, publicly embraced the Precepts. Proselytes were also added from the Seneca, Delaware, Wyandotte, and Pottawatomie tribes. Soon many Indians were hearing reverently of the New Messenger, and many Whites listened scornfully.

During this period, Pengashega the high priest passed through transition. Though Tenskwatawa was not of the traditional priestly clan of the Mequachke, he was chosen by the majority of the Shawnees to fill the sacred office. Scoffing white men thereupon nicknamed him, the Prophet. It was a title that the Indians were quick to adopt for their Magus as one of honor. By now the little Shawnee village was unable to accommodate the crowds coming from all tribes to hear the preaching of Tenskwatawa. So he found it necessary to establish new headquarters in a section whose name was a variation of his.

That area was the Tawa region bordering the Auglaize River of northwestern Ohio. Tawa, as an Algonquin geographical term, can be translated not only as a door but as a place where Truth is revealed. We may note its similarity to Tara—the name of the ancient Irish city which served as the World See of the sublime Atlantean-Celtic Magi who sent their missionaries to the Shawnees and to other tribes of North and South America. (See my article, "Druids in the Americas," *Rosicrucian Digest*, April 1954.)

In the towns of Tawa—which is Tara with the Algonquin "w" sound substituted for the Celtic "r"—Tenskwatawa the Prophet delivered these commandments:

"Witchcraft practices and medicine juggleries" were forever to cease. Indians must have faith only in Coashellequaa the Great Father and Kohkomhena the Great Mother.

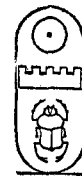
Tribal lands must be held in common, according to "the ancient law of the ancestors." For only thus would the Indians be able to hold the pitiful remnants of their domains from the ever-encroaching Whites.

Indians—like the followers of the Moslem prophet, Mohammed—were to abstain from drinking alcoholic liquors. "For the firewater of the Whites was poisoned and accursed." Thus the Indian prophet was giving impressive moral support to tribal chiefs who were constantly petitioning Congress to curb the whisky vendors.

"The young must cherish and respect the aged and infirm." This teaching was in the spirit of Moses' commandment to "Honor thy father and thy mother."

Indians must adhere to native dress and customs. No red man might wear the clothes of the white man or build a fire by his method of flint and steel. "Every tool and every custom derived from the Whites must be put away." Here, we may say, Tenskwatawa went too far.

Indian must not slay Indian, for the Creator had made them all brothers. Disputes between tribes must be settled in peaceful council according to the ethics of the Ancient Religion.



Indians and Whites should remain at peace—each living by their own customs and creeds. But the white man must respect the dignity and humanity of his dark-skinned neighbors.

Indians must not take sides in the wars of the Whites—nor with the Red Coats, the British—nor the Long Knives, the Americans.

Indians were forbidden to intermarry with Whites. For extinction by blood assimilation was to be resisted as staunchly as extinction by military conquest.

In keeping with this policy, Indian women and children were to be treated with love and understanding by their husbands and fathers. Since his time, women have often sat as respected councilors in tribes originally influenced by Tenskwatawa.

Polygamy, which degraded Indian women and cheapened their reputations among Whites, was to be abolished. Setting the example, Tenskwatawa and Tecumseh each married only one wife.

After Tenskwatawa had proclaimed his Gospel, the Indian tribes experienced one of the most remarkable religious and ethical awakenings ever known among any people on any continent. Native preachers ordained by the Prophet, traveled from the Alleghenies to the Rockies expounding the reincarnated Atlantean faith with its Way of Life and Redemption for those recent sons of Atlantis who were the Indians. Tribe after tribe cast out its native sorcerers and white liquor merchants. Tomahawks were lowered between warring groups and peace pacts concluded. Thieving gangs were either reformed or were outlawed; polygamous harems were dissolved.

Among the Ojibways, writes Tanner who personally witnessed the Indian Reformation, the beating of women and children ceased for as long as the tribe lived by the teachings of Tenskwatawa. "Drunkenness," testifies this white author, "was much less frequent than formerly; war was less thought of—and the entire aspect of affairs . . . was somewhat changed by the influence of one man."

In fact, Tanner himself was one of several Whites who became partial followers of the Indian dynamic religious

movement. Under the influence of an Ojibway, "messenger of revelation" named Manito-o-gheezkik or "Servant of Manito," he laid aside his "medicine bag which he had acquired from Indian fetish worshippers" and "in many particulars complied with the new doctrines . . ."

No Indian priest since the Magi of Guaxule had attracted so many fervent disciples as Tenskwatawa the Prophet. He spoke with authority, as did those native apostles who had been trained 1200 years before by the white-robed Teachers crossing the Atlantic from Tara to the New World. He served in the spirit of Ahldain, Legate of the Great White Brotherhood, who visited these shores to strengthen and broaden the Old Faith a century in advance of Columbus.

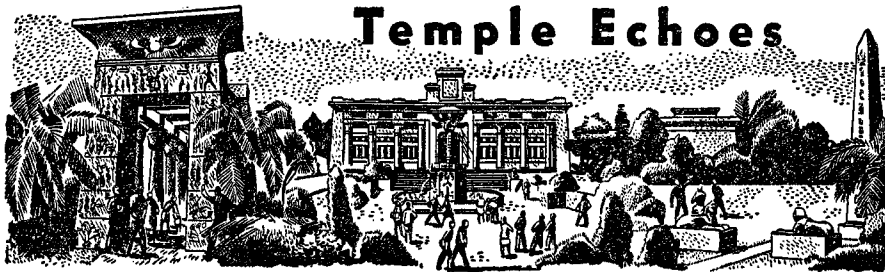
To the Indian tribes in general, Tenskwatawa restored racial pride and a sense of their importance in the Cosmic plan for man. To the Shawnees in particular, he imparted a fresh consciousness of their ancient role as a priestly group roughly paralleling the Aaronic Order of ancient Israel. One would therefore naturally think that the leading Whites of his era would have encouraged the Indian Magus in his mission and seen in him a welcome force for changing the whole low moral character of frontier America.

Today for instance, Christian ministers often cooperate with Jewish spiritual leaders in interfaith organizations that broaden the total religious foundation of our national culture. Protestants and Catholics work together for common aims that better the whole country. Such undertakings demonstrate a central Rosicrucian principle of the essential unity of all revelation in all its racial and creedal forms.

