

ROSICRUCIAN DIGEST

1956
MAY

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Living with Atoms

Radioactivity
versus man.

▽ △ ▽

Philosophy of Peace

Adjusting the finite
to the infinite.

▽ △ ▽

Relaxation Heals

How it is accomplished.

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- *Mysticism*
- *Science*
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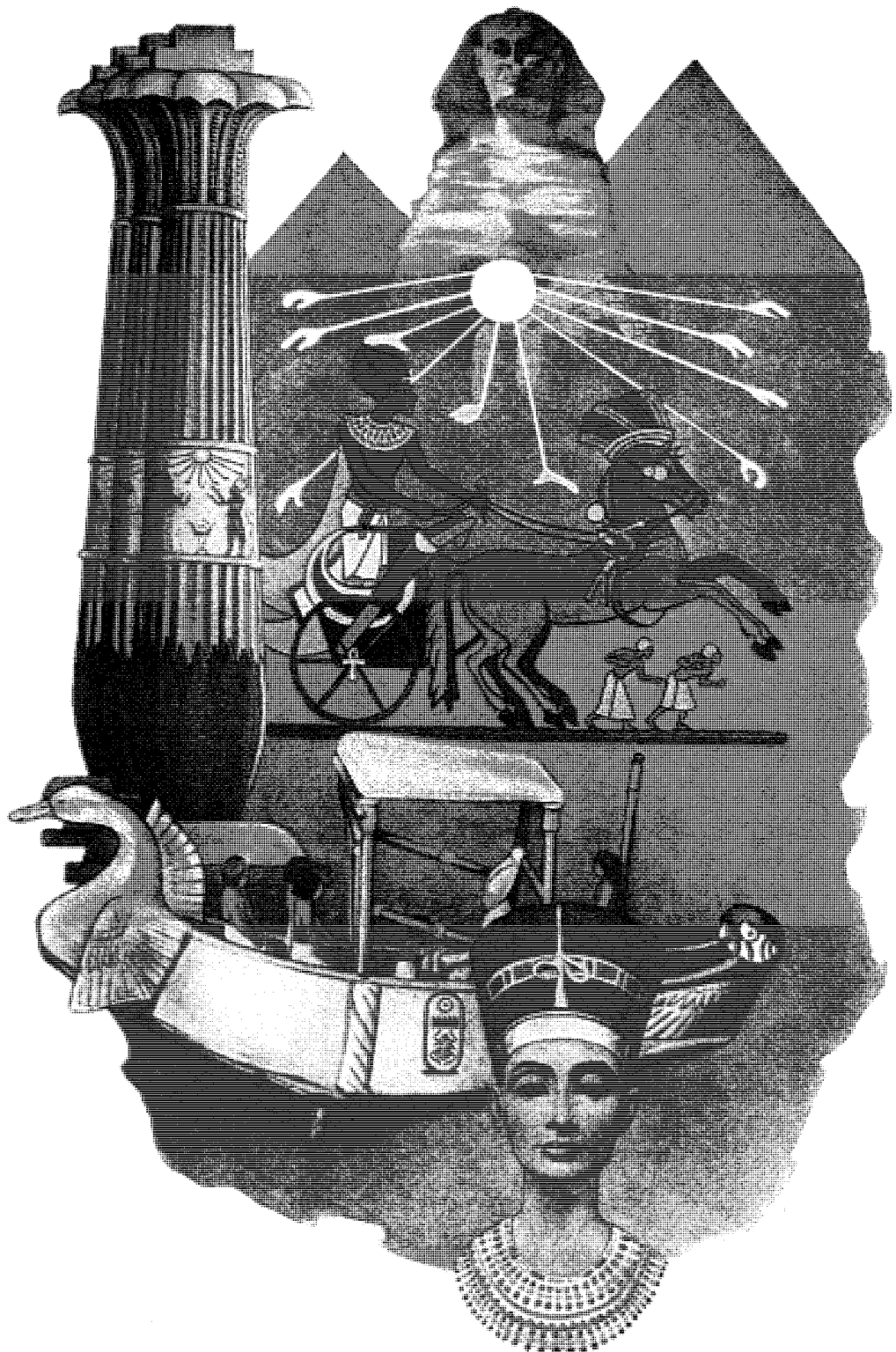
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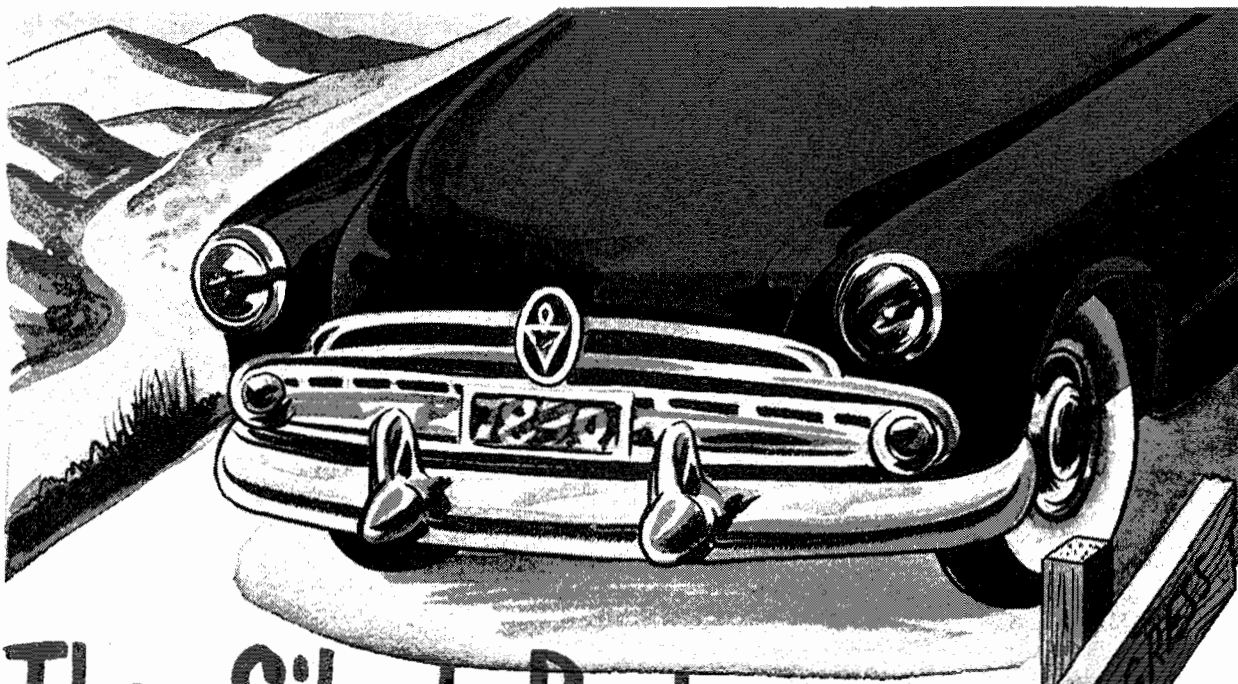
Next Month: The Rationalism of Reincarnation

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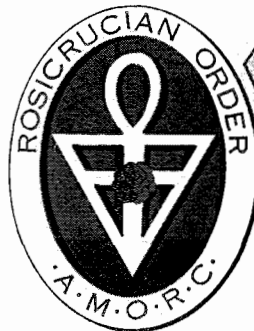
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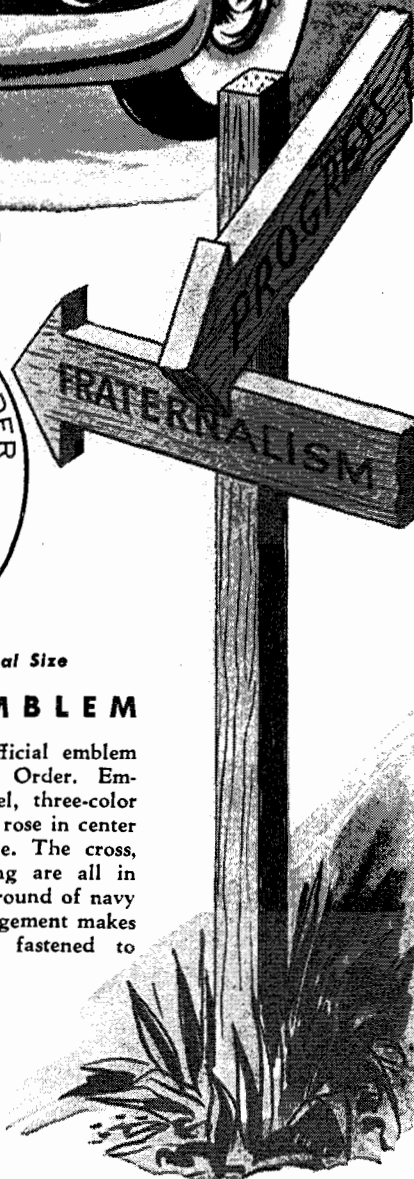
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San Jose, California

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DIGEST EDITOR RECEIVES AWARD

Frances Vejtasa, editor of the *Rosicrucian Digest*, received first place among women magazine editors who are members of the National League of American Pen Women. The *Rosicrucian Digest* was selected as the publication for national honors. Above, at left, Helen Orr Watson, National President of the League, congratulates Miss Vejtasa upon presentation of the award at the Biennial Convention in Washington, D. C., April 10, 1956.

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Reincarnation?

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ROSICRUCIAN DIGEST

COVERS THE WORLD

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

Vol. XXXIV

MAY, 1956

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EDITOR: Frances Vejtasa

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THE THOUGHT OF THE MONTH THE PHILOSOPHY OF PEACE

By THE EMPEROR



THROUGHOUT the world the demands for widespread cooperation continue among nations, races, and creeds. But, before people can live and work in harmony, they must have a common understanding. It is true that, physically and organically, men do have much in common. Mostly, they react alike to the external forces of their environment. We know that the primary qualities of our sense impressions are almost identical. Under certain circumstances we all experience alike coldness and moisture. Under other conditions we have the sensations of heat and dryness. We also react similarly to what we call *extension* or *space*, that is, ideas of dimension such as length, breadth, and width.

In the emotional and intellectual realms, however, we are quite diversified. One person will perhaps find amusement in an incident that will anger another. One, too, may perceive beauty in what to someone else is merely a distorted blob of color. Intellectually, one individual finds an idea that inspires him and may seem even profound. Another person finds the very same idea dull or unintelligible. Particularly do words often prevent us from having unity of thought. Words are supposed to be symbols of ideas. Often, however, they are but a mere framework for a name. It is left to the individual to place his own construction upon these words.

Peace is one of those words for which there does not seem to be a universal

understanding. However, the use of this word is exceedingly common. We know that it is cast about freely by the press and is used often in private conversations. To the average person the word *peace* is a symbol. It depicts freedom from strife, that is, the avoidance of any physical or mental distress. Peace to these persons, then, is a negative kind of symbol. We say that it is negative because to most people it is not a thing which is sought in itself. To a multitude of persons peace has no content in itself. Rather, they look upon it as a state or condition where there is freedom from the aggravation of something else.

Consequently, to millions of people today peace is just a negation, that is, the doing away with undesirable things, but it remains empty in itself. For analogy, to them peace is like darkness. Darkness is only determined by the absence of or the diminishing of light. It is not a thing in itself. Any pleasures derived from such a negative peace are like scratching an itch. When the itch is gone, so is the satisfaction that comes from the scratching.

Lost Meaning

In the long course of history has peace lost some hidden or secret meaning which once it had? Did perhaps the word at one time convey to the ancients a point or principle which has been forgotten with the passing of centuries? The dream of peace, either collectively or as an individual experience, is as old as history. Even to the ancients there appears to have been no general agreement as to the meaning

of peace. It was used by them to explain feelings and conditions for which no other words now exist.

Perhaps the earliest reference to peace comes from the Memphite mystery school of Egypt some 4000 years B.C. Not far from the Great Pyramid of Cheops (some twelve miles) was the ancient city of Memphis with the royal cemetery of Sakkara. Memphis at that time was a site of great learning. For example, history relates that there the world's oldest medical center was established. It was also the world's oldest center of abstract metaphysics. Upon a tablet, which has descended to us from this remote period and from this old city, we find the injunction: "As for him who does what is loved and him who does what is hated, life is given to the peaceful and death to the criminal."

What is emphasized in this age-old teaching is that when one is of the peaceful his conduct draws to him the love of other people. To do what is in harmony with other persons of society constitutes goodness. The good man then, according to these ancients, is *the peaceful one*. He neither offends nor does he disturb others by his conduct and, in return for such behavior, he receives the pleasurable response of the friendship of his fellows and neighbors. Conversely, however, the guilty one, according to this ancient injunction, is one who does what is hated.

Now let us realize that these teachings of some 6000 years ago were uttered before the use of such words as good and evil. At that time *peaceful* was construed as the proper moral or ethical conduct for a member of society. The virtuous man of that period was actually called the peaceful man. One made his life, his actions, contribute to the happiness of others in society and they responded in turn. Peace seemingly meant mutual satisfaction among people, or compatible behavior. A man could know no personal peace, according to the ancients, without first having the *love and respect* of his fellow men. This required him to be a useful and an accepted member of society. Ptah-Hotep was a vizier, that is, a counsel to an ancient Egyptian king of the 4th dynasty, approximately 5000 years ago. In a book of advice to his

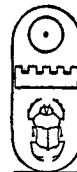
son, he said: "Be a peacemaker rather than a judge." Here definitely was an admonishment to the youth of the land that it is far more important to prevent the arising of a conflict than to decide later who is right in the conflict.

Among the ancient Hebrews, the word *peace* had two original meanings. Principally it meant prosperity and health. In fact, a regular ancient form of salutation was: "Peace unto you." The second use of the word by the Hebrews, and the ancient Egyptians, psychological. It meant peace of mind and of heart. This signified a state of personal welfare and repose as opposed to unrest and dissatisfaction. By the Hebrews, and the ancient Egyptians, love of peace was considered one of man's outstanding virtues. Peace, however, was an attribute which was to be attained by the individual. It was not thought to descend upon him from on high like some divine mantle. It was considered an exalted form of conduct which the individual himself acquired. In the Torah, the name for the divine laws or construction of the laws, there appears this phrase: "By these things is the world preserved, truth, judgment and peace."