But bigotry equated with conquest in that loose epoch of blood and lust which was the early 19th century. And what good musket-packing, empire-minded white American gave a hoot about anything that "a heathen Indian" might have to say.

Yet scoffing turned to fear, and anger was directed at Tecumseh and the Prophet after they had grown into the political and spiritual leadership of the

(Continued on page 114)



## Temple Echoes



**T**HE Building Fund of the Auckland, New Zealand, Chapter has reached a sizable amount according to reports at the year's end. The goal is a permanent home for the Order in Auckland which will serve the area as a center of Rosicrucian activity. It will be more than just a meeting place for local members. Such a project is worthy of wide support and Aucklanders are giving time, thought, and money to make a Rosicrucian Temple a fact as well as a dream.

\* \* \*

In Calgary, Alberta, Canada, *education* has been the theme with Rosicrucian Chapter members during the past few months. Members have prepared discourses on various aspects of Rosicrucianism including ritual and temple decorum. Through discourse and demonstration they are determined to be informed and proficient.

\* \* \*

Loja Rio de Janeiro, Brasil, South America, not long ago published a bulletin especially honoring the Imperator, Ralph M. Lewis. An ink portrait of him filled the cover; a letter to him in both English and Portuguese formed the introduction, and a brief biography followed. A splendid and warm-hearted gesture from these fratres and sorores of Brasil.

\* \* \*

According to latest information from Frater Tjia Von Tjan, Grand Master of the Grand Lodge of Indonesia, Rosicrucian activities there are moving forward in encouraging fashion. For one thing, its official publication modeled after the *Rosicrucian Digest* has become a fact. For the second issue, the Im-

perator contributed a special word of greeting.

▽ △ ▽

Sometimes Class Masters receive rewarding correspondence. After weeks of puzzled reports, one comes indicating that light and understanding have dawned in the expanding consciousness of the member. Samples are here given:

"I have begun to see a relationship in all things and at the bottom and through all things there is one basic principle at work. It is practically indescribable and certainly not nameable. It is a synthesis resulting from the action of one thing upon another. In turn, this synthesis becomes another active force acting upon another passive entity. The whole of nature is made up of this thing so that if traced it goes back to one primary active force that in turn is broken down into an infinite number of these trinities. There is no end to it."—F.M.D.

\* \* \*

"For there is but one God and He is the central hub of the universe. He is the prime motivator—the beginning and the end.

"Evidence of Him is everywhere. Nature is perfection—nature is God. All things manifest themselves through a Divine plan. There are no miracles, only a miraculous plan.

"The Earth, the entire system, and all the Life dependent upon it—all plants and animals, were created with a purpose and a cunning that Man, in his feeble attempts at self-mastery, cannot comprehend.

"We, who dwell here in the radiance of His goodness, have a mission before us; we shall not be called back to His side until that mission has been ful-



filled, and should we stray from the path and deny Him, we but deprive ourselves of a rightful heritage."—R.M.  
\* \* \*

"We fail first in thought and only afterwards in action. It is not every man's duty to guide nations and rule peoples. It is every man's duty, however, to guide his personal life and rule his turbulent mind and rebellious spirit to win not only for himself but for all humanity, for no man lives unto himself. For every living thing is bound by cords to other living things—what the State can never give him nor untold wealth buy him.

"Peace profound, true comfort and wisdom dwell in the divine depths of the self. The practice of turning inwards, of self-examination through meditation whenever the need arises is essential to make the ego the servant and not the ruler. When we give ourselves ungrudgingly to the Cosmic, the Cosmic will give itself ungrudgingly to us, and incidentally to the whole human race. And it is what we give to the universe that we build into ourselves and truly possess, and it is only what we give that we have."—J.H.T.  
\* \* \*

"I have performed experiment number fourteen as instructed. The most wonderful feeling came over me—the same feeling of ecstasy that I felt when I first held my newborn babies. I felt the meaning of a pattern of life. And as I held my baby it seemed as though I felt the arm of my own mother around me and her mother's mother like a chain of perfection with divine blending. It seemed that a key to the source of love was shown to me."—Mrs. J.L.T.  
\* \* \*

"I wish to state the following experience: On May 30, 1954, I was given six months to live—my glands were not functioning properly, causing excess fat that blocked my heart. I read or rather re-read my lessons until I found the proper exercises—and today, I could not be in better health and my physical body is perfectly healed, and of the proper weight."—M.W.P.  
\* \* \*

The Rosicrucian Egyptian, Oriental Museum continues to offer outstanding exhibits in its modern gallery. Recent-

ly, an especially popular one was the joint enterprise of two Bay Area artists, Archibald Fairbairn and Othello Michetti. Both are recognized watercolorists. Mr. Fairbairn, a South-African by birth, is on the faculty of the Art League of California. His work easily justifies his artistic credo that the artist's job is to make his subject matter recognizable for what it is. The work exhibited clearly indicates a concern with whatever of life is a picture, be it an Indian artist at work, boats that find a quiet harbor, ladies at golf.

Mr. Michetti, Italian-born, has been in the States for fifty years. He is art director for the Strecher-Traung Lithograph Corporation of San Francisco. Having painted in California, Arizona, and Mexico, Mr. Michetti's offerings include work from those places. Especially attractive was his *Fountain-San Miguel, Allende*, although more poetic perhaps was his *Sedona, Arizona*. Mr. Fairbairn, however, contributed a canvas that raised both eyebrows and questions: It was titled *In Memoriam Lemuriensis*. These artists hang agreeably together being at many points one in their composition and color values.

At a public installation ceremony recently in San Jose, AMORC's Grand Secretary, Harvey A. Miles, assumed the post of Eminent Commander of San Jose Commandery No. 10, Knights Templar. Frater Miles, in addition to his Rosicrucian activities, has been a staunch supporter of Freemasonry and has devoted himself untiringly to the promotion of the York Rite in California. A large number of his Rosicrucian fratres and sorores witnessed the installation of Frater Miles into this high office.