Viewing Conflicts

We can say that, in the main, the ancients indulged in a sentimental dream of eventual universal peace for all mankind. This principle of peace was conceived as the avoidance of conflicts which would disturb society and, of course, disturb the individual's repose. During the height of the Roman Empire, there was the ideal which was expressed as Pax Romana or Roman Peace. But this in effect meant an enforced peace by the Romans, a peace as the result of the establishment of a strong empire banding all peoples together. Actually it constituted peace at the point of the sword by conquering people, by subjugating them. According to the Romans, where there was no display among people of any conflict, it was presumed that social and political peace ensued. Nevertheless, as history has disclosed, unrest raged in the hearts of these many conquered peoples.

This engenders the question, Does mere conformity to any prescribed method or regulation constitute peace



in itself? Do we experience personal satisfaction, content, when we are compelled to conform to certain regulations and provisions that have been set up but for which we have no intimate response? As we have seen, emotionally and intellectually we are all different to some extent. That which our reason rejects and which may be emotionally displeasing to us never results in a personal peace, regardless of how it may have been legislated by society. Even the ancient Egyptians of forty centuries ago knew that peace had a dual character; it must provide for personal satisfaction as well as for social and political unity.

Unfortunately, today we have political demagogues who are trying to legislate peace, make peace a matter of law. They seek to order society by annihilating all liberal or individual thought, like the old Roman conquerors who tried to bring peace by a sword. Actually these modern demagogues are doing nothing more than transforming free speech, honest differences of opinion, into unexpressed rancor within the breasts of men.

Too much emphasis has been placed upon peace in the collective sense and from the political point of view. Peace is really individual for it is a personal matter primarily. Often it has been considered as merely a system of order and restraint which can be set up legally but, unless the individual can experience this peace, it is nonexistent to him. In fact, peace is principally a personal construction on the part of every person. It is first necessary that we rid ourselves of any preconceived false notions about peace. Instead, let us give it psychological consideration. Let us look at peace empirically, objectively, and see how it intimately touches each of us.

Man is a creature of desires. These desires are our various inclinations and motivations. These urges compel us to both mental and physical action. No part of our human organism, or what we call *self*, ever remains in the *status quo*. The state of our being is an active one. For example, the body is nourished by replenishing itself. We are driven to this desire for replenishment by the aggravation, the urges, of our restless appetites. The mind is active through

having its consciousness aroused in the form of sensations from which our ideas come. Pleasure, then, is the gratification of both our physical and mental desires.

An excessive indulgence in most of our desires induces just the opposite result. Such excess brings about abnormality and, in its wake, distraction. However, the commonest aggravations which we experience are inadequate satisfactions, those that fall short of fulfillment. They are usually caused by obstructions to some gratification of our desires. This posits the question, and it is an important one, Which is the most desired state of living—the positive pleasures which titillate and *thrill* our senses or the negative pleasures which follow just from *avoiding* conflicts which aggravate us? For analogy, man seeks the fragrance of a rose. Yet, in trying to pluck that rose and enjoy its fragrance, he risks pricking his hands on a thorn. Now the question is, Would it be preferable for man to forego the pain caused by the thorn or should he risk it for the pleasure of the scent of the rose?

To the Oriental, in general, peace is a negative state. As one Oriental of prominence has said: "It is restfulness of surrendered will." In other words, by desiring nothing, by wanting nothing, one retreats from the reality of existence and any distractions that may come from it. The individual is required to construct his life in such a way that potential conflicts and distractions are lessened—he runs away from life to avoid disturbance.

Causes of Suffering

This *negative* concept of peace is well expressed in the Buddhist doctrines. The first sermon of Buddha, the Dhamma Cakka Sutta, followed his great enlightenment under the traditional bo tree in Gaya, India. In this sermon Buddha sets forth his famous Four Noble Truths. The first truth, he relates, is that existence is suffering. Birth, disease, decay and death are suffering. Furthermore, to be separated from what one wants is suffering and not to get what one wants is also suffering. The second of these four truths expounds that craving or desire (called *Karma* by the Buddhist) is the cause

of all suffering. The third truth relates that the cessation or end of suffering is the release from desire. The fourth or final truth expounds the *Eightfold Path* by which this freedom from desire is to be attained. Buddha has been called the world's first psychologist because he makes certain ends in life exist within the mind of man instead of in remote places or future periods.

Buddha taught that the notion of "I" or ego and the word *mine* give rise to the existence of desire. When one thinks of atman or the *self* as being independent, he then comes to identify the body with this self. Then, man has an everlasting love for this self which he has identified with the body and he is forever trying to gratify it. To eliminate desire, according to Buddha, it is necessary that we deny the atman or deny the individuality of self. When we think of self as being separate, we also then conceive something beyond self. According to Buddha, we are ever after disturbed in trying to reconcile this individual self with something that we conceive as beyond it.

The Buddhist doctrine, furthermore, relates that the things of the world which we daily experience have no independence; that is, there are no *particular things* as they appear to us through our senses. Since, then, the self has no separate reality and the things of the world which the self desires do not exist independently either, the craving of the self for them is but a useless illusion, says Buddha. Put down desire, he exhorts, and attain Nirvana which is a kind of inexplicable peace. Now, in these doctrines of Buddha, the principal application of will by man is to suppress the desires for the pleasures of the senses. In doing so, it is claimed that man will avoid the conflicts that come from pursuing these pleasures. Now, needless to say, this cannot be carried out, especially in our Western world, without disrupting human society. However, in a more conservative application it does result in self-control or self-discipline.

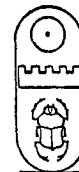
The ancient Stoics also advocated a *negative* peace, that is, withdrawal from the worldly state of mind. The Stoics, the ancient Greek philosophers and the later Roman school, criticized sensual pleasures as being futile. They consid-

ered them as actually resulting in distraction. Seneca, Roman philosopher, statesman and prominent Stoic, said: "I am seeking to find what is good for man, not for his belly." The Stoics even declared that the emotions are a disease. Compassion, sympathy, and pity were thought to be weaknesses. Help another in distress, yes, but do not show those emotions. They took the position that emotions and sensual pleasures center about desires. To sum up the Stoic philosophy in connection with peace, happiness and peace were to be found only in *imperturbability*. This is interpreted as avoiding anything that will perturb us, arouse our appetites or our emotions. But this kind of peace is so negative that it robs man of his dynamic action and initiative. It would not permit man to create anything if such action were to disturb his repose.

Many men also entertain the fallacy that peace is nothing more than ignorance of the future moment. We all know persons who do not care to plan, not wish to look ahead. They do not want to study or acquire any new knowledge. Any such activity to them is disturbing, deprives them of peace of mind. Such people are momentarily at peace because they insist on being ignorant of what lies around the corner. Actually, however, these persons are not escaping the reality of their existence. Reality eventually overtakes and descends upon them. At that time its effects are far worse because the people are not prepared for them. Such a philosophy of peace is like an ostrich putting its head in a hole in the sand so it cannot see what is coming its way.

Mysticism is often declared today to be so abstract, so idealistic, as to be completely opposed to rationalism. In fact, however, mysticism offers the most cogent, the most plausible, approach to individual peace. St. Thomas Aquinas, 13th century theologian and philosopher, said: "Peace implies two things: first, that we should not be disturbed by external things and, second, that our desires should find rest in one."

It is the second part of his remarks which is the most important to us. You will note that St. Thomas Aquinas does not deny the existence of desires nor is he critical of the fact that man has de-



sires. Rather, he requests that man rest his desires in one. Now this we interpret as meaning the focalizing of all our desires, the merging of them, in some impersonal ideal, some superior transcendental love that constitutes the one. It is like the drawing of the threads of all our lesser desires, the various aspects of ourselves, together to serve some superior or exalted end. For analogy, a candleholder and the candle and flame are all combined to bring forth light. The candle and its holder and even the flame are finite, they are limited, but the light that comes forth from their combination is infinite in its nature. The light reflects all objects which are exposed to it.

Spirituality Must Speak

Now man must desire peace as he desires other things but this desire for peace must be an *all-inclusive* one. It must be a desire that surpasses all others and is Cosmically inspired. The desire for peace must arise in the depths of the spiritual self. The end of such a desire for peace is not negative. It means more than just to avoid some distraction or conflict. This desire for peace is *positive*. It is the seeking to bring satisfaction to the whole of man.

St. Paul referred to peace as intellectual repose. He described this as "peace in believing." From a mystical point of view, this is the submerging of oneself in some ideal that is in harmony with life's activities and the demands which life makes upon us. In other words, conceive a mission for your existence, a reason why you are here, and then direct the whole self, not just your mental and physical being, toward that conceived end. You will, of course, as a mortal being, continue to experience certain external distractions

and certain rebuffs from the vicissitudes of life. But when you have attained the supreme desire of peace in the spiritual mystical sense, these rebuffs of life, these distractions, will then be considerably lessened in their effects upon you by the inner certainty and assurance you have attained.

The greatest causes of our anxieties and restlessness are not external forces. The cares and responsibilities that come to us are not necessarily the greatest disturbers of peace. The principal cause of these disturbances which we experience is the feeling of *insecurity* and the lack of independence which we have at times. When one has an ideal which he can relate to his Cosmic self, that is, to the evolved self, he is never too deeply disturbed by things of the world. There is always, then, an inner peace, no matter what the turmoil of the day. Self-confidence is born from an assuring knowledge of our Cosmic relations and free conscience. These are the first requisites of peace.

Inner peace is the full activity of our whole being. The various disturbances and distractions which we experience are the consequence of the insufficiencies of some personal satisfaction. *Ignorance* is mental starvation; *jealousy* and *envy* are emotional starvation; *moral degeneration* and *selfishness* are starvation of the soul-personality. There is no peace where the self is out of harmony with any source of its supply. The symbol of personal peace which we should keep in mind is a balanced scale. It is never a scale at rest but one that is always active. It is the scale of compensation, of adjustment, between the objective and subjective worlds, the finite and infinite, and between unity and diversity.



*The
Rosicrucian
Digest
May
1956*

LAST WORDS

Let me die in the country [Rome] which I have often saved. —CICERO
(beheaded by Anthony's soldiers Dec. 7, 43 B.C.)

Child Culture

Today's boy or girl is tomorrow's citizen. In him or her must be preserved that spirit of liberty, of tolerance and humaneness, upon which the future of civilization depends. The Child Culture Institute, in three distinctive courses of study, has shown thousands of progressive parents simple and sure methods for developing these qualities in their children.

Before Birth

Perhaps you are an expectant parent. Do you realize that there are things you can do and *think* that may have a beneficial influence upon your prospective child? If the mother's diet, improper clothes, and insufficient sleep affect the unborn child, then what effect does *worry*, *fear*, and *anger* have upon it? What should or should not be curbed in the parent to cultivate creative abilities in the child? The ability to avoid harmful habits and awaken latent talents, impels the parent to consider seriously the important period *before* the child is born. Learn the facts about PRENATAL INFLUENCE.



From Birth to 3 Years

It is not enough that you be possessed of that all-consuming instinctive love for your children. It is not sufficient that you devote time and expend money for their physical needs. *Something of greater importance is required of modern parents.* In the formative childhood years, character must be built through the unfolding of the inherent personality—by developing conscience and quickening spiritual sensitivity. Thousands of parents are shocked in later years by the conduct of grown sons and daughters. In them they see revealed their own neglect of the development of their child's moral and psychical qualities. This deficiency a Child Culture course helps to prevent.

From 3 to 6 Years

The Golden Age of Pericles in Ancient Greece taught the creation of a pleasant environment to appeal to the sense of beauty in the parents. *The right start* was and still is an important factor in the birth and development of your child. If you neglect to help him establish good habits, he may mold himself into a form from which he may never escape. The Child Culture Institute offers a FREE explanatory booklet for the enlightenment of prospective parents, or those with young children. You owe it to your child to inquire. Address:



CHILD CULTURE INSTITUTE Rosicrucian Park, San Jose, Calif.



Relaxation Heals

By ENA KILDETOFT, F. R. C.

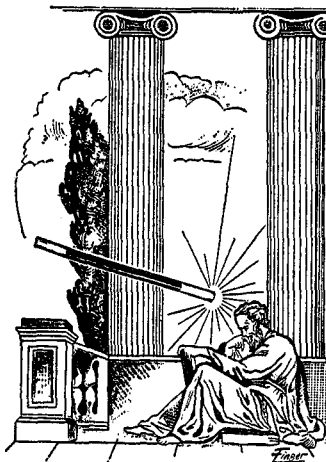
FOR many years busy doctors have been telling their patients to relax but everybody does not realize that relaxation can be learned and must be practiced. Those skilled in relaxation have discovered that it is a wonderful aid to healing and that the technique may become a part of oneself and always be available for instant operation. To relax and so bring about self-healing is fairly simple.

Healing may be assisted by the physician, surgeon, psychiatrist, or any person interested in helping mankind to a healthier and happier life, but all actual healing comes from God and can be accomplished only through the function of God's laws. If these laws are broken, if we do not live in harmony with them, we must take the consequences.

Many who are brought to the knowledge and use of these laws find themselves healed and call their healing a miracle. The real miracle is that we can so interfere with God's intentions toward ourselves, and yet survive! Self-healing simply means our becoming acquainted with the Cosmic laws and living in accordance with them so that the damage caused by living out of harmony with the laws can be undone.

Man is a dual being, and his inner psychic aspects must be in harmony with his outer material aspects. Anything that affects one affects the other. Emotions and mental attitudes affect the psychic body and bring forth a manifestation in the material body.

Long before any ache, pain or sore spot is manifested in the body, the lack of love has been at work on the inner



man. Every time resentments, grudges, frustrations, doubts, fears, anger, or feelings of inadequacy are permitted to invade a person's being the ever-flowing Love is cut off. When this happens, the body shows a manifestation of disharmony. Somewhere the circulation is cut off, nerve endings are starved, a gland is thrown out of balance, a vital organ is overworked, or resistance is lowered and invading germs can cause harm because of

the interference with natural immunity.

Why has man overlooked the fact that poisonous thoughts harbored in deep recesses of the consciousness can cause general disease and a complete breakdown of the entire system?

Emotional and mental attitudes are reflected in the reactions of the body. When a person is angry, he sets his jaw and sometimes clinches his fist. Self-opinionated persons often have hard and staring eyes, especially when they are determined to convert someone to their way of thinking. Hurt feelings and emotional entanglements may cause the throat to become tight and tense, resulting in speech defects.

If these reactions are held within and made part of daily living, the jaw becomes permanently set and the throat becomes a weak spot which gives out just when most needed. All these tense body attitudes rob the muscles of their elasticity and they become fixed in one position. Rarely do they relax, even in sleep.

Many people sit down or even lie down intending to relax, but they do not really know whether they have succeeded or not.

Relax or Collapse

The basic steps toward relaxation enunciated here will clear the channel for attunement and remove all the tension blocks within the body.

Start by placing the feet heavily on the floor; think of them as stabilizers giving steadiness. Feel the muscular heaviness in the legs and the relaxation in the ankles and behind the knees. Check the spinal column. Is it stiffly erect with perhaps an arch in the lumbar region? If so, sit back in your seat with your spine supported.

Release the muscles in the back so that they hold you erect without rigidity. Make sure that the diaphragm is high so that the solar plexus is free and breathing is easy.

Are the shoulders hunched a little? Let them drop back, leaving the neck muscles free to hold the head easily without strain. Now ease your throat and relax your jaw. Soften the lips and let the tongue lie curved on the bottom of the mouth. As you breathe, deeply flare the nostrils so that you have a wide, light, unobstructed feeling at the top of the nose and through the sinus. Let the eyes tip back in perfect release, giving the inner eye a chance to have a broader vision, a glimpse of the plan of life as a whole rather than the small part which looms so large at the moment.

Now empty the lungs, releasing the breath completely. Do not strain, just let it drain away, and then take a deep breath gently and easily. If you are "holding" to some part of the body, you are also holding some emotional or mental attitude.

And here is the miracle—if you "let go" in the body, you will find that the other strains drop away too. You will feel the love flowing through you as all resentments, fears, and doubts drain away. At this point many people fall asleep.

Here is an example of the difference between *collapse* and *relax*. When you are tired from overwork, or more likely from the emotional or mental strain which is holding the body in bondage, you may physically collapse when you finally become still and begin to let go. You may find you cannot reach the higher level you need in order to ac-

complish your aims, so you collapse into sleep.

True relaxation, because it is incorporated into every act and becomes part of daily living, allows creative energy to pour through those who practice it because they are a clear channel. You can reach a higher level for attunement with the Cosmic and use that creative power to accomplish your desires, but you cannot expect to break fundamental laws all day and then demand that they work for you at your wish.

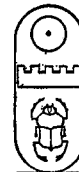
The body is the tool that must be used on this earth to do God's work. However desirous you may be to serve and to put all your theory into practice you cannot do so if your body is not a fit tool. Theory is like things stored away in the attic, "in case we should have a use for them some time." In a crisis they are forgotten. Use your theory every day; then, in an emergency it is at hand and you have had practice in its use.

Awareness in Experiences

Turn knowledge into Wisdom, by bringing it into daily life as a personal experience. If you know one thing intellectually and practice it, you are miles ahead of one who has read and studied and can debate a dozen subjects but does not actually use them.

Knowing a theory is not enough. The effectiveness of service to others will be greater if you yourself are healthy. Your own cup must run over before you can give the best in you to others. If you call upon the creative healing power of God, you must use it for yourself first (if you need it) before you can direct it to help others. Healing and creating come only from the overflow. The greater the overflow the more power there is for service, but it is easy to hide one's spiritual light under a bushel of stresses which continue to manifest through the body.

When the ancient Greek philosopher said "Man know thy self and thou shalt know God," there is no reason to suppose that he excluded the body. Man should not be thought of as being two separate parts, but as one united whole working in harmony. If one facet is out of harmony, then the entire being manifests on a lower scale of vibrations.



Every gift and talent must be made to express through the body. If the body does not do your bidding, you cannot reach the heights for which you long. You must be constantly aware of words or actions. Often a hasty word or act is excused by saying "Oh, I didn't mean it; I wasn't thinking." But man's unguarded thinking has had a great effect upon his development. Ralph M. Lewis has said that "man must have an awareness of the causes he has induced by his thoughts and deeds . . ." If awareness is practiced, every act becomes a spiritual one.

If secret judgment of self is colored by fear, doubt, guilt, and inadequacy, judgment of others will be by the same standards. Man who has lost self-respect and self-confidence becomes more and more suspicious and fearful of his fellow men all over the world.

The Master Jesus said, Love others as yourself. But in order to love self, all doubts, fears, resentments, all feelings of inadequacy must be released.

It has been established that negative thoughts and attitudes affect the body and cause ill-health and that a rigid, biased unloving nature creates a rigid unyielding body. Your whole nature is intimately united. You cannot say "I will not be resentful," and continue to keep your jaw set. You cannot justify acts of retaliation and expect to be healed.

It is surely reasonable to feel that when relieving strain, causing headaches, ulcers, sleeplessness, and untold

other ills, one should start with the body. Once the body becomes relaxed and physical strain released, the emotional and mental tensions will miraculously be released too.

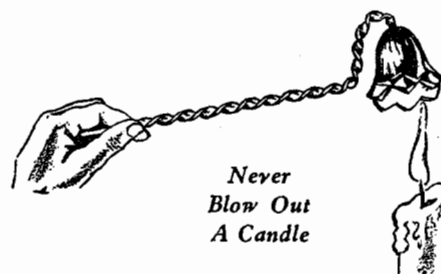
Try it yourself. Now that you are aware that you set your jaw when you are emotionally involved in a situation, just deliberately let it go next time you are annoyed. Sigh out your breath until you are quite empty, and see if the emotional strain does not lessen. Do this often enough, and the day will come when you have a split second to decide whether to tense up physically and emotionally, creating poison in the body—or whether to let go.

Your awareness and practice will give you free choice; it will replace the habit insisting that you follow the old pattern. Learn to know your body and how it reacts to your attitudes. As you do so and learn to "let go" physically, you will find that you gain a great release psychically. You will gain health for the body and attunement for the soul.

This approach to self-healing, once learned, becomes forever a part of you. It brings you health and happiness, and makes you available at all times to help others. It frees your whole being for creative work.

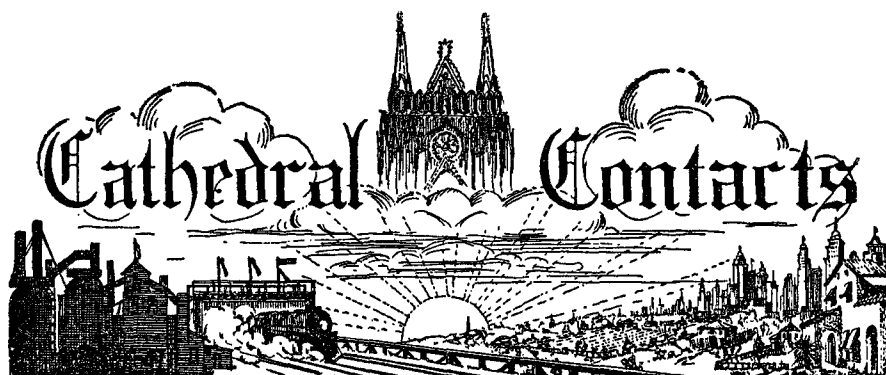
Quicken your awareness, become acquainted with universal laws, and realize that you must bring the harmony of these laws right through your simplest action. You will then follow through in harmony to greater things.

**The
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1956**



ORIENTAL CANDLE SNUFFERS

To beautify a ritual wherever candles are used, these artistic, imported brass snuffers portray a spiritual role. Mystically, candle illumination depicts the Greater Light that permeates the universe. The snuffing out of candles symbolizes mystically the merging of their flame with the energy of light everywhere. Only \$1.85 (13/3 sterling) postpaid. These may be obtained now from the Rosicrucian Supply Bureau, San Jose, California.



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.*)

DETACHMENT

By CECIL A. POOLE, Supreme Secretary

*Since one day you will go from this inn, light a candle
for the night of possession-shedding.*—NASIR-I KHUSRAU



THE idea expressed above by a Persian Sufi is one quite common to the thought of the East, at least as that thought is considered in terms of Western concepts. Much of the philosophy and many of the basic religious practices of various parts of the East are based upon the concept of placing little value on the body and all physical things. This idea has been exaggerated in Western thought to the extent that it is believed by those who have not made thorough investigation, or who have only a superficial idea of

the philosophy of the East, that people there are impractical and have not developed a constructive philosophy.

This concept has been the basis for the popular belief that Eastern philosophies are merely daydreams to be used for speculation or entertainment. In other words, the practices of scientific investigation and procedure of the West have made it difficult for those who have developed under the influence of the impact of modern scientific investigation to find practical benefit and instruction in many Eastern philosophies.

The misinterpretation that has led to these conclusions is one that results



from the different points of view in the thinking of the different geographical areas of the earth. The philosophies of the East, merely because some do not seem to confirm all of the physical standards which have become so important in the West, are not necessarily a proof that they are invalid or of no practical application in the day-to-day living of human beings, regardless of where they may have originated, or under what circumstances they exist.

There is fault on both sides; that is, in the West, scientific method and investigation have taken the limelight to the exclusion of many basic philosophies, while in the East, contemplation has sometimes excluded constructive action. There have been those who have exaggerated the concept of what we might popularly call *spiritual philosophy* to the extent that physical phenomena have no value whatsoever and are to be looked upon as nuisances rather than conditions which can be used and exploited by men. Surely, between these extremes there is a compromise. In the conclusions of the best philosophers and the best scientists, we frequently find such compromise, each recognizing that value exists also outside his own field.

The essence of the quotation at the beginning of these comments concerns *detachment*. This, of course, is an intangible concept. It is a philosophical ideal, and one that should lead men to place the emphasis of a philosophy—and, possibly, the basis of any religious concept that might be propagated—in terms of values which are linked with first causes and ultimate ends. Detachment means, in this sense, the freeing of one's consciousness and self of those distractions which would be useless to the continuance of life as an entity or as an expression no longer associated with material things. The idealist, in general, subscribes to the philosophy that there exists within the living-being a vital force which will in some manner survive his physical being. To explain how it will survive would be to enter into the consideration of the concept of immortality, which is outside the scope of these comments.

Basically, the idealistic belief is built upon the principle or the premise that life is an expression within the human

being that has no physical basis for existence, and exists, or can continue to exist, after that physical expression is gone. Therefore, the idealist philosopher believes that values lie inherent within this expression of life, that soul is more important than body, that ideals are more important than any material. Consequently, the time will come when it will be necessary to shed our possessions, to release ourselves through detachment from those things that have no value when they are no longer held in comparison or in conjunction with the physical or material world.

The possessions from which we should detach ourselves are of different natures. There are, of course, obviously those to which we have referred—that is, things of the material world which we have accumulated, or which we are in the process or desirous of accumulating. These we cannot take with us at the end of a physical life span; and, according to many teachings, this is a concept sometimes very difficult for an individual to conceive.

There are stories told—they are, of course, more or less imaginative—that individuals after this life cannot bring themselves to realize that they no longer function in a physical world, and they continue to behave as if physical possessions were important. They are concerned with the manipulation of the material things which they believe to still exist about them. Out of this theory have grown stories and myths in connection with the belief in earth-bound entities, individuals who have been unable to free themselves of the concept of the value of material things to which they dedicated most of their life and effort.

Detachment from material things alone, however, is not enough. Probably of even more importance is detachment from those mental concepts that restrain us from advancing or evolving. Those things which, even though not material in themselves, bind us to the physical world in which we now live, and everything that is negative, insofar as the formation of our character and the manifestation of our behavior is concerned, will fit in this classification. Primarily, these mental concepts are hate, envy, greed, and

prejudice, all of which tend to hold man back from the firm realization of his proper estate and of his potentialities to exist, function, and grow within a psychic or spiritual world.

Even if we acknowledge the undesirability of these mental attributes that are expressions of many individuals, there is one still more important, that of error. Closely associated with error is ignorance. Ignorance and error are two of the most fundamental negative manifestations from which man must detach himself if his true self is to evolve. One leads to the other. Through error we fail to appreciate knowledge, or through the lack of knowledge and information, we stumble into error. The individual who formulates his philosophy upon conclusions and concepts which are in error or which have re-

sulted from ignorance is one who has failed to free himself from those binding circumstances that will keep him forever attached to the material world. This world he should use only as a medium to learn and from which to evolve.

Detachment from error and ignorance, from prejudice, envy, greed, and hate is the first step for man toward finding his proper place in the realization and the knowledge of the Cosmic scheme. It is of importance in the growth of every individual entity to consider carefully that the time will come for possession-shedding. If we will prepare ourselves for that process, it will be much easier for us to be relieved of the load which necessarily must be shed before we can grow into the realization of self.



Our Earth



THE astronomers of antiquity, who divined it, knew not how to prevent the Earth from falling. They asked anxiously what the strong bands capable of holding up this block of no inconsiderable weight could be. At first they thought it floated on the waters like an island. Then they postulated solid pillars, or even supposed it might turn on pivots placed at the poles. But on what would all these imaginary supports have rested? All these fanciful foundations of the Earth had to be given up, and it was recognized as a globe, isolated in every part. This illusion of the ancients, which still obtains for a great many citizens of our globule, arises, as we said, from a false conception of weight.

Weight and attraction are one and the same force. A body can only fall when it is attracted, drawn by a more important body. Now, in whatever di-

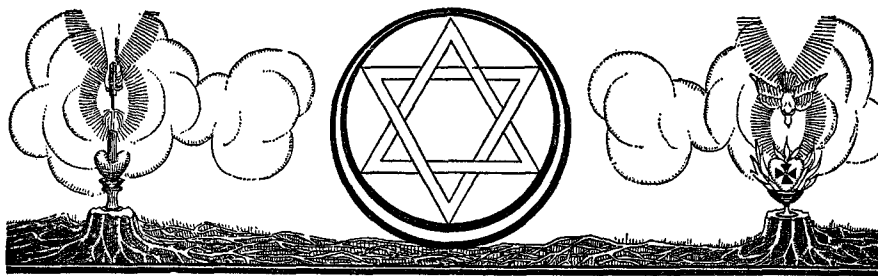
rection we may wander upon the globe our feet are always downward. *Down* is therefore the *center* of the Earth.

The terrestrial globe may be regarded as an immense ball of magnet, and its attraction holds us at its surface. We weigh toward the center. We may travel over this surface in all directions; our feet will always be below, whatever the direction of our steps. . . .

The Earth turns on itself in twenty-four hours. Whatever is above us, *e.g.*, at midday, we call *high*; twelve hours later, at midnight, we give the same qualification to the part of space that was under our feet at noon. What is in the sky, and over our heads, at a given hour, is under our feet, and yet always in the sky, twelve hours later. Our position, in relation to the space that surrounds us, changes from hour to hour, and "top" and "bottom" vary also, relatively to position.

—From *Astronomy for Amateurs*,
by Camille Flammarion (1903)



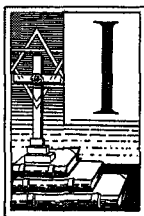


Need of Consistency

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

(From *Rosicrucian Digest*, April 1934)

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.