About this time last year, as a slight diversion after struggling with income tax forms, this department began sorting through the accumulation of oddments in its files. It was repeated this year with the following results: Working from photographic plates made by Robert Cameron, Mrs. Beryl Potter of Indiana University discovered a new asteroid in 1950 and named it "Indiana." (This department loves I. U. as an alma mater and knew Mrs. Potter

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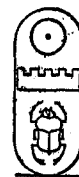
when she was a bride.) \* \* \* Whooping cranes (now numbering possibly 21 adults and 6 youngsters—none personally known to this department) come down every year from somewhere in Northwest Territory of Canada to milder Matagorda Island near Galveston, Texas, in the United States. The United States Army Engineer Corps had intended to extend their bombing experiments to within half a mile of this whooping-crane refuge. Next friends to the cranes have suggested that bombs dropped every twenty minutes throughout the night might shatter the mental peace of these rapidly vanishing birds and the Engineers are left with no place to drop their bombs. \* \* \* Experts continue to interest themselves in determining the IQ's of lower vertebrates. Answers are being sought to the question, "Can Primates be taught to speak?" Two University of Chicago psychologists have been running a series of tests on "Kid," the female Labrador-Airedale dog belonging to a retired farmer, Mr. H. S. Gatchell. Whatever the tests prove, Mr. Gatchell will be only moderately concerned. He learned to talk with dogs when he was a child and has found them agreeable companions ever since. \* \* \* By 1975 there will be 192 million people in the United States to feed, clothe, house, and transport, according to Dr. H. F. Miller of Gen-

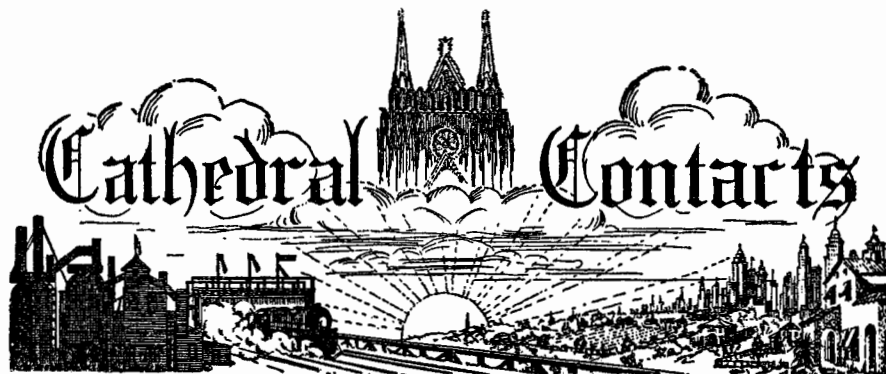
eral Electric Company. Because, he says, we have not added to the list of major food animals since 3000 B.C., new sources of food must be found—protein food, especially. Algae and yeast are possible sources if they can be produced in sufficient quantity and made palatable. \* \* \* Something is being done, too, to see that we are not being cheated on what we are getting now. The U. S. Army's Quartermaster Subsistence Testing Laboratory has turned its electric eye on egg noodles to see just whether the eggs are there and in what quantity. The index is lipoid phosphoric acid: A large amount means noodles have high egg content. \* \* \* The late Dr. Einstein placed significant emphasis on "intuition" in his definition of philosophy. The logic of facts in his experience was only half the requirement for a successful scientist; the other half—intuition. \* \* \* Samuel Caldwell of Canterbury, England, has been in charge of the Cathedral windows since he was twenty-one. At ninety-one he laid out a twenty-year job for himself that no one else can do—that of replacing the glass (removed as a safety measure during World War II) in the Cathedral windows. There are 10,000 pieces to be set and Mr. Caldwell is the only one who knows where they go. It isn't written down; it's in his head.



I was rejoicing in my peace and tranquillity when Thou didst draw me forth, showing me Thy Light, and I became even as the moth that is drawn to the light and burns its wings. Oh Lord, my wings of contemplation are burnt. I have embarked on a stormy sea, I am assailed on all sides by contrary winds. . . . I would fain reach the port, but cannot find the way. I would fain be at rest and repose, but can find no resting place. I would fain remain still and silent, but this I cannot do, for the Word of God is as a fire in my heart, and if I do not give it vent it will consume the marrow of my bones. Arise, oh Lord, and help me, since Thou wouldest have me pass through this deep sea, and let Thy Will be done.

—SAVONAROLA, 1452-1498





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.*)

## THE EXTENT OF YOUR ENVIRONMENT

By CECIL A. POOLE, *Supreme Secretary*



FEW WEEKS AGO I sat in the comfort of my own home and through the medium of television watched a football game taking place in a city almost three thousand miles away. Such a statement would have been considered a description of a miracle as recently as fifty years ago. Today, it is a commonplace event. The average family thinks nothing of devoting some time, and in some cases too much time, to entertainment that comes through the medium of this modern appliance.

Sound and sights from a distance have ceased to be a novelty; they do not cause us to marvel at the great possibilities or potentialities that modern

technology offers us. During the time that I was watching this particular event, I thought of other things besides the event itself. What impressed me most was that not only was there a marvelous principle in operation that brought me enjoyment, entertainment, and could be an important factor for the conveyance of knowledge if it were used for that purpose, but that I had also expanded my environment. Unknown to themselves the participants in the football stadium in the distant city had also expanded their environment.

I did not know personally any of the participants in the game; and to the best of my knowledge there was no one I knew among the spectators in the great stadium where the game took place, but during the period of this

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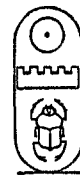
athletic event, I began to recognize the individuals who were taking part in the event. I could designate them by name and by number; I followed with interest their activities as they participated in an athletic event which I enjoyed. Gradually, I began to realize that the players had come into my environment. The game was no longer merely a report in a newspaper of an event, for here were individuals, whom I watched and in whose activities I became interested. I became concerned with the results of their actions and shared their enthusiasm or their disappointments. They, too, might have thought, although I don't know whether they did or not, that their participating in a game was being seen by many individuals, that it was going out over wires and by wireless beams to receiving sets all over this continent. Consequently, their environment had also grown; as my environment had grown to take in these individuals in a distant place, so their environment had grown to take me in as a witness to the event in which they participated.