I HOPE I may be excused for repeating a very old story for the sake of illustrating an important point. I refer to the little fellow who claimed that he was not afraid of ghosts, and who walked bravely past the cemetery at night whistling a lively tune. He undoubtedly belonged to the same group of humans in which we found one little girl asking her boy friends if they believed in fairies and salamanders, and one little boy replied by saying, "No, I do not, but do not talk so loudly because they may hear you!"

It is one thing to have a sort of superficial belief in faith and another to live it. As the years have passed by and I have had the opportunity to analyze the innermost thoughts of a hundred thousand or more people who have written to me about their personal problems in life, or discussed their religious or philosophical beliefs and principles, I have come to the conclusion that the most serious problem that confronts most of the perplexed people today is their lack of consistency in thinking and acting.

Almost universally throughout the world among the educated, enlightened, and even those only partially educated, there is a fundamental belief in the immortality of the soul, or the immortality

ty of the real and true self in man. This belief, however, is apparently purely superficial. It is glibly talked about and reiterated in ritualism, prayers, and religious or philosophical conversations, but it is not deep, and is not a conviction. It is in nowise a real part of the true faith of a majority of these persons. With the least provocation and with every more or less serious incident in life, this belief in immortality is suddenly questioned and doubted and treated as though it were a problematic matter not yet proved.

Surely the belief in immortality is a fundamental part of the creeds and doctrines of the Christians, the Jews, the Buddhists, the Moslems, and a number of other religious sects. Among the most civilized nations of the world, the majority profess to have the Christian or Jewish faith as their guide in life, and yet among these very people this principle of immortality, instead of being a fundamental conviction that should guide and influence all of the thinking and acting in their lives, is merely a vague hope that is seriously questioned and doubted or cast aside in the consideration of any important problem.

A person who believes with the utmost conviction that the soul or inner self in man is immortal and will live again in the hereafter, somewhere, will

have the affairs of his life colored by this belief; and certainly his analytical thinking in connection with many of the problems of life will be affected by this fundamental conviction.

If there is a part of us that is immortal and will live again, it must be a more important, a more real, and a more omnipotent part than the outer personality. In other words, a belief in the doctrine of immortality must rest upon the belief and conviction that man is dual and that one part of him is an earthly, corruptible, mortal shell, while the other is a divine and incorruptible part with eternal life as its essence. With such a firm belief and conviction, man most certainly must view his present life and affairs from an angle entirely different from a view he would take were he to believe that all there was to man was that which he senses objectively and which is mortal, corruptible, and of temporary earthly existence.

The fact that the real part of man will live again would indicate that this earthly existence is merely a temporary, transient stage of existence, and that our experiences and tribulations here are not the ultimate aim of life. It would also indicate that man has a greater purpose in living than merely being on earth, and it would tend to reveal to us that man can attain an ideal state in which there must be justice, love, mercy, and a proper reward for right thinking and right living.

The whole scheme of our life on earth and of our experiences and development is explained in an entirely different light if we have a firm conviction in the doctrine of immortality. But despite the fact that a majority of the religions of the world teach this doctrine of immortality, and the followers of these religions glibly repeat that doctrine and accept it as part of their understanding of life, they cast aside the belief in all of their important considerations.

Personal Attitudes

Take, for instance, a letter now before me from a woman who is not a member of AMORC but who has been reading our literature and books for a number of years in an attempt to follow some of the principles. She claims

to have a good understanding of the Christian religion, and to be a firm believer in all of the metaphysical principles taught by our organization and others. In this letter she wants to show me how her prayers to the Cosmic, or her personal appeals to the God of the Universe and to Jesus the Christ were answered at certain crucial times.

She states that in those days recently when she had to face a very necessary and important operation in a carefully selected hospital with the assistance of a very competent physician, she was suddenly brought face to face with the realization that her transition, if it occurred during the operation, would leave her little child alone in the world. This she desired to prevent if possible through prayer. Then, according to her letter, she took her Bible with her to the hospital, and for several days preparatory to the operation, she constantly read the Twenty-Third Psalm. And she says, "As I went under the ether I kept repeating, 'I shall fear no evil.'"

Undoubtedly her Christian friends and even the pastor of her church would have looked upon this as a beautiful example of religious faith. But was it? Why of all the beautiful thoughts expressed by Jesus, and to be found in the Old and New Testaments of the Christian Bible, did she select the one proclaiming that she feared no evil?

Christianity and many other religions teach that there is no death and that it is merely a change. This change represents one of the most glorious, beautiful experiences in life, and something that should be anticipated with sublime joy, or at least considered as a Divine decree bringing sublime relief from sorrow. It is the beginning of a new and better life. Why, then, should any Christian, or any Buddhist, or any Moslem, or any other, have any fear of death? And why should such a person, in the face of possible transition, proclaim himself as fearing no evil with the hope that transition might be prevented and the decree of God set aside? Is this consistent with the belief in the immortality of the soul, and the statement that there is no death? Why look upon transition as an evil, and to prevent such an evil coming to one's life, falsely proclaim, "I fear no evil"?

Surely this person did fear transi-



tion, or did fear what she believed was *death*. Her exclamation or proclamation that she feared no evil was therefore untrue, and was intended to serve the same purpose as the whistling done by the little boy as he passed the cemetery. She did not mean that she feared evil at the hands of the physician, for if she had really believed the physician was incompetent and would do evil to her wilfully she would have been consistent enough in those material beliefs to have selected another physician, or to have postponed the operation. It was the fear of the unknown rather than the known that caused this dear woman to weaken in all of her religious faith and try to bolster up her courage in the face of her doubts by proclaiming to herself that she feared no evil.

In the thousands of telegrams and letters which we receive from persons who are ill, or who have been injured, and who ask for immediate help, there is nearly always the statement that they do not want to die and that they fear death. Many persons have written to us in regard to this fear, and have asked what can be done to overcome it. One such letter received recently is typical of a great many. This person said that she feared to go to her church regularly because she often noticed that one more member of the congregation had passed out of this life, and the absence of these persons and the memorials to them expressed in the church reminded her constantly of the fact that she, too, was getting old, and approaching the time when transition might be expected, and it gave her a shudder to think that her life was about to close or that she had reached the end of the long road here on earth. She said that she had even forced herself to find excuses for not attending the funerals of some of those persons who were well known to her, because every time she looked upon a lifeless figure in a casket she was reminded of the fact that her time for transition was also close at hand.

This is not an exceptional case, and if you think it is, just make inquiries among your friends and acquaintances and start talking about transition and so-called death, and speak of it as something that you do not fear. Speak of it as though it were an event that you

really believed was a glorious experience, and one which all of us should anticipate with a calmness and a complete freedom of fear, hesitancy, or doubt. You will see at once that you are taken as one who is strange in his beliefs. Your attitude will be challenged, and your calmness will be looked upon as a sacrilegious pose. Why should this be?

We go to sleep each night calmly, deliberately, and fearlessly placing our consciousness and all of our worldly interests and affairs into a state of suspense, not knowing whether that period of suspended consciousness and animation will be long or short, temporary or permanent. But we have a conviction that we will awaken. We have a firmly fixed faith that the morning will come to us, and that we shall see sunrise and once again go about our affairs. We even plan at night what we will do in the morning. We arrange our financial and other material affairs in such manner that they hang in the balance during the night, and we have no doubt that in the morning we shall be able to adjust them.

If each one of us approached the nighttime hours of suspended animation with the same attitude as most persons approach transition, we would be in a furor every night. Every individual would be busy settling his estate, arranging decisive actions, instructing others how to proceed with his affairs in the morning. We would dissolve our earthly ties so that others might assume our positions and our powers. We do not do this, however, because of our faith in life and in the continuity of life. We believe we shall live again in the morning.

Certainly the period of suspension during the night is fraught with as many unknown experiences and represents a condition as little known to us as so-called death, and yet we have no fear of sleep. If all of us believed in the immortality of life as firmly and as truly as we believe in the continuity of life day after day through our waking and sleeping periods, we would approach any serious crisis in our life with the same calmness and the same consistency of attitude as we approach the hour of sleep.

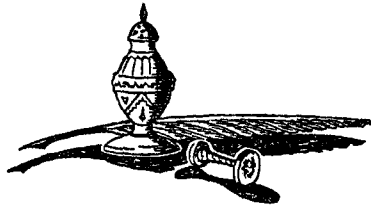
The Inevitable

The excuse that transition might find us unprepared in our worldly affairs, and in our worldly nature, is no excuse but merely an explanation of our inconsistency in thinking and acting. If there is an immortal part of ourselves and a mortal part, then we must know that the mortal, corruptible part may be separated from the immortal at almost any hour or time of our earthly existence. We may have doubts about everything else pertaining to this earthly life, and everything pertaining to our earthly existence may be a problem to us. We may not know whence we came or whither we are going, but we can be sure that transition is inevitable, and the hour for it is unknown and may be close at hand.

For this reason we should be consistent enough in our thinking, our beliefs and faiths, to be prepared always for that which we know is inevitable and probably imminent. It should make no difference to us whether this day or this hour or the next day or another hour is to be our last on this earth or not. We should be as ready to close our lives completely on this earth plane any day, as we are ready to close our activities at any hour of the evening and suspend our consciousness and labors and go to sleep. We should so guide our affairs, and maintain our character and our morals so that the coming of transition at any moment will not find us filled with fear or regrets. This would be consistency.

It is a strange thing that only among the mystics who have attained a mystical understanding of life and who have deliberately set out to perfect their thinking and living, do we find this attitude of preparedness, and this readiness for the great experience of transition. Unless we are consistent in our faiths and beliefs they are of absolutely no value to us at any time, for the laws and principles constituting our moral, religious and philosophical beliefs and code in life can serve us only when we are convinced of their universality, of their fidelity and inevitability. With such faith we must live consistently, and thus attune ourselves with the operation of Cosmic and universal laws, and so find calmness, joy, and Peace Profound.

Questions



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

• • •

Question: What does baptism symbolize?

Answer: The word and the rite of baptism have been borrowed from the predecessors of Christianity. In its early use baptism was synonymous with the rite of lustration or purification. Among the Essenes, who were the forerunners of the Rosicrucians, it was used as a mystical rite of purification.

In early times baptism was also a form of initiation. Candidates for induction into the Egyptian rites of Isis and Osiris were baptized by the High Priest. In the Eleusinian mysteries, purification by water was also an initiatory rite.

Baptism in esoteric studies, therefore, has a dual purpose. In the first place it is a rite of regeneration, both physically and spiritually. Its second import is initiatory, and in that sense baptism is a step in spiritual unfoldment.

• • •

Question: Exactly what is Mass Consciousness?

Answer: In meditation we deliberately enter a state of mind where we intuitively accept suggestions from the minds of others with whom we have become attuned. We, therefore, generate in our own thoughts a state of consciousness which is of the same vibratory rate of other persons with similar problems as our own. In contacting the inner self of a person with a memory of experiences similar to our own and all other persons whose consciousness is sympathetic to our own, we discover that our psychic thoughts, our ideas, have counterparts in the minds of others.

Mass consciousness, then, is the sum total of the consciousness of a group of people—their ideas, ideals, their habits of thought. The motive force which activates this mass consciousness is the hidden force in each individual called *instincts*.



The Poughkeepsie Seer

By BEATRICE E. TREAT, F. R. C.

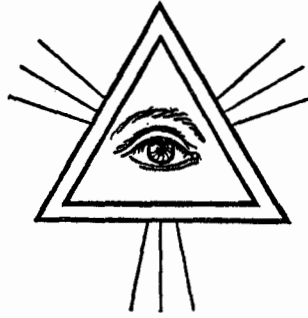
FOUNT OF ETERNAL
GOOD! Lift from
before mine eyes the
veil of mysteriousness,
which shuts out of my
understanding the
light, . . .

Spirit of Infinite
Truth! O, breathe up-
on my mouth once
more, and aid my
tongue to utterance;
inspire my bosom with
thy myriad tendencies
of wisdom; make my blood instinct
with thy universal laws; and impart . . .
to my brain the balance whereby
truth can be weighed as by the hand
of Justice; and to my heart, whose
chambers are filled with thy love, an
insight that shall discern thee at all
times and in all things, . . .

In this wise, through dark weeks that
grew into interminable months, prayed
the young man who one day would be
called the "Poughkeepsie Seer." His
spirit agonized in the murky depths of
an Obscure Night— . . . *help me to bear
my part of life's work . . . Help all who
struggle into the light; and bless, with
the fulness of an everlasting blessing,
all thy children everywhere*—and then
at last—the Dawn came.

Andrew Jackson Davis was born in
1826 at Blooming Grove on the Hud-
son, New York. The dark-haired, pre-
cocious child early demonstrated clair-
voyant and clairaudient abilities. His
parents, fortunately blessed with spiri-
tual understanding, guided with rare
wisdom the formative years of the little
boy, who by average standards was un-
like other boys. In later years, Davis
spoke lovingly of "the gentle influence"
of his mother. Of his father, he once
said, "He was independent in his tem-
perament, and naturally strong in his
moral attributes, and fond of mental
liberty in every particular, . . ."

A scanty living as a weaver and
later as a shoemaker made it impossible



for the father to pro-
vide his son with any
formal schooling up to
the age of sixteen. But
certainly, spiritual
wealth more than
compensated for the
stark reality of pov-
erty within the house-
hold. However, when
young Davis was
twelve, a vision and
a voice prompted him
to urge the family's

removal to Poughkeepsie, and as quick-
ly as it could be arranged, the move
was made. Thereafter the family fared
better in a material way.

It was not long before the young
mystic discovered his gifts of clairvoy-
ance and clairaudience to be supple-
mented by that of magnetic healing;
although it was not until 1843, shortly
after he had attended a series of public
lectures on mesmerism given by Dr.
J. S. Grimes, Professor of Jurisprudence
in the Castleton Medical College, that
he learned that in a state of magnetic
sleep or trance the human body be-
came transparent to his eyes and he
could give accurate diagnosis of disease
in medical terminology ordinarily un-
familiar to him.

It was then, when scarcely past
seventeen years of age, he recognized
his mission to the world. He began his
long labor of self-analysis, of soul-sear-
ing self-probing. Doubts assailed him.
Questions tormented. He wrestled with
pride and with greed, with temptations
of the flesh and a tendency to quick
anger toward prevailing social injus-
tices which he could not reconcile with
his concept of an impartial ever-loving
God. He prayed ceaselessly.

Light crept slowly into the gloomy
recesses of Davis' travailing spirit,
gradually revealing to him the indwell-
ing harmony of his being. Victoriously,
he discovered that "Man never realizes
God until he becomes conscious of Prin-

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ciples." And now he understood that, "This finally is the essence of all life's experiences; man's power to have a spiritual consciousness of eternal Principles. This consciousness is a revelation of man to man not only, but also of God to man, with super-added glimmerings of all the infinite progressions and inexhaustible possibilities which are *in God*."

In 1844, a strange and illuminating experience occurred. He told of wandering away from home in a state of semi-trance and finding himself the next morning, on March 7, some forty miles distant. He claimed he had spent the night in the company of two venerable intelligences who were not of the material world. He identified them as Galen and Swedenborg, and thereafter frankly acknowledged his indebtedness to them for assistance and guidance.

It does not seem too strange that Davis' life and work should have been strongly influenced by these two outstanding personalities. His gift of magnetic healing and the dedication of his developing inner faculties to the service of others surely established a bond of attunement between himself and Galen, the eminent Greek physician and medical writer of the first century. A similar affinity between himself and the brilliant, versatile Swedenborg undoubtedly existed, for his influence is to be noted in the lectures and books produced by Davis so prolifically in the years that followed.

Immediately after the mental illumination that characterized this experience, Davis began to teach. It was shortly after this, also, that he began to dictate his great work, *The Principles of Nature, Her Divine Revelations, and A Voice to Mankind*. While this prodigious undertaking was dictated in the trance state over a period of fifteen months, his many other works thereafter were written by his own hand, for he learned, as he explained, to place himself in the "superior condition" by his own efforts. Likewise, in his healing work and in diagnosis he was soon able to rely solely upon his inner faculties.

Of this "superior condition," he exclaimed: "O, the ineffable harmony of the Superior Condition! in which the faculties of the human spirit immortal

are awakened to their native conscious relationship with the heavenly love and omniscient goodness of the INFINITE WHOLE!"

Now, too, he could remember his experiences while in the subjective state, and it is interesting to note that he disclaimed dictation to him by the "spirits," claiming instead that he could write as he did by *some process of inner perception*.

"Every time I pass into the interior state," he said, "I get *new* and more enlarged views of everything I investigate. I never permit myself to premeditate or prearrange my writing or my thoughts. When I know that I am fully 'in the spirit,' or clairvoyance, my habit is to write *irrespective* of anything I ever before wrote or expressed, regardless alike of blame or praise—trammelling my mind with no love of consistency, with no desire for an agreement with foregone conclusions."

The publication of his first book in 1847 made Davis famous. Its wide appeal is attested by the fact that it attained 34 editions in less than thirty years. The first part is the exposition of a mystical philosophy—the philosophy expounding the existing and demonstrable harmony of man; the second reviews the books of the Old Testament, contesting their infallibility and describing Christ as a great moral reformer but not divine in the usually accepted sense; while the third part puts forward a system of social reform.

While *Revelations* expresses Swedenborg's views for the most part, the originality of Davis' book has never been seriously contested. On the contrary, the Swedenborgian influence is frequently cited as proof of Davis' unusual psychic powers, particularly since he gives an accurate analysis of Swedenborg's *The Economy of the Animal Kingdom*, only a few English copies of which had just reached America and which Davis could not possibly have seen.

Dr. George Bush, Professor of Hebrew at the University of New York, was tremendously impressed during the dictation of Davis' book, for he declared that he heard Davis correctly quote Hebrew. Also, from acquaintance with Davis' work, he became convinced that the spiritual eye can read manu-



script without any outward contact. In support of this conviction, Dr. Bush describes an interview with Davis, attesting: "And what is remarkable, although I had my manuscript with me, from which I wished to propose certain queries relative to the correctness of my interpretation, I found I had no need to refer to it, as he was evidently, from his replies, cognizant of its entire scope from beginning to end, though all the time closely bandaged and unable to read a word by the outward eye. This will appear incredible, *but it is strictly true*. I had no occasion to refer to a single sentence in my papers; for it was evident that he was in possession of the whole, though he had not seen a line of what I had written, nor had previously known of the fact of my writing at all."*

Regarding the minute account of Swedenborg's two-volume scientific work, previously mentioned as appearing in Davis' *Revelations*, Dr. Bush states in an article published in the *New York Tribune*—June, 1847:

I confess myself to have taken a deep interest in this development from the outset, principally from its obvious relations with the psychological disclosures of Swedenborg, apart from which I am confident it can never be explained, but in connection with which the solution is easy and obvious. . . . I saw clearly that if it could be shown that this young man had given a correct account of a work which neither he nor his associates had ever seen or heard of, it must be a strong point gained toward confirming the truth of his general claim to preternatural insight, for the establishment of which I was indeed anxious, but yet as subordinate to a still higher interest.

. . . What cannot a mind bring forth, which is thus enabled to declare the contents of books never read or seen!

On the whole, then, I venture the assertion that but one conclusion can finally be rested in regard to the circumstance I am now considering.—*Young Davis has correctly analyzed and characterized a work which he had never read nor heard of. As this is directly claimed to be the fact, so it is, all things weighed, the solution which is attended with the fewest difficulties. No other than presumptive evidence can be adduced against it, nor will any other be attempted.*

It was due in part to Dr. Bush's enthusiasm that Davis' first book met with instant success. To the remarkable qualities of this stupendous work and the grandiosity of conception, the opening passages are sufficient testimony:

* Extracted from work entitled *Mesmer and Swedenborg*, p. 179, by Prof. George Bush.

"In the beginning the Univercœlum was one boundless, undefinable, and unimaginable ocean of Liquid Fire. The most vigorous and ambitious imagination is not capable of forming an adequate conception of the height and depth and length and breadth thereof. There was one vast expanse of liquid substance. It was without bounds—inconceivable—and with qualities and essences incomprehensible. This was the original condition of Matter. It was without forms, for it was but one Form. It had not motions, but it was an eternity of Motion. It was without parts, for it was a Whole. Particles did not exist, but the Whole was as one Particle. There were not suns, but it was one Eternal Sun. It had no beginning and it was without end. It had not length, for it was a Vortex of one Eternity. It had not circles, for it was one Infinite Circle. It had not disconnected Power, but it was the very essence of all Power. Its inconceivable magnitude and constitution were such as not to develop forces, but Omnipotent Power.

"Matter and Power were existing as a Whole, inseparable. The Matter contained the substance to produce all suns, all worlds, and systems of worlds, throughout the immensity of Space. It contained the qualities to produce all things that are existing upon each of those worlds. The Power contained Wisdom and Goodness, Justice, Mercy and Truth. It contained the original and essential Principle that is displayed throughout immensity of Space, controlling worlds and systems of worlds and producing Motion, Life, Sensation and Intelligence, to be impartially disseminated upon their surfaces as Ultimates."

Of the many curious and interesting facts that could be cited regarding this work, Davis' astronomical statements in the *Revelations* are particularly noteworthy. He said that the Solar system is revolving around a great center together with all the other systems. He speaks, too, of nine planets, whereas in March, 1846, when this portion was dictated, the existence of an eighth planet was as yet only an astronomical supposition, for it was not until September, 1846, that the discovery and verification of Leverrier's calculations

took place. Also, the density of the eighth planet as given by Davis agreed with later findings. The ninth planet, Pluto, was discovered only in 1933.

Davis' life was one of ceaseless study and activity. Although *spiritualism* and *spiritism* are now frequently used synonymously, it is well to remember the original distinction between these two terms. Spiritualism, the doctrine that all exists in spirit, was the foundation of the harmonial philosophy which Davis expounded. Spiritism, the name given to the belief that the living can and do communicate with the spirits of the departed, although receiving the impartial investigation and consideration of a mind that knew no bias, represented only one of the many phenomena in which Davis was interested. "It is the office of the enlightened mind," he said, "to investigate all mysteries, to search their meanings, to strip off all the tales and trappings of superstition; and, finally, to discern the under-current of Truth."

In addition to writing some thirty books—*The Great Harmonia* alone passing through forty editions—he lectured continuously, as well as contributed regularly to various organs utilized by him and his zealous supporters for disseminating the harmonial philosophy so dear to them. Always, too, Davis' healing gifts were available to others, and surprisingly enough, he found time in the midst of a busy career to acquire a doctor's degree in medicine, thus being legally authorized to prescribe.

Of Mary, his wife, whom he married almost at the outset of his career, he said simply: "Through all these years

and through all the toils and trials and joys of these years, there walked by my side, with patient, self-poised and faithful step, *the companion of my heart!* . . . with divine sympathy in her eyes for needful child, or woman, or man; a truthful thinker, with a holy love for truth—she steadily performed her part, cheerfully, bravely, buoyantly, . . ." Mary, who assumed much of the responsibility in organizing Children's Lyceums, in which at one time 15,000 children were enrolled, gave freely of her time and energies wherever needed.

In the late years of his life, Davis withdrew from public life and lived quietly as the owner of a small bookshop in Boston. His work for others continued, however, for patients daily found their way to his shop.

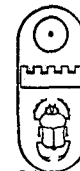
That Andrew Jackson Davis was convinced of the genuineness of his mission is undeniable. In his notes, dated March 31, 1848, is found this brief statement: "About daylight this morning a warm breathing passed over my face and I heard a voice, tender and strong, saying: 'Brother, the good work has begun—behold a living demonstration is born.' I was left wondering what could be meant by such a message."

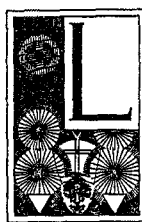
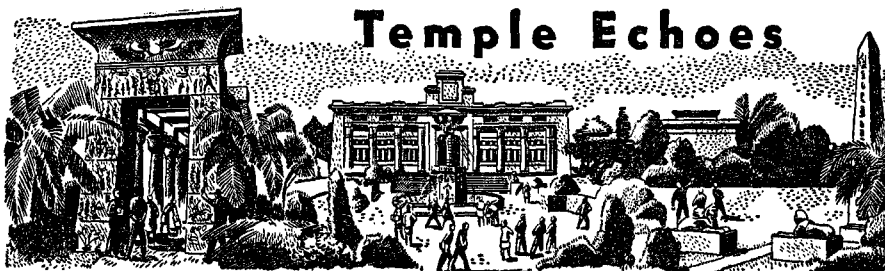
That he exerted a tremendous influence upon his Age is also undeniable. He became known far and wide as the "Poughkeepsie Seer," and his death in 1910 marked the passing from this plane of a benevolent and beloved mystic. He was, indeed, an inspired channel, seeking endlessly to impress upon Man the existing harmony of his own being.



Whatever are the ten major problems in your town or city, community intelligence is one of them. A rapid increase in the number of children creates urgent demands for more school buildings and larger teaching staffs. . . . In this connection, consider free public libraries. They are especially important to community intelligence and relatively inexpensive.

—JOY ELMER MORGAN
—From "The Senior Citizen at Work,"
in *Senior Citizen*, October 1955





LAST month the National League of American Pen Women held its biennial convention in Washington, D.C. Among the awards presented was one of particular interest to Rosicrucians. The *Rosicrucian Digest* was recognized as an outstandingly unique publication, ably edited. Its editor for the past eleven years, Soror Frances Vejtasa, is responsible for this recognition. In the Pen Women's contest for editor members she was accorded first place. This is the second national award to be presented to Soror Vejtasa, who four years ago received national honors for her work as historian of the Santa Clara County Branch of the organization.

This is also the second honor that has recently come to the magazine. During Printers' Week in January, observed by the San Jose printing industry, the Rosicrucian Press won first prize for the *Rosicrucian Digest* in the category of publications. The judging was based on such qualifications as layout, format, and craftsmanship.

The National League of American Pen Women is an organization of professional women engaged in creative work in one or more of three divisions—art, literature, and music. There are 160 branches in the United States, including Alaska, Hawaii, and Panama Zone.



Frater John La Buschagne, Regional Secretary of the Administrative Office of the Order in London, together with Soror La Buschagne, arrived in Rosicrucian Park early in March for conferences with the Imperator, the Supreme Secretary and Grand Lodge of-

ficers. Having successfully served the Order in organizing and administering the London office, Frater La Buschagne has been assigned duties of an extensional nature elsewhere before he returns to England, one of those duties being service in South America where the growth of the Order has made necessary certain measures to insure its future stability.



According to Dean Arthur C. Piepenbrink of Rose-Croix University, attractive elective courses have been added to satisfy the growing needs of those who make RCU a must on their calendars. For the first time, "Comparative Religion" will be offered as an elective. "Human Relations" and "Library Treasures" will be other new electives. The major courses will remain as in past years, except for the new course "Food and Nutrition." If you are coming, the time to prepare is *now*.



Eskimo artist, George Ahgupuk, came down from Alaska with his homeland under his arm so to speak, and transplanted it into the Art Gallery of the Rosicrucian Egyptian, Oriental Museum during March. His pen-and-ink drawings on specially treated reindeer, seal, caribou, and moose hides tell exciting stories of work, play, and adventure in the Alaskan Arctic. The Polar landscape lends itself well to representation in black and white—and Ahgupuk's sense of composition is unerring. A clean cold pervades his work and gives it a homey yet somehow classic air. One is immediately linked with the primitive part in which there is no artificially false note. The artist himself was of equal interest to Museum visitors—genuine, warm-hearted, and hum-

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ble. His presence here with his work was a definitely refreshing experience.

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Recently, the *Bulletin* of Vancouver Lodge carried a brief historical note from Frater A. V. Pightling on the beginnings of organized Rosicrucian activity in Western Canada. According to Frater Pightling, there were at least three study groups in 1918—in Regina, in Lethbridge, and in Medicine Hat. Then Frater V. Potten, a farmer near Lashburn, Saskatchewan, petitioned for and received a charter. On March 2, 1918, a ceremony of initiation and installation was conducted constituting the Grand Lodge of Canada.

For the first year, convocations were held in several places—Freemason's Hall, a real estate office, Orangemen's Hall. Although there were fewer lectures to each Degree at that time, the meetings were less frequent and so progress was slower than it is for today's sanctum members. Frater Pightling recalls that members came in buggies, sleighs or on horseback, only one member possessed a car.

Sometime in 1924, a Frater Collins came for a First Degree initiation in order to be qualified to petition for a charter for a group in Edmonton. Also in that year, Frater J. B. Clark received a charter for a group in Vancouver, which succeeded to the title of Grand Lodge of Canada.