I was again impressed with the small significance of time and space—that while man lives to a certain extent a slave of the restrictions of the environment which is his immediate surroundings, he needs but a little imagination or prompting to expand his environment to take in more than what is apparent. In this sense, man is able to expand his environment just as far as his senses will reach. The modern communication methods that have been perfected, many within the lifetimes of living individuals, have of course greatly enlarged this capacity, but the realization of the expansion of our mental horizons is still within the greatest of all the things which we use, our own consciousness. Consciousness is the ability, or rather the attribute of the individual to extend himself beyond the limitations which might otherwise be established for him. Man is able, if he is properly motivated, and has the help of various devices, such as the television to which I referred, to reach out and

bring into his life new things, new experiences, and, as a result, new ideas.

It would seem then that man with his modern concept of communication should extend his consciousness and knowledge more extensively than at any period in the past; and, to a certain extent, he is doing so. But he should also realize that the privilege to extend his consciousness and his environment carries with it a responsibility to make the use of that expansion profitable and beneficial to himself and to those that are about him. Therefore, modern devices should not be used exclusively for entertainment or as a means of escaping the realities of day-to-day existence, but should be so devised and so used as to give man a channel of expression, a way to reach out of himself and bring into his environment new horizons and new vistas which will inspire him to do better and greater things.

Furthermore, if man realizes that through physical media, he can reach out and grasp conditions and circumstances that exist beyond the limits of his physical senses, he should also realize that by using his own mental power and his own creative ability he can expand his consciousness to become aware of impressions that exist about him but are not ordinarily perceptible. Man has in him the spark of life, the element of being that is a part of his Creator. With it he has a means to increase his conscious realization to become better aware of that life force within him, and to expand his consciousness to that channel toward the ultimate realization of the final purposes and ends of being. This is man's challenge to place himself properly in his environment, and then to expand that environment and his realization of it until he encompasses the entire universe of being, until he becomes one with the elements that made this universe to be. Only through the medium of man's consciousness will he become aware of God or the Supreme Intelligence behind all and motivating all manifestation.



# Tower of Silence

FUNERAL CUSTOMS OF THE PARSEES

By DHANJISHAW D. PATELL, F. R. C.—Bombay, India



THE Tower of Silence where the dead bodies of Parsees are exposed to the Sun and to the flesh-eating birds (vultures) is generally built on a hill. Some isolated spot, away from human dwellings, becomes the chosen place for the Tower—an open round massive structure built usually of stone. A few steps from the ground lead to an iron door which opens on a circular platform of stone having a circular pit in the centre (see sketch).

The foundation of this tower is laid amidst religious ceremonies. Priests recite the prayers invoking Angel Sraosha, the Guardian Angel guiding the souls of the deceased, while the ground required for the tower is being dug.

When the whole of the plot of ground is excavated, two priests perform the ceremony for laying the Talisman ground-plan for the Tower. A very fine thread is used for marking out the intricate tracings of the Tower, according to a prescribed plan, fixed with nails into the ground.

"The Tower of Silence ceremony reminds one of a somewhat similar foundation-ceremony of the ancient Egyptian Temples. The foundation of an Egyptian Temple was associated with a series of ceremonies which are repeatedly described very minutely. (*The Dawn of Astronomy*, by Norman Lockyer, p. 173) The old Egyptian ceremonial which consisted of stretching a thread in the direction of a star was considered to be of great importance."—Priests have to fix into the ground 301 nails of different prescribed sizes and weights. After finishing the nailing, the priests commence passing the thread through the nails. They first begin with the nail on the southeast quarter. The long thread passes from nail to nail,

always moving to the right. The finished design is geometrically beautiful. The two priests finish with the recital of prayers. This finishes the foundation-ceremony. The winding design is a kind of "ring-pass-not" or a Charm.

Thousands of Parsee visitors come to witness this ceremony. All the visitors throw into the excavations their cash contribution towards the sacred work of building the Tower of Silence. The sum thus collected at these ceremonies is taken towards the maintenance of the Tower.

The Towers of Silence (seven), on the top of the Malabar Hill, Bombay, are the last abode of the remains of all the Zoroastrians (Parsees). Here the bodies of rich and poor, men, women, and children are laid on a circular platform (see sketch). In a few minutes nothing remains of them except the skeleton. This is the most economical and hygienic process of disposing of dead bodies, according to the Zoroastrian tenets.

The Zoroastrian religion requires that earth, fire, and water be kept pure, since these elements are very useful to mankind. It is strictly forbidden to bury or even cremate a corpse.

Exposing the dead bodies to the Sun, leaves no smell behind, and minimises the chances of spreading other epidem-



The Parsee Tower of Silence

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ics. By this rapid process, putrification with all its evils is most effectually prevented. Thus, the Tower of Silence has proved that it is harmless to the City's population.

#### **Funeral Ceremonies**

The Parsee (Zoroastrian) custom of disposing of the dead bodies is harmless to the living beings. The ancient Zoroastrian ideas of sanitation, purification, and cleanliness as expressed in the Vendidad are observed in this method. Only professional bearers come into contact with dead bodies.

The body of the deceased, before its removal to the Tower, is washed clean with water. The shroud with which it is to be covered is also washed prior to use. This shroud-dress is white and is made of cotton. The Kusti or the Sacred Thread is then put round the body by some relation with the recital of certain prayers. The body is then given over to the charge of two persons who are generally trained for this type of work. They place the body on the ground on a clean white sheet of cloth and put the shroud over it. The whole of the body except the face is covered with cloth. The hands are folded upon the chest crosswise. Then the body is placed on a stone slab in a position which would usually point towards any direction except the North. (The ancient Egyptians, while mummifying the dead bodies, pointed the head towards the South—Maspero's *Egypt and Assyria*.)

Sometimes special houses are provided where parties take their dead and perform the funeral ceremonies before removing them to the Tower of Silence. But the funeral can start from the house.

In one of the ceremonies, a dog, called a four-eyed one (having a spot above each eye—and perhaps being endowed with clairvoyance) is brought to look at the corpse. Some say that the dog has the characteristic of detecting whether life in the body is extinct or not. Perhaps the correct meaning may have been lost. The reason given in the Scriptures is that the dog's gaze prevents the magnetic defilement from spreading to the living.

Near the corpse, before its removal to the Tower of Silence, a fire is kept burning in a censer with fragrant sandalwood and frankincense.