* * *

In slight contrast to the early days referred to above is the present situation today with 174 Lodges, Chapters, and Pronaoi operating throughout the world. Impressive as is the directory in the *Rosicrucian Digest*, more so is the fact that in March over 675 new officers were approved and certified by the Grand Secretary's office.

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In the guise of a Roving Reporter, this department recently inquired into the matter of routine mimeographing done in Rosicrucian Park. It was surprising to learn that some 15,000 sheets of mimeographed material are turned

out in an average day. A. B. Dick's representative rated the quality of work done as the best produced on the Pacific Coast—not all of the credit goes to his company's machines either; Jewell Bowden who cuts the stencils, Lillian Sheppard and Pearl Hege who proofread and "O.K. to run" them, and Thelma Amaral who manages the machines must have a great deal of it.

One other thing, the State College in San Jose came out to learn about the stencil filing system here so that they might copy it. Some 30,000 stencils are kept on file.

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When Newcastle Pronaos in New South Wales was barely a year old, its enthusiastic members decided to issue a bulletin. In June, 1955, the first issue was printed as a means of "bringing together more closely members of the A.M.O.R.C. attending Newcastle Pronaos and other members not necessarily of our Pronaos." The December number of that year was a sizable publication of some literary character—even carrying an engaging essay on books, by Soror Patricia Eyre. We hope other Lodges, Chapters, and Pronaoi have Newcastle on their exchange lists, for here is a Pronaos that is surely doing excellent work.

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If this vacation should find you on the Isle of Man (your travel agent will locate it for you if you haven't a map handy), you may want to go to The Witches' Mill in Castletown. According to information supplied by Frater T. M. Conner, it is the only museum in the world devoted to Magic, Superstition, and Witchcraft. There one may learn of those who were proficient in such matters and will see a collection of charms, amulets, and instruments associated with the practice. No witches, wizards, warlocks, or mages are advertised as available for hire; but a very substantial Old World restaurant nearby is said to make the visit a satisfying and instructive one.

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REMEMBER THE CONVENTION — July 8 through 13, 1956



The Alexandrian Library

By BEN FINGER, JR.

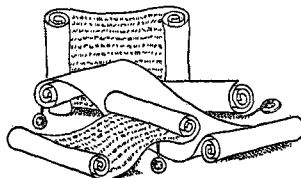
THE lost libraries of the world include those of Thebes, of Nineveh, and Alexandria. The Alexandrian Library was the biggest and most famous of the ancient collections of books—having acquired nearly a million rolls. It lasted almost a thousand years, not without periodic destructions and phoenix-rebirths. But this wonder of the world either gradually dissolved, or the Moslem conquerors of the seventh century delivered the final death-blow.

The "Necropolis of Literature" seems to confirm Aristotle's ancient statement that "the arts and philosophy have been several times discovered and several times lost." Also, we are reminded of Bryant's moving poem, "To the Past":

*With thee are silent Fame,
Forgotten Arts, and Wisdom
disappeared.*

The Alexandrian Library contained the whole of Greco-Roman literature—the full texts of the pre-Socratic philosophers, of whom only fragments remain to us; the complete works of Aeschylus, Sophocles, Polybius, Tacitus, Livy, and others—which have not reached us in pure or total form; the poetry of Stesichorus, only minims of which survive; and the Greek translations of the theological, philosophical, historical, artistic, and scientific writings of Egypt, Babylon, Assyria, Israel, Phoenicia, Syria, and India. Fortunately we still have manuscripts of the *Septuagint*, that Greek translation of the Jewish Bible which Jesus used. But only copies of copies are left of Manetho's history of Egypt. Eusebius' *Præparatio Evangelica* has saved a few fragments of the Phoenician esoteric interpreter Sanchuniathon.

Edward Alexander Parsons writes with deep feeling, in his brilliant schol-



arly study, *The Alexandrian Library*: "The fires of man's incredible barbarity and stupidity have raised a pall beneath which he buried the joyous dreams and profoundest thoughts of hu-

manity, together with the visages and characters of their temporary earthly guardians."

But booklovers would be even worse off if it had not been for the labors of the Alexandrian librarians—the critical scholars, exegetes, philologists, recensionists, assemblers, commentators, bibliographers, and literary canonists. Without them, the precious works of Homer, Aeschylus, and some others might have perished utterly. It is true that some of them fell into pedantry and even bibliolatriy. But it was their great service to make "clean copy" of important writings, with convenient literary division, both for the Library and for outward trade. Not all our ancient legacy has been lost. Much that was valuable in the Alexandrian Library has at least been handed down in quotations by Greek and Roman writers whose works are still here.

Although the treasures of wisdom are worth more than gold, perhaps it is not too tragic that time has not borne everything upon its float. The unre-served worship of rare books tends to keep men from thinking for themselves. As Witter Bynner so well says: "A new life is the part of every man that's born—a new life and a new expectant art!"

Hellenistic Culture

The Alexandrian Library began during the Hellenistic Epoch, the Grecian Silver Age. Alexander the Great was not pure Greek; he came of Macedonian highland stock. This pupil of Aristotle loved Greek culture. Impor-

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tant cultural results followed from his conquest of Persia, and from his creating a huge African-Asiatic-European empire. After his early death, there were three empires: the Egyptian under the Ptolemies, the Asiatic under the Seleucidæ, and a Macedonian Empire.

When Alexander conquered Egypt in 332 B.C., he founded the city of Alexandria on the Greek model. With the meeting of East and West in this cosmopolitan megalopolis, the Orient was Hellenized, and Greece was slowly Orientalized.

One of Alexander's generals, his half-brother Ptolemy Soter, founded in Alexandria a Greek dynasty which would last until the death of Cleopatra. The first Ptolemy was the patron of learned Demetrios of Phaleron, who tried to make Alexandria a second Athens as to culture. Together they founded the Alexandrian Library between 300 and 290 B.C., and added the Alexandrian Museum or "Home of the Muses" between 290 and 284 B.C. The Museum was a remarkable scientific research institute, with abundant laboratory as well as documentary facilities. When the Mother Library became overcrowded, Ptolemy I built the Serapeum (Temple of Serapis), with its Daughter Library.

Students came to the Alexandrian Museum and Library from afar, to pursue the adventure of inquiry with almost priestly dedication. The Museum-Library became famous as the University of the World. The Museum was that institute of advanced studies where associated scientific work began, and modern science had its birth; the Library outrivaled those of Pergamum, Antioch, and Athens. Not until the invention of printing did anything equal the Alexandrian Library at its height!

Margaret A. Murray praises marble Alexandria, in *The Splendor that was Egypt*: "The city itself was one of the most beautiful of its time, and filled all visitors with admiration." There were wide and well-planned streets, stately colonnades, obelisk monuments, and glorious temples, theatres, and palaces. Grain was exported from Alexandria to Greece and to Rome. Alexandria was known for its glasswork, pottery, and porcelain. The ships of all nations made port in the two harbors of Alexandria.

The Lighthouse of Alexandria was 590 feet high. But the thing that made Alexandria the "glory of the Hellenic world" was a Library larger and better than any other, and a Museum where science and literature flowered as never before.

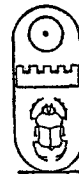
The three districts of Alexandria were the Greek, Egyptian, and Jewish. In the Royal Greek-Macedonian section was the Great Museum, with its famous Mother Library. In the native Egyptian quarter was erected the magnificent Temple of Serapis, with the Daughter Library. The Alexandrian Jews had a large district where their own Ethnarch was their immediate governor. Philo the Jew was the precursor of Neoplatonism, which became a leading spiritual tradition of the ages.

The population of Alexandria consisted of Macedonians, pure Greeks, Egyptians, Jews, Syrians, Arabians, Babylonians, Assyrians, Medes, Persians, Carthaginians, Italians, Gauls, Iberians, and men and women of India. The Greek and Oriental civilizations interpenetrated!

Civilization's March

The purpose of the Alexandrian Museum-Library was the perpetuation, increase, and diffusion of knowledge. Important manuscripts were obtained for the library at whatever expense or difficulty. Any unknown book brought into Egypt had to be copied for the collection. The research of the Alexandrian school vastly increased human knowledge. As we have noted, students from all countries were instructed. Many outstanding thinkers were indebted beyond measure to the intellectual capital of the Greek world.

The Museum of white marble and stone was a government-supported research academy. Its magnificent apartments contained the world-renowned book-collection. There were also choice statues and glorious pictures. In its spacious lecture-rooms, enlightened ones clarified the mysteries of science and philosophy. Generous patronage enabled the staff to concentrate on the advancement of learning without economic worries. The Museum had comfortable refectories for both resident and itinerant scholars. Research facilities included an astronomical observatory, botanical



gardens, zoological gardens, and an anatomical institute.

Science was advanced by the geometer, Euclid; the anatomists, Herophilus, Erasistratus; the world-measurer, Eratosthenes; by Aristarchus with his heliocentric theory and computation of the diameter of the earth; Hero, who anticipated the steam-power basis of modern industry; the astronomers, Hipparchus and Claudius Ptolemy; and several alchemists who pioneered modern chemistry.

The rolls in the Alexandrian Mother Library provided an unprecedented collection of data on anatomy, physiology, medicine, astronomy, psychology, metaphysics, religion, and ethical science.

The big, beautiful Temple of Serapis, with its columned halls and inspiring statues, stood in the old Egyptian section. In it, the Greco-Egyptian populace worshiped with a composite ritual, based on both the Eleusinian and the Egyptian Mysteries. There were esoteric ceremonies in the crypt, and in the Hall of the god. The porticoes, the annexes, the astronomical observatory, and the Daughter Library (Serapeiana) were not in the sanctuary proper, but were separate appendages in the temple area. The Daughter like the Mother Library had Halls of Books, each dedicated to a separate department of learning.

Historic Ups and Downs

Ptolemy I and his adviser Demetrios of Phaleron collected no less than 200,000 rolls of manuscript for the Alexandrian Library. Ptolemy Soter died in 283 B.C., whereupon his son Ptolemy II became the sole ruler. He enlarged the Library in both divisions. There were 400,000 volumes under Ptolemy II.

In 235 B.C., at least 532,800 rolls were contained in the Mother and the Daughter Libraries. In the first century B.C., the Alexandrian Library contained 700,000 rolls. Among the builders of the Library were Callimachus, Zenodotus, Eratosthenes, Aristophanes of Byzantium, and that keenest critical mind of the Alexandrian school named *Aristarchus of Samothrace*. The grammarian Aristarchus, not to be confused with the astronomer of the same name,

prepared for the Library an edition of Homer's poems which became the basis of all subsequent editions.

Julius Caesar came to Egypt in 48 B.C., and he was struck with an infatuation for Cleopatra. Esoteric tradition has it that he was an enemy of the Mysteries, but modern scholarship has ceased to credit the legend that he burned the Alexandrian Library. It seems that Cleopatra invited him to take all the rolls he wanted from the Library, whereupon these rolls were packed and sent to the docks for shipment to Rome. But when Alexandria revolted against Caesar, he burned the Alexandrian fleet. As an accident of war, the fire spread to the warehouses and buildings by the water front, and to the cargoes on the docks. In this way we can account for Seneca's statement that "40,000 books were burned at Alexandria." Had the Library in the Museum been burned, Strabo would not have found it intact 23 years later.

Mark Anthony came to Egypt in 41 B.C. He not only lived riotously with Cleopatra, but also gave her 200,000 rolls of what used to be the rival Library of Pergamum. This new addition of books brought the Alexandrian Library to its height.

The Roman Empire

On the suicide of Cleopatra in 30 B.C., Alexandria's Hellenistic Age was followed by the Period of the Roman Empire. The Greek dynasty was extinct. Octavius (known to history as Caesar Octavianus Augustus) made Egypt a Roman province. Dr. George A. Dorsey notes that "Rome became mighty—on ideas borrowed from Alexandria . . ." But Rome had to cope with constant revolts in Egypt. Fiendish Caracalla, not content with an orgy of massacre and pillage in Alexandria, also deprived the Alexandrian Museum of revenues.

In the third century A.D., a remarkable woman named Zenobia governed a great empire in the East, which included Egypt. As Rome craved undivided power, Emperor Aurelian marched against her. She was pardoned, but her advisers were executed. What is relevant to our story is that Zenobia partly destroyed the Alexandrian Museum in 270 A.D. It would

receive further damage in the brief siege whereby Aurelian would suppress the revolt of Firmus.

In 295 and 296 A.D., Emperor Diocletian cut off the water supply of Alexandria, killed thousands of citizens, and burned a large part of the city. What Ammianus Marcellinus wrote of "Aurelian's" destruction probably occurred in Diocletian's longer siege of Alexandria: "Her walls were destroyed, and she lost the greater part of the district called Bruchion, which had long been the abode of distinguished men." The Alexandrian Museum-Library was situated in the Bruchion. We know that Diocletian had, in 292 A.D., commanded the destruction of all books on alchemy in Alexandria, which science had flourished there for three centuries. Sir William Dampier comments, in *A History of Science*: "When alchemy revived elsewhere, first among the Arabs and then in Europe, the philosophy under which it had arisen had become modified, and later writers understood neither the terminology nor the spirit of the Alexandrians."

The Alexandrian Library was repeatedly endangered. There were fires in the Serapeum during the reigns of Marcus Aurelius and Commodus, but the Library maintained "business as usual."

Christianity vs. "Paganism"

From Oriental sources were derived Neoplatonism, Christianity, and other Gnostic systems. As truth is infinite, it was a great mistake to draw a rigid barrier between "the false gnosis" and the true.

Philo the Jew paved the way for full-fledged Neoplatonism, and it acquired Orphic elements. The new movement was specifically formulated by Ammonius Saccas, Plotinus, and Porphyry. The Emperors Alexander Severus and Julian "the Apostate" were Neoplatonists. Hypatia the mathematician, daughter of the astronomer Theon, was murdered by a Christian mob at the instigation of the Patriarch Cyril. The Neoplatonist school moved from Alexandria to Athens, where it was closed in the 6th century by command of the Emperor Justinian. Then the Mysteries went undercover, awaiting a freer age.

It should be remembered that Christian Fathers—Clemens Alexandrinus, Origen, and even Athanasius—were indebted to the Alexandrian school. Saint Augustine tried to bring Neoplatonism into the Christian synthesis. But in the rivalry between bigoted "Christian" orthodoxy and the religio-philosophic traditions of the so-called "heathen" world, ignorance came to be regarded as a virtue, and intolerance ran riot. Alexandria was the most fanatical of the three most important cities of the Roman Empire (the others being Rome and Constantinople).

With Theodosius, the worship of "false gods" was forbidden, and Christianity was proclaimed the religion of the Empire. The "temples and monuments of idolatry" were suppressed and destroyed.