The priests and all other persons are enjoined to sit at a distance of at least three paces (81 inches) from the corpse. One priest sits before the fire and recites prayers till the time of the removal of the corpse to the Tower.

The corpse may be removed to the Tower in the daytime only, since it has to be exposed to the rays of the Sun.

An hour before the time fixed for the removal of the body to the Tower, the corpse-bearers, fully clothed in perfect white and with gloves on their hands, enter the house carrying an iron bier for the body. They place the bier by the side of the corpse and then recite certain prayers. After that, they sit silently beside the body.

Next the two priests, standing at the door at some distance from the body, recite seven cantos of the Ahunavairi Gatha. After reciting half of the hymns, they stop for about a minute. The corpse-bearers now lift the body from the slab of stone and place it over the iron bier. Thereafter the dog is shown the corpse once again. Then two priests recite the remaining part of the Gathas.

When this is finished, the dog is induced to see the corpse. The relatives and friends pay their last homage. When all have paid their salutation, the corpse-bearers cover the face of the deceased with a piece of white cloth and secure the body to the bier.

When the bier leaves the house, all the male relatives and friends of the family, dressed in white, follow the funeral procession to the Tower of Silence. They arrange themselves in pairs, holding a white handkerchief between them in token of sympathetic grief, and silently march to the Tower. The procession is headed by priests.

When the bier reaches the Tower, it is placed on the ground outside; the bearers now uncover the face of the body. Those who have accompanied the funeral have once again an opportunity to pay homage to the departed one. The gate of the Tower which is kept locked is then opened. They lift up the bier and carry it into the Tower. They re-



move the body from the bier and place it on one of the niches on the platform of the Tower (see sketch). They then remove the shroud and leave the body to the flesh-eating birds.

The bearers completing their work in the Tower come out and lock the Tower again. All those who have accompanied the funeral procession, and have taken their seat at some distance from the Tower, now get up from their seats and recite prayers. They then wash their faces and hands, and they untie and regirdle the Kusti with prescribed prayers.

All return home and generally take a bath before following their ordinary vocations.

Fire is kept burning for three days at the spot where the body was placed before removal; also, a lamp is kept burning for a period of ten or more days if the home is used. For three days after death, the family abstains from meat diet. The abstinence is observed as a sign of mourning and sympathy for the life of living animals. The number *three* is a sacred number, because it reminds one of the three principal precepts of the Zoroastrian religion: that is, good thoughts, good words, and good deeds will be our saviours here and in the next world.

For three days and nights a soul is believed to be under the special protection of Sraosha, the Guardian Angel protecting the souls of men. The Yasna says: "O beautiful, holy Sraosha! protect us here in these two worlds, in this world which is material, and in that which is spiritual." (Yasna LVII, 25)

As Sraosha is the protector of the soul in this world, the daily prayer of a Zoroastrian begins with a Sraosh-baj, which is a prayer for invoking Sraosha. Generally, a Parsee recites Sraosh-Yasht at night before going to bed, to pray that his soul may be under the protection of the angel when he is asleep.

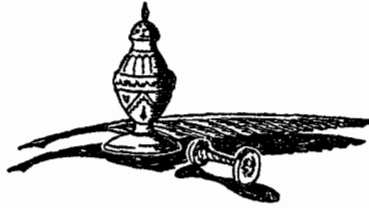
Some of these prayers and ceremonies are offered for three days and nights at the house of the deceased. On the third day, a ceremony is performed which is called the Oothamna. The friends and relatives of the deceased meet. The prayers are recited by the priests, wherein the name of the de-

(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:** Who was Bacchus and what were his deeds?

**Answer:** According to tradition, Bacchus or Dionysus, as he is also called, was born at Thebes which was originally the local center of his worship in Greece. He was the son of Zeus, the fertilizing rain-god, and Semele, the daughter of Cadmus, a personification of the earth. As soon as Dionysus was grown up, he started on a journey through the world, to teach the cultivation of the vine and to spread his worship among men. While so engaged he met with opposition, even in his own country, to the introduction of the mystic rites, in places where an established religion already existed. On the other hand, where the god was received hospitably, he repaid the kindness by the gift of the vine.

Dionysus possessed the gift of prophecy, and his oracle at Delphi was as important as that of Apollo.

• • •

**Question:** Where can one get information on numbers or the number system as developed by Pythagoras?

**Answer:** The real source of Pythagorean numbers is Aristotle, but a good general summary may be found in the Britannica. The Pythagorean system of numbers is by no means as simple to understand as one may imagine. Its principles are imbedded in his philosophy, since from it he derived both a system of geometry and a philosophy of numbers. Above all, it is not a system of numerology in the popular sense of the word. Numbers were a part of his secret philosophic teachings, and that is the reason why his followers were the only ones who made statements regarding his theories. The central thesis of Pythagoras is that everything is number, or that every idea is number. One, Unity, is the formal principle and the cause of all things, but the dissolution of the one into many is the cause of the breaking up of the one unit.

ceased is commemorated and the protection of Sraosha is implored for him. On the dawn after the fourth day, the soul of the deceased is supposed to go to the other world. The soul passes over a bridge known as Chinvat, according to the Scriptures of Zoroastrian Religion.

This Chinvat Bridge is guarded by the angels Mithra and Rashne. The Vendidad says: the Angel of Justice (Meher Davar) appears and judges a man's actions done in this life. Therefore, the ceremony at the dawn of the fourth day is considered to be very important as a solemn occasion for the performance of religious ceremonies for the soul of the deceased.

According to Zoroastrian belief, the relation between a pious deceased and

his surviving relatives does not altogether cease after death. After the fourth-day ceremony, there are others on the 10th day, the 30th day, and until the year is completed; and then the annual ceremonies are performed for the advancement of the soul of the deceased to higher Spheres of Heaven. We read in Yasna (Ha XVI, 7), "We praise the brilliant deeds of piety in which the souls of the deceased delight."

It appears, from the above description, that the Funeral Ceremonies are solemnised by the thought that death levels everybody, and that one should always be prepared for death which may overtake him at any moment, and that our devotion and love can still make contact on mental planes.



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# *Apostle of the Atlanteans*

(Continued from page 104)

majority of Indians living under the American flag. White land-speculators began to find the tribes less gullible about signing away their rich acres for cheap mirrors and jackknives. Rum runners could expect but few customers and less hospitality in the encampments that they visited with their forbidden wares. Christian missionaries who sincerely opposed the thieving racketeers preying on Indians nevertheless failed to understand the profound moral content of Tenskwatawa's teachings and joined with less worthy Anglo-Saxons in denouncing him.

White officials, representing the national government in Washington, first tried to undermine the authority of the Prophet by buying off leaders of tribes who had accepted his teachings. A few venal chiefs accepted payments of money and merchandise—only to find themselves deposed by their peoples and sent into permanent exile.

Force was invoked when corruption failed. Though freedom of worship is guaranteed to all by the American constitution, legions of Federal soldiers were rushed into the Midwest with the eventual aim of crushing the Indian religious movement and driving its adherents from their remaining lands.

## ***Men of Peace***

Basically men of peace, Tenskwatawa and Tecumseh used all their tact and diplomacy to keep either race from precipitating hostilities. They conferred patiently with Indian chiefs around campfires and with white political leaders in offices. No Indian bands were marshaled in threatening military formation although there were occasional skirmishes with white soldiers along scattered stretches of the frontier. No substantial proof can be found that the Prophet's itinerant missionaries were recruiting agents for an intertribal army as incorrect history books have charged. Instead, they persuaded the chiefs to heed neither the American nor the British military agents, who were

already lining up allies for the looming War of 1812.

Thereby the native preachers were following the explicit instructions of Tenskwatawa who was hopeful that white men would lay down their rifles now that Indians had all but renounced their bows. By example, the Indian tribes were trying to insure peace on a continent which had been wracked too long by war.

But litanies of peace are often muted by the drums of slaughter. The two white nations of America and Britain continued to mold cartridges and to assemble battalions for the coming affair-at-arms. To our national shame, the Americans became panicky and trigger-mad after Tecumseh and Tenskwatawa had announced their grand plan for the Indian peoples.

Briefly stated, the inspired brothers meant to unite all the tribes from the Great Lakes to the Rockies in a peaceful, spiritually motivated confederation of Indians. Just such a league had been instituted by the enlightened Iroquois peoples of the American Northeast during the early 17th century. Their organization had kept peace and encouraged commerce between the tribes from New York to Tennessee till the beginning of the American Revolution, almost 200 years later.

Tecumseh and Tenskwatawa felt that the Iroquois had erected a structure which they could duplicate for the benefit of the Western tribes. On the basis of the common Atlantean religious heritage, their confederacy would maintain the cordial fraternity which Tenskwatawa's teachings had promoted between the tribes and which would also assure the continued development of the red man within the framework of his traditional economy and culture.

Their projected league of Indian nations would be a great community of righteousness as ancient Israel had been under the rule of its early patriarchs and judges. Its government would be based on the tenets of the Walaam

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Olum in the same manner that the Whites claimed their political one to have been founded on the principles enunciated by the Christian Bible.

As the Celts had established a combined capital city and a central religious shrine at Tara and the Israelites at Jerusalem, so the Indians set about building one to serve them on American soil. Tippecanoe, their city, was constructed near a river of the same name in Indiana Territory.

Its 4000 inhabitants numbered devout men and women from many tribes. Some had come to study for the revived Atlantean priesthood under the Supreme Magus of the red tribes, Tenskwatawa. Others were peaceful artisans and farmers. None were professional warriors. None ever harmed any Whites who ever visited the town.

Yet what followed is a lasting blot on the honor of the American republic. Governor William Henry Harrison—a genius as a soldier and a ninny as a statesman—made repeated demands upon the Indians to abandon their city. As well might have the Roman rulers asked the Jews to desert Jerusalem. Politely but firmly Tenskwatawa and Tecumseh answered *no*.

Once at a conference, General Harrison offered Tenskwatawa and an Indian delegation a case of whisky. In this tricky fashion, he hoped to emulate other white negotiators who first made Indians drunk and then induced them to sign agreements which robbed them of their birthrights.

It is recorded that Tenskwatawa looked contemptuously at the man destined to become president of the United States. "We live by the good ways of our red fathers—not the bad ways of our white brothers," spoke Tenskwatawa. "Come to our city, white chief—and we shall give you cooling water, not poison that burns your tongue."

By command of General Harrison, more and more soldiers began assembling in the vicinity of Tippecanoe. Reluctantly Tecumseh, always the statesman first and the warrior second, began taking measures that proved inadequate for the defense of his capital. Wild rumors began to be circulated among the naive white settlers by Har-

rison's political allies. These lying warmongers asserted that the British were behind the plan to unite all tribes under one central authority.

But from what we know of the two great Shawnees, they would have probably worked out some lasting policy of amity and cooperation between Indians and Whites in that huge domain, with so much room for all lying between the Great Lakes and the Rockies.

Yet, by the will of unscrupulous white leaders, peace was not to be until the very last Indians were conquered and penned up on reservations. Only one white group asked consideration for the people of Tippecanoe—the occult-influenced Shakers who believed with Tenskwatawa that the Deity expresses both the male and the female aspect of the Cosmos—or, in other words, the same doctrine of polarity taught by the Rosicrucians as transmitted through the mystery schools of Egypt, Atlantis, and Hibernia.

A Shaker elder, after interviewing Tenskwatawa, declared him to be of the rank of magister. This gentle Christian mystic also declared that the Shakers were in agreement with all of the Prophet's teachings except the one which permitted marriage—for the members of this sect are traditionally celibate.

Nobody listened favorably to this humane sect which most frontier parsons damned as being odd and heretical. Indeed the Shakers came under suspicion for their fraternal and kindly relation with a fellow occultist. November 8, 1811 (and let the date be remembered as one of infamy in our national history) was the day when General Harrison marched into Tippecanoe at the head of 800 Indiana and Kentucky militiamen hungering for Indian lands. Under the pretense of looking for alleged fugitives from White justice, the soldiers entered the town—and the shambles began.