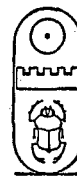
Under Theophilus, the Patriarch of Alexandria, the Christian rabble smashed with axes the masterpieces of the Serapeum, and made ruins of the Temple interior (391 A.D.). The mob may have burned some books, but the Library did not perish. Theophilus converted what was left of the Serapeum into a Christian church, Jesus Christ replacing Jupiter Serapis, but the Christ-spirit was notable by its absence. In the Daughter Library, no doubt many passages were erased, and replaced by psalmodies. We do not know how much biblioclasm there was, but the "pagan" treasures must have been neglected while the best spaces were reserved for Christian theological literature.

The Persian Interlude

The Alexandrian Library developed during a peaceful Persian decade. The Persian king invaded and conquered Egypt, and Egypt was annexed to the Persian Empire for a time. The Patriarch of Alexandria fled to Cyprus. The Museum-Library of Alexandria saw significant labors in the fields of medicine and theology. Rome regained Egypt, but she could not restore there the former dogmatic religious faith.

The Persian interlude occurred about 50 years after the death of Justinian. King Chosroes did not find the conquest difficult.

During the Persian decade, Aaron of Alexandria recorded in Syriac the fruits of many medical inquiries. The Syrian



Bishop Thomas visited Alexandria, and corrected the Syrian version of the *New Testament* of Philoxenus. The Syrian scholar Paul of Tela obtained the *Septuagint* from an Alexandrian monastery, and translated the *Old Testament*. We have evidence aplenty that the Alexandrian Museum-Library was still an active seat of learning.

Destruction

After many losses and revivals, the Alexandrian Library finally perished, as is the fate of all mortal works.

The Moslems conquered Alexandria between 642 and 646 A.D. Legend has it that the Arabs destroyed the manuscripts of the great Library, on the ground that the *Koran* was the only book needed. But many scholars doubt

this late legend, although the Moslems (before their civilization matured) did sometimes destroy books in conquered countries. The way Islamic civilization took up the thread of science and philosophy where the Greco-Roman civilization had left off suggests that the Moslems early appreciated good books. The historian John Bagnell Bury thinks that the Library of the Serapeum, at least, survived the Moslem conquest.

Today little remains of the Alexandrian Library except extracts, epitomes, tattered fragments. There, as the *Plautine Scholium* reminds us, were collected the outstanding volumes of all peoples and languages, in Greek translation. For some of the lost treasures, many a scholar would "give his right arm."



AMORC INITIATIONS

Philadelphia, Pennsylvania:	Benjamin Franklin Lodge, 1303 West Girard Avenue. <i>Second Temple Degree</i> , May 20, at 3:30 p.m., Daylight Saving Time.
Toronto, Ontario:	Toronto Lodge, 2249 Yonge St. <i>Second Degree</i> , May 25, at 8:00 p.m. <i>Sixth Degree</i> , May 27, at 2:00 p.m.
New York, New York:	New York City Lodge, 250 W. 57th St. <i>Fifth Temple Degree</i> , May 27, at 3:00 p.m. <i>Sixth Temple Degree</i> , June 24, at 3:00 p.m.

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**The
Rosicrucian
Digest
May
1956**

Living with Atoms

By CHARLES ROBERT CROFT, M. S., F. R. C.

APPLICATION of Atomic energy to peaceful power-production signifies the beginning of a new era—the Atomic Age. Prior to the first release of atomic energy in the atomic bomb some ten years ago there existed no practical knowledge regarding indirect and lingering effects of atomic irradiation. The decade since the time of Hiroshima has brought about a transition from atoms used for purely military objectives to “Atoms for Peace.” Having tamed the atom, man now has to learn to live with his newest servant.

The romance of the Manhattan Project—man’s first release of atomic energy—need not be recounted here. The Smyth Report very vividly portrays the momentous decisions made by the early leaders of the project and the unbelievably vast and intricate research and development work that had to be carried out under very adverse circumstances. My article concerns itself with some of the new and peculiar technological and social problems created by an extensive use of atomic energy.

Atomic reactions are always productive of “by-product” radioactivity. A bomb explosion, for instance, leaves residual radioactivity in the air and ground where it explodes. Atomic power plants also produce radioactive products but under circumstances where they can be effectively retained for systematic disposal.

Radioactive wastes, however, cannot be disposed of in the same manner as conventional industrial by-products. Ordinary objectionable wastes can be



burned or otherwise treated chemically to render them harmless. Such treatment is not possible with radioactive materials. All ordinary procedures of chemistry are utterly ineffective in slowing down or speeding up nuclear reactions because the extremely high energy levels involved correspond to temperatures up to millions of degrees or pressures beyond tangible comprehension. There is nothing yet known to man whereby he can achieve temperatures high enough to alter nuclear condi-

tions as he can alter chemical conditions with intense heat. Thus the spontaneous “degeneration” or decay of radioactive waste products proceeds at a natural rate wholly dependent upon the characteristics of the material in question. Some radioactive substances decay in a very short time while others maintain their radioactivity at high levels for centuries.

The indestructibility of atomic wastes makes their ultimate disposal quite impossible in the ordinary sense. They can be stored only in some well-guarded place where no living thing can come near them for perhaps hundreds of generations to come! Not only must all people be kept away from the atomic burial grounds, but care must also be taken so that the buried wastes will not seep into ground water-systems. The catastrophic effects of their seeping into wells or other domestic water-systems is apparent. Growing plants can pick up trace amounts of some radioactive minerals and concentrate them to levels that are quite harmful to animals. Algae, an important natural food for fish,



has a remarkable capacity for collecting minute quantities of radioactivity from polluted water and concentrating it to many times the concentration in the water. Thus fish which eat the algae likewise become contaminated; and if man eats the fish, he too becomes contaminated.

Even the most limited atomic power industry will create radioactive wastes vastly faster than they can decay to harmless levels of radioactivity. How long will it be then before the whole world becomes an atomic garbage pile? This is not an idle or academic question. Even a single atomic bomb raises the world's radiation level sufficiently so that any nation on earth can tell when another has detonated a bomb. Here indeed is a real challenge. Shall we some day cease to use atomic energy completely, or can we evolve a suitable scheme for carting our atomic "ashes" off to some uninhabited corner of the universe?

Since we seem destined to live with atoms in the future, questions regarding the manner and extent to which they affect living things might very appropriately be asked. As already pointed out all fission processes leave an "ash" or end-product that is highly radioactive. These end-products affect living things in three separate ways:

1. Purely chemical effects
2. Immediate biochemical damage to living tissue
3. Long-range effects on hereditary traits through radioactively induced changes in reproductive cells

The fact that an atom is radioactive does not alter its chemical behavior in the least. Therefore, radioactive salts will be assimilated into the body mechanism exactly in the same manner as nonradioactive atoms of the same element. Further, it is a well-known fact that certain elements collect selectively in various parts of the body. Calcium, for instance, tends to concentrate in the bones and teeth. Thus ingestion of radioactive atoms into the body often results in selective concentrations to harmful levels in certain organs where this same amount of radioactivity distributed evenly throughout the body would not be harmful.

Heavy elements in general are toxic

to living tissue. Many of the elements associated with fission reactions are extremely heavy and therefore toxic to living things in a purely chemical sense quite independently of their radioactivity. Plutonium is a notorious example, it being so poisonous that a few millionths of a gram would be fatal.

Immediate biochemical effects are also straightforward and fairly well understood. The passage of radioactivity through living cells induces ionization and consequent death of the cell involved. Since there is a comparatively definite limit to the percentage of cells that can be killed without destroying the ability of tissue to function and regenerate itself, the amount of exposure to radiation is equally as sharply defined. Thus it is practical to establish quite accurately the dosage of radiation that one is able to tolerate within his various organs without immediate ill effects.

The effect of radiation on heredity cannot be specifically stated at the present time. It is an established fact that exposure to radiation can induce changes (called *mutations*) in the reproductive cells of any animal. Without going deeply into the theories of reproduction and heredity, one can say that certain molecules, or groups of molecules, within a reproductive cell are responsible for specific traits in the resultant offspring. Experiments have shown beyond doubt that radiation is capable of altering or rearranging these "genes," as they are called, and thereby altering drastically the trait thus controlled in the offspring. The big question is, where will alterations such as these lead the human race?

One school of thought holds that all changes in a species of animal result from mutations induced by cosmic rays or from trace quantities of radioactive substances normally present in all living things. Sometimes, the proponents of this theory claim that the mutation is harmful, resulting in a monster or an imbecile; but, on the other hand, that the mutation might sometimes result in a genius or a "superman." No reputable scientist is willing to render an unequivocal opinion on this big question, with so little experimental data to back him as is now at hand. In fact,

the present thinking holds that several generations must be observed before statistical conclusions can be drawn.

In the meantime, man must make the most of life in an age of ever-increasing use of atomic devices. We are presently confronted with the problem of taming a Frankenstein. Large concentrations of population demand abundant and *economical* sources of power. Generating stations (atomic or otherwise) need to be close to the users of power to avoid excessive cost of long distance transmission. Thus there arises the paradoxical situation where the very thing which makes possible a new era of power generation, atomic generators, tends at the same time to destroy, with toxic wastes, the population concentrations that it nourishes with power!

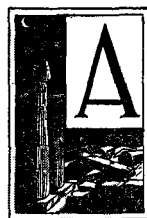
The author does not propose to be a prophet but he has enough faith in the ultimate mastery of man over Nature to wager that technologies not now thought of will be evolved to transform—literally transmute—long-lived radioactive wastes into short-lived ones that can be dissipated as fast as they are produced by atomic power plants. Perhaps even before this is achieved, ways will be found for using atomic energy effectively for space propulsion thereby making possible the disposal of wastes in space to say nothing of the sundry other advantages derived from economical space travel. (Note: Atomic power is presently *not* usable for space propulsion because it does not form a “jet” of combustion products as is required in the present concept of rocket motors.)



Personal Hygiene in the Middle Ages

By A. G. VARRON, M.D.

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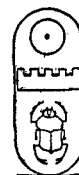


ASIDE from the horror and terror created by war and pestilence, as well as the general acknowledgment of the vanity of earthly existence and the prevalence of a profound fear of the Day of Judgment, medieval humanity presents still another aspect. Medieval man was also happy and merry, loving the life of this world with all its joys and making every effort to partake of its pleasures. Thus we have on the one hand the retreat from this world, together with a belief in punishment or salvation in the next, and on the other hand an exultant affirmation of life.

Medieval man was far more occupied with the care of his body and the alleviation of the innumerable petty discomforts of daily life than we might imagine from a study of medieval art,

... he was easily influenced by hygienic views and demands relating to his own person. Thus the conviction gradually took root among the broad masses that death at an early age resulted from “a violation of the natural constitution” and that by means of a correct regimen man could complete his allotted lifespan of three score years and ten.

The hygienic regulation of the individual's life starts with the pregnant mother. Her food and mode of life must be suited to the child she expects. She should avoid worry and vexation and maintain an equable temperament. She should not partake of any food that is difficult to digest, nor should she eat large meals, but rather small and frequent ones. Tart, spiced foods are to be avoided, for the belief was widespread that they prevented the growth of the child's nails and hair.



The Child

The medieval rules and precepts for confinements contain a profusion of good, practical advice mixed with pseudomedical nonsense. In all of them the child plays the chief role. A cradle, clothes, and a small trough should be prepared before the child is born. After the umbilical cord has been tied with a thread, and a bandage of linen strips dipped in olive oil wound around its body, the newborn child is bathed. A drop of olive oil is instilled into the eyes, and the nose and ears are cleaned. All medieval directions for the care of mother and child mention that the attendants' hands should be clean and their fingernails cut so as not to injure the child.

Cold is especially harmful for the newborn child, and therefore great care must be taken to keep it warm. Owing to the danger of suffocation the child ought not to sleep near its mother. The cradle in which it is placed should be soft but not too warm.

In order to ensure a normal development of the child's limbs, the arms and legs were extended and the child was swaddled from head to foot. During the first few days after birth the child should lie in the dark so that the bright light will not hurt its eyes. It should be cleaned two or three times a day and be bathed daily, care being taken that no water enters the ears. In order to render the limbs supple, mild exercises are to be performed in the bath. The baby's right hand and left foot are brought together; and then its left hand and right foot. The legs should also be flexed gently at the knees so that the child will some day be a good rider.

If at all possible the child should be nursed by the mother. Before nursing, the mother or the wet-nurse should wash her breast. If the child refuses to take the breast during the first few days, some honey may be put in its mouth before nursing. (In some rural sections of Europe this custom has survived to the present day.) The child was generally weaned between the ages of one and two years.

The diet which the child received after being weaned was prescribed in detail in all the popular health tracts, and consisted chiefly of sweet pap. There

were numerous precepts and directions to ease teething, and just as many for the purpose of teaching backward children to talk and to walk. Until the age of seven, the child was watched with the greatest care and solicitude, indeed, even more so than at the present day. At this point, however, an abrupt change occurred; the earlier period, devoted chiefly to the protection of the child, was followed by the period when the body was hardened and toughened. It is quite evident that this program and many related precepts could be carried out only by the nobility and wealthy citizens, but not by the poorer classes.

The Adult

The various medieval health tracts that have survived also inform us concerning the regulations of adult life. Housing, food, and bodily cleanliness were the three subjects included under personal hygiene. One medieval hygienic precept tells us that—"The air in which you live should be light, free of poison, and should not stink." During the early Middle Ages this hygienic advice could hardly have been followed. Later, however, with the growth of the urban middle class and under the influence of the examples presented by churches, monasteries, town-halls, and guild-halls, the home of the urban citizen developed special architectural features combined with a pronounced atmosphere of luxury. This sumptuousness, expressed in ornately carved furniture, mural draperies, carpets, and all sorts of works of art, often contrasted sharply with the hygienic arrangements.

The fortified character of most cities and the constant growth of their populations necessarily resulted in crowded living conditions. Dark, narrow streets forcing their way between towering dwellings characterized these fortress-cities. Living in rooms with very low ceilings and small windows was certainly not very conducive to health. The palaces, castles, and middle-class dwellings of the Middle Ages exhibited the most primitive hygienic conditions, side by side with the most refined manifestations of courtly and knightly culture, just as in 18th century France the exquisite luxury of royal palaces

and princely courts mingled with conditions of filth that often beggared description.