Dead children lay on the dirt thoroughfares of Tippecanoe after two hours of the massacre. Chiefs, bearing white flags of truce, were shot down in their tracks as they sought to negotiate with the attackers. Disarmed Indians—prisoners of war under formal military law—were ripped to pieces with bayonets



after they had surrendered and were begging their captors for mercy. Arson, added to murder, completed the destruction. Torch and brand immolated the shrines of the Old Faith that had been so reverently erected in that sacred city of the red man. Pillars of flame engulfed the altars and cremated the bodies of the Indian priests who had fallen defending them.

Tippecanoe—planned to be greater than Guaxule—was now but a rubble of burning flesh and scorching ashes. Tecumseh the chief, Tenskwatawa the pious, and a remnant of their followers had no other choice but to flee from American swords toward the British domain of Canada.

The last public center of the venerable Atlantean religion was no more. Judgment falls upon Harrison in the same measure as it does upon Cortez who burnt the temples of the same ancient *cultus* in Mexico City, or upon Pizarro who razed kindred shrines of Peru. And after the burning of Tippecanoe, it seemed that the Old Faith had forever been stamped out in this hemisphere of the West—that the profane had triumphed crushingly over the sacred. Yet not quite.

#### **Commemorated in Ritual**

After Tenskwatawa there would come Wivoka of the Piutes and the Almighty Voice of the Sioux. Their descent and their doctrines would be derived, as was his, from the Mother Continent. Their creed and their Atlantean-Celtic ceremonies survive to this day from the

Iroquois reservations of New York to the Pueblo towns of New Mexico.

Until he left the mortal plane, Tenskwatawa was faithful to the traditions of the ancestral Magi. So everlasting is the Shawnee remnant, now living in Oklahoma.

Tenskwatawa was 62 when he experienced transition on a Shawnee reservation near what is now Kansas City, Kansas, in 1837. Some years prior, the famous American artist, George Catlin, had found him there after a long search and painted his picture.

His health was then declining rapidly because of so much flight from one temporary refuge to another. But still the aging hands of the Prophet clutched Atlantean religious emblems. Still he was beseeching the Divinity to grant happy incarnations for his brother, Tecumseh, slain while serving as a brigadier-general in the British army, at the battle of the Thames on October 5, 1813.

Even today the Shawnees commemorate Atlantis, as well as those two unforgettable heirs of the Atlanteans, at their sacred dances held annually in hidden groves of the Oklahoma forests. One dance symbolizes the Deluge which sent their fathers voyaging toward that unknown realm of the West, later called America. Another ceremony reverences Tecumseh and Tenskwatawa. All Shawnees may watch this ritual. But its participants must be descendants of that illustrious pair of Atlantean-Americans—of the Sachem and the Magus.



#### **IN APPRECIATION**

I wish to express my appreciation for the many well wishes and greetings received from members throughout the world on the occasion of my birthday, February 14. I regret that it is not possible to acknowledge all of the kind thoughts personally, and am asking you to kindly accept this means as evidence of my sincere thanks.

RALPH M. LEWIS  
Imperator

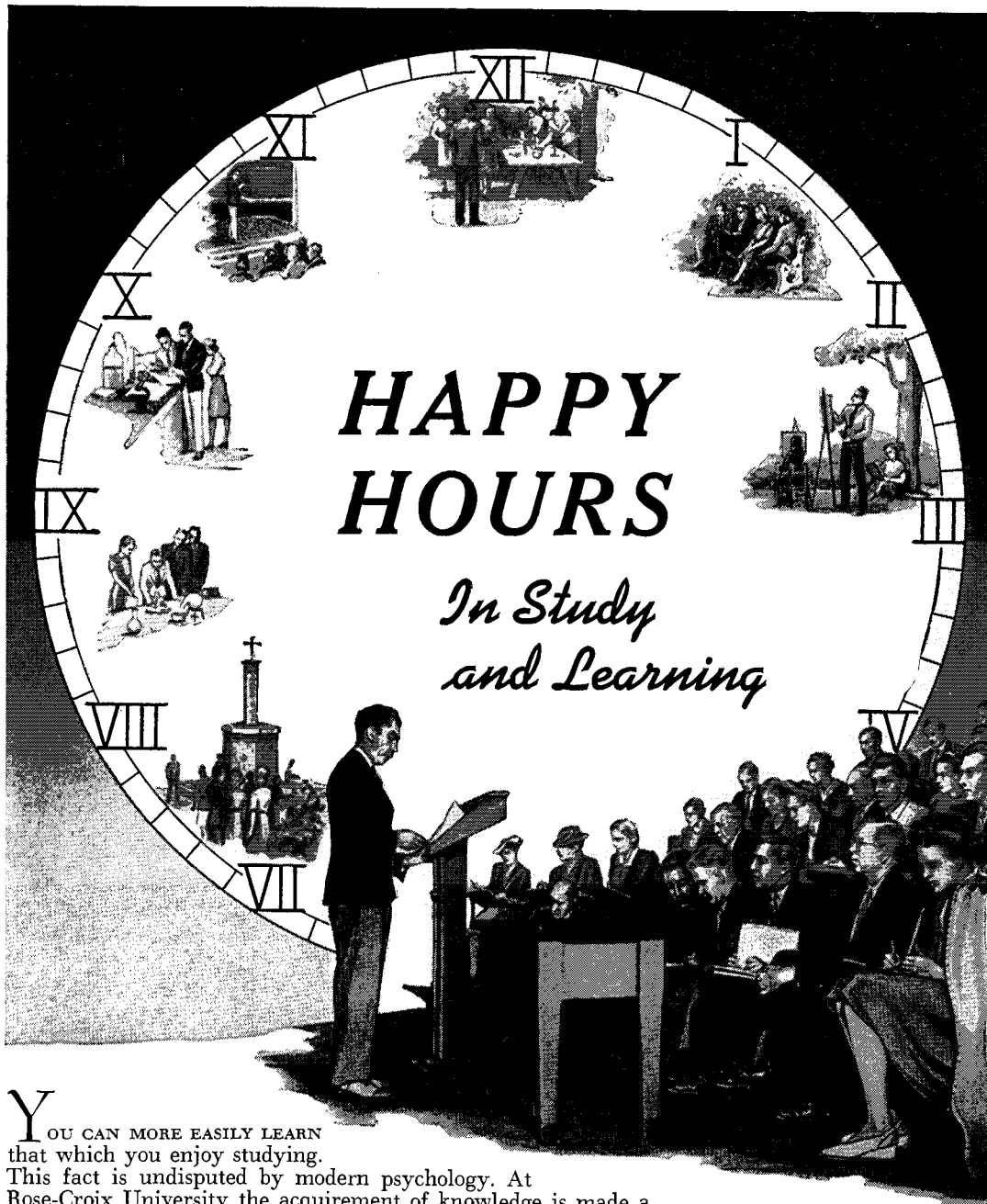
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#### ANDEAN SANCTUARY

High in the Andes not far from Cuzco, once capital of the Incas, is this sacred site of a forgotten people. Known as Kenko, it is partially carved from native rock. There are subterranean caves in which the mummified remains of its high priests were formerly preserved. On one side is an open amphitheatre in the center of which appears a great monolith in the shape of an animal. The huge stone suggests the practice of zoomorphism and the sacrifice to animal deities.

*(Photo by AMORC)*



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

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

#### INDIANA

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

Indianapolis: Indianapolis Chapter, I.O.O.F. Bldg., 5 N. Hamilton Ave. Dallas H. Lien, Master, 2641 Sutherland Ave.

South Bend: May Banks-Stacey Chapter, 519 S. St. Joseph St. Neal W. Corey, Master, 515½ S. William St.

#### IOWA

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

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

#### KANSAS

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

#### KENTUCKY

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

#### MARYLAND

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

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**Springfield:** Springfield Pronaos. Arthur H. Pratt, Master, P. O. Box 528, 34 Brookhaven Dr., Ludlow, Mass.

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**Flint:** Moria El Chapter, 1433 Mable Ave. Evan James Pugh, Master, 818 Begole St.  
**Lansing:** Leonardo da Vinci Chapter, 603 S. Washington. Harry W. Pierce, Master, 1201 Wieland St.

**MINNESOTA**

**Minneapolis:** Essene Chapter, Francis Drake Hotel, 10th St. & 8th Ave., South. Ralph K. Malmberg, Master, 1100 W. 86th St.

**MISSOURI**

**Kansas City:** Kansas City Chapter, American Legion Memorial Bldg., Linwood & Paseo Blvd. Lester C. Lucieer, Master, 3401 Charlotte.  
**Saint Louis:** Saint Louis Chapter, Roosevelt Hotel, Delmar & Euclid Aves. Thomas H. I. Johnson, Master, 1024 N. Curran Ave., Kirkwood 22, Mo.

**MONTANA**

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

**NEVADA**

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

**NEW JERSEY**

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**NEW MEXICO**

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

**NEW YORK**

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**Long Island:** Sunrise Chapter, Masonic Temple, Hicksville. Harold W. De Myer, Master, 168 W. Cypress Lane, Westbury.  
**New Rochelle:** Thomas Paine Chapter, Masonic Temple, LeCount Pl. Nora Pepper Palmer, Master, Apt. 3, 194 Seaton Rd., Stamford, Conn.  
**New York:**\* New York City Lodge, 250 W. 57th St. John H. Runge, Master, 2252 Valentine Ave., Bronx.  
**Rochester:** Rochester Chapter, Hotel Seneca. Doris Rabjohns, Master, 1499 Hilton-Parma Corners Rd., Spencerport, N. Y.  
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**OHIO**

**Canton:** Canton Pronaos. Virgil Shelton, Master, 1428 31st N. E.  
**Cincinnati:** Cincinnati Chapter, 148 W. 5th St. Phillip J. Huber, Master, Mayo Circle & Kentucky Dr., Newport, Ky.  
**Cleveland:** Cleveland Chapter, Masonic Temple, 36th & Euclid Ave. Walter W. Hirsch, Master, 10602 Harvard Ave.  
**Columbus:** Helios Chapter, 697 S. High St. Ruth Wallar Linn, Master, Apt. 16, 1427 Parsons Ave.  
**Dayton:** Elbert Hubbard Chapter, 15 S. Jefferson St. Katherine McPeck, Master, 1663 Gummer Ave.  
**Youngstown:** Youngstown Chapter, 301 E. Wood St. Phyllis Cassetto, Master, 428 Richards Dr.

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

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

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**Lancaster:** Lancaster Pronaos. Russell J. E. Campbell, Master, 223 S. Lancaster St., Annville, Pa.  
**Philadelphia:**\* Benjamin Franklin Lodge, 1303 W. Girard Ave. Catherine Sears, Master, 3150 St. Vincent St.  
**Pittsburgh:**\* First Pennsylvania Lodge, 615 W. Diamond St., N. S. James M. Schroder, Master, 1400 Chelton Ave.

**PUERTO RICO**

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**San Juan:** Luz de AMORC Chapter, Ponce de Leon Ave. 1658, Stop 24, Santurce. Manuel Sampayo Casaldue, Master, Box 8716, Fdez. Juncos Sta., Santurce.

**RHODE ISLAND**

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**Dallas:** Triangle Chapter, 1921½ Greenville Ave. Achilles Taliaferro, Master, 3600 Lovers' Lane.  
**El Paso:** El Paso Pronaos. Penwood Rountree, Master, 8820 Sheridan Dr.  
**Fort Worth:** Fort Worth Pronaos. Roy L. Ballard, Master, 2736 Westbrook.  
**Houston:** Houston Chapter, Y.W.C.A. Bldg. Kathryn Pyburn, Master, Rt. 2, Box 411.  
**Wichita Falls:** Wichita Falls Pronaos. Mrs. W. R. Williams, Master, P. O. Box 818.

**UTAH**

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

**WASHINGTON**

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**Seattle:**\* Michael Maier Lodge, Wintonia Hotel. Mrs. M. E. Helm, Master, 1822 N. 85th.  
**Spokane:** Spokane Chapter, Box 43, Opportunity, Wash. Mrs. Peter J. Young, Master, E. 1211 Columbia Ave., Spokane.  
**Tacoma:** Tahoma Chapter, 508 6th Ave. Stanley J. Walker, Master, 717 S. 59th St.  
**Yakima:** Yakima Pronaos. Kenneth Goin, Master, 3305 Lincoln Ave.

**WISCONSIN**

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

**WYOMING**

**Casper:** Casper Pronaos. Clarence Harbaugh, Master, 114 Glen Garden Drive.

(\* Initiations are performed.)

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