During the early medieval period, windows were simply holes that could be closed only with great difficulty by means of wooden partitions and curtains. Even during the later Middle Ages the colored and leaded glass windows were precious rarities. The lack of well-lighted rooms necessarily created a special problem of illumination. The pine chips of the early Middle Ages gave way to tallow candles, placed in lanterns or chandeliers, or more often to lamps, filled with fat or fish-oil, whose fumes, apart from any other effects, irritated the mucous membrane of the eyes and nose.

A slow development extending over several centuries was necessary before the operation of heating which, at the beginning of the medieval period had been accomplished only by means of hearth fires, could be carried out in a more expedient manner. A primitive form of the tiled stove was gradually adopted in the German lands, while in France and the more southerly regions the fireplace was introduced. The open hearth, so often seen on medieval miniatures, was probably not rare. At any rate a large, easily heated room became the central point of every well-furnished urban house. Wood was generally used for heating, although during the 14th century some cities, e.g., Louvain and Aix-la-Chapelle, began to use coal. The smoke passed out through a hole in the roof, and it was only at the end of the 15th century that flues became obligatory.

The living rooms are usually described as exceedingly filthy. The walls and floors were damp, and were, therefore, covered with hangings and carpets. Only the rich, however, could afford such luxury. There were hardly any washstands, but on the other hand, the more opulent houses had bathtubs. Owing to the practice of wearing underwear for long periods without changing, tub-bathing became indispensable. Toilets were generally lacking, and this circumstance, together with the dirtiness of the houses, undoubtedly contributed to the rapid extension of epidemics in the cities.

Food

While the subject of domiciliary cleanliness occupied but little space in the medieval tracts on hygiene, interest in eating and the nutritional regimen necessary for the maintenance of health was all the greater. Sensuality and extreme luxury repeatedly gave rise to exhortations extolling the virtues of moderation. Too many foods should not be eaten together we are told, "just as different dishes cannot be cooked in one pot at the same time." The diet should be based upon "good wheaten bread (one-day old), roast meat, and good wine." The menu should depend on the season: fowl, fish, salads, goat milk, and old wine in the spring; fruit with light wine in summer; fruit and stronger wine in the fall; in winter the warmth of the body must be increased by means of hot beverages, and more meat must be consumed than during the other seasons. Foods should not be eaten too hot nor too cold.

The food was served in tin or wooden bowls, and usually eaten with the aid of the fingers, a practice which made the use of washbowls and towels unavoidable at larger meals. In the case of fluid dishes everyone helped himself from the same bowl by means of a spoon. The most important beverages were wine, and in the German regions beer and wine, although water was considered healthful if it was "colorless, odorless, and tasteless." The great number of restrictive ordinances promulgated by both secular and ecclesiastical authorities from the beginning of the 15th century are an indication of the great increase of intemperance in food and drink. The dangers of alcoholism are also very effectively described in many popular books.

Sleep

The subject of sleep is likewise treated in great detail in such didactic writings on hygiene. In accordance with medieval views, sound sleep prevents disease and promotes a correct composition of the humours. Choler and passion, arising from an excess of food, are dissipated during sleep. There are all sorts of rules and precepts indicating the most advantageous sleeping positions, and the readers are warned



that by disregarding these rules they are exposing themselves to various diseases, such as apoplexy, madness, nightmares, etc., "since the unnecessary brain vapours have no outlet." While breathing, the mouth should remain open so that the "moistures" produced may be able to escape. Owing to the numerous exact descriptions of bedrooms, we are well informed concerning beds and their furnishings. The beds were large, soft, and filled with feathers, but under the featherbeds there was generally only a layer of straw. People went to sleep in a state of complete nudity, covering themselves only with cloth quilts or skins.

The idea that the evacuation of the corrupt humours from the body would prevent disease was a widespread, popular belief during the Middle Ages and in complete agreement with contemporary medical opinion. In order to maintain one's health it was necessary to submit to each of three main therapeutic procedures—purging, cupping, and bloodletting. Popular medical books, calendars, miniatures, and woodcuts give us a vivid picture of these important prophylactic and therapeutic measures of medieval times. They were usually carried out by barbers and bath attendants in barbershops or bath-houses. Almanacs, bleeding-notices, and bleeding-letters informed the public of the best time for bloodletting. It was supposed to be performed only during certain seasons, under special astrological constellations, and also on especial-

ly warm and moist days, "because man's blood is also warm and moist."

It would be interesting to make a special study of the influence exerted on the development of hygiene by the didactic medical poem, "Regimen sanitatis Salernitarum," which probably originated during the 12th century, and its literary successors, the popular health books and almanacs, which flooded the European countries soon after the beginning of printing. They treated every detail of daily life with the greatest exactness, and indicated the manner of caring for every part of the body.

Apparently particular attention was paid to the care of the teeth. In order to keep mouth and teeth healthy and to give the breath a pleasant odor, fragrant leaves were chewed, the mouth was rinsed with wine in which roots had been boiled, and the teeth were treated with various powders, consisting chiefly of burnt hartshorn, pulverized marble, and various roots. The powder was put in small bags of porous linen and the teeth were scoured with them.

That the cosmetic arts and the care of the hair were especially prominent in medieval hygiene occasions no surprise if we recall the exceptionally delicate love poetry produced during this period. The hair was treated with all sorts of fragrant ointments and essences, and as early as the 12th century we find complaints concerning the excessive use of facial cosmetics injurious to the skin.

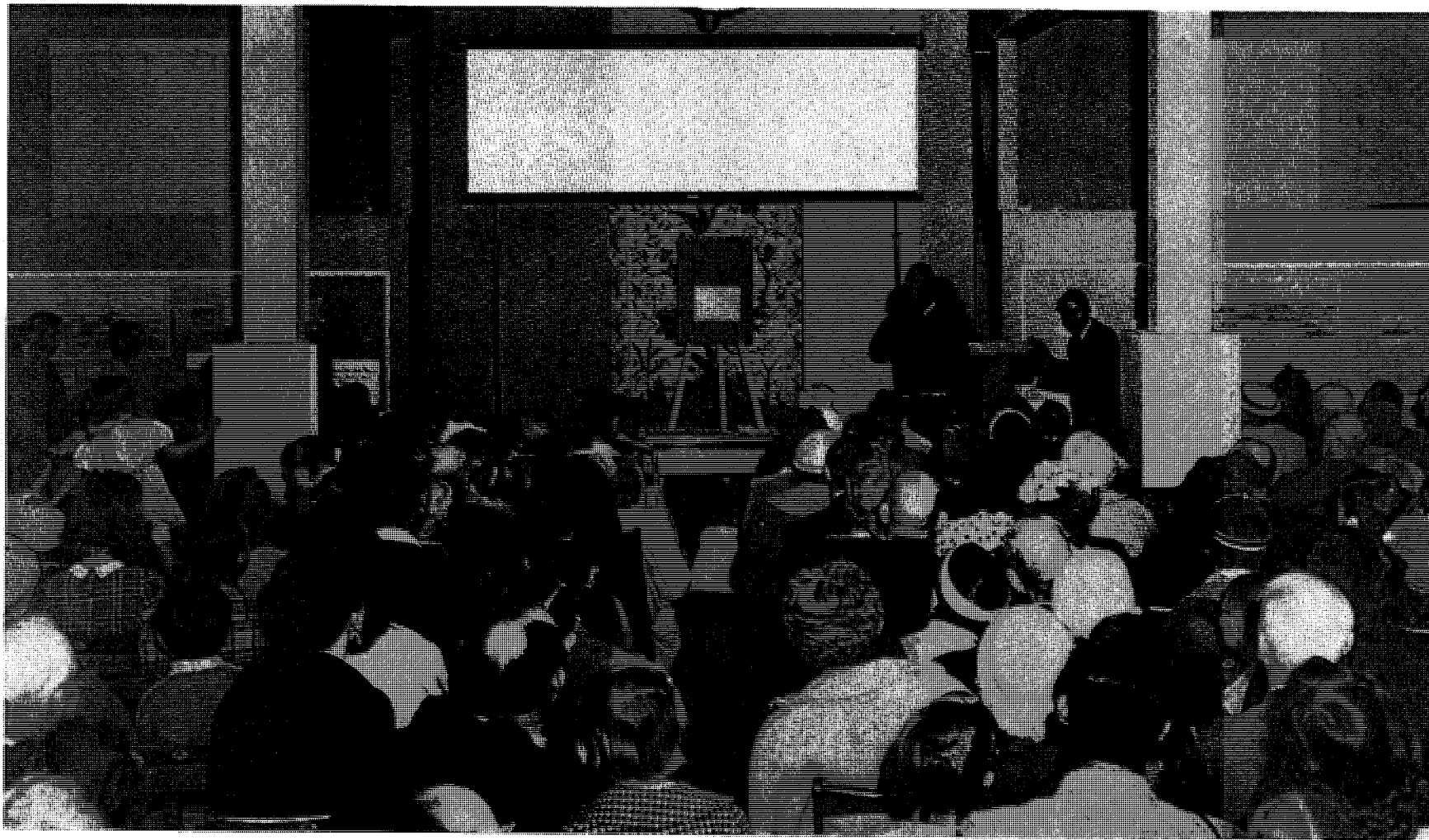
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*The
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May
1956*



ESKIMO SPEAKS IN ROSICRUCIAN GALLERY

Several thousand visitors to the Rosicrucian Art Gallery in San Jose, California, were recently treated to an intimate view of the life and customs of the Eskimo. George Ahgupuk, a full-blooded Eskimo from Anchorage, Alaska, noted for his native art, gave his first public exhibition in the Rosicrucian Art Gallery. The simplicity and authenticity of his sketches and paintings, executed on moose hide and sealskin, proved fascinating to both adults and to school children. Above, Mr. Ahgupuk, attired in the costume of his people, is speaking to a public meeting in the art gallery. To the right is James C. French, Museum curator, who introduced him.



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MASSACHUSETTS

Boston: * Johannes Kelpius Lodge, Hotel Brunswick, 520 Boylston St., Frank B. Adams, Master, 47 Lake St., Wakefield, Mass.
Springfield: Springfield Pronaos. Doris A. Demers, Master, 15 Jenness St.

MICHIGAN

Detroit: * Thebes Lodge, 616 W. Hancock Ave. Earl E. Tidrow, Sr., Master, 18503 Stoepe Ave.
Flint: Moria El Chapter, 1433 Mable Ave. Lynn L. Dingman, Master, 914 Ann Arbor St.
Lansing: Leonardo da Vinci Chapter, 603 S. Washington. Bertha Harmon, Master, 2008 Forest Ave.

MINNESOTA

Minneapolis: Essene Chapter, Francis Drake Hotel, 10th St. & 5th Ave., South. W. J. Amery, Master, 2816 43rd Ave., South.

MISSOURI

Kansas City: Kansas City Chapter, American Legion Memorial Bldg., Linwood & Paseo Blvd. Karl R. Hille, Master, 7205 E. 107th St. Terrace, Hickman Mills, Mo.
Saint Louis: Saint Louis Chapter, Roosevelt Hotel, Delmar & Euclid Aves. Blanche I. Patton, Master, 2284 Yale Ave., Maplewood, Mo.

MONTANA

Billings: Billings Pronaos. Merritt Chamberlain, Master, Box 350.

NEVADA

Las Vegas: Las Vegas Pronaos. William B. De Long, Master, Box 214.
Reno: Reno Pronaos. S. C. Beverly, Master, 637 Donner Drive.

NEW JERSEY

Newark: H. Spencer Lewis Chapter, 84 Clinton Ave. Italo E. Perna, Master, 639 N. 6th St.

NEW MEXICO

Albuquerque: Albuquerque Chapter, 123 1/2 Broadway, S.E. Ivan S. Hiller, Master, 1201 1/2 Baulas Rd., S.W.

NEW YORK

Buffalo: Rama Chapter, 34 Elam Place. Wilmer E. Goode, Master, 272 Leroy Ave.
Elmira: Elmira Pronaos. William A. Broder, Master, Box 152, Odessa, N. Y.
Long Island: Sunrise Chapter, Masonic Temple, Hicksville. Perley A. Reed, Master, Rte. 1, Croft Lane, Smithtown Branch, L. I.
New Rochelle: Thomas Paine Chapter, Masonic Temple, LeCount Place. Bertha C. Robertson, Master, 27 St. Pauls Place.
New York: * New York City Lodge, 250 W. 57th St. Max E. Hodge, Master, 596 Edgecombes Ave., Apt. 6-B.
Rochester: Rochester Chapter, Hotel Seneca. Howard W. Coates, Master, 640 Winona Blvd.
Syracuse: Syracuse Pronaos. Raymond A. Barker, Master, 3704 Midland Ave.

OHIO

Canton: Canton Pronaos. Helen Mihal, Master, 471 Grandview Ave., Barberton, Ohio.
Cincinnati: Cincinnati Chapter, 148 W. 5th St. Betty M. Zimmer, Master, 4320 Montgomery Rd., Apt. 4, Norwood, Ohio.
Cleveland: Cleveland Chapter, Masonic Temple, 38th & Euclid Ave. Herbert H. Hausman, Master, 2712 Rockside Rd.
Columbus: Helios Chapter, 697 S. High St. S.W. Honeywell, Master, 565 S. Hague Ave.
Dayton: Elbert Hubbard Chapter, 15 S. Jefferson St. George F. Gates, Master, 203 Inverness Ave., Vandalia, Ohio.
Youngstown: Youngstown Chapter, 301 E. Wood St. Michael Pitinil, Master, 132 E. State St., Niles, Ohio.

OKLAHOMA

Oklahoma City: Amenhotep Chapter, Rm. 318, Y.W.C.A. Bldg. Emmett H. McElroy, Master, 104 N.W. 26th St.
Tulsa: Tulsa Chapter, 15 W. 13th St. Ruth Farnam, Master, Box 552, Sand Springs, Okla.

OREGON

Eugene: Eugene Pronaos. Mary E. Kalkhoven, Master, 2792 Riverview St.
Portland: * Enneadic Star Lodge, 2712 S.E. Salmon. H. R. VandeBogart, Master, 2646 S.E. 119th Ave.
Roseburg: Roseburg Pronaos. Stanley E. Eisenmann, Master, Myrtle Creek, Ore.
Salem: Salem Pronaos. George O. Kisler, Master, Box 351, Independence, Ore.

PENNSYLVANIA

Allentown: Allentown Chapter, Masonic Temple, 1524 Linden St. Wilbur Fritzinger, Master, 1146 Tilghman St.
Lancaster: Lancaster Pronaos. Walter Geisler, Master, Rte. 2, Ephrata, Pa.
Philadelphia: * Benjamin Franklin Lodge, 1303 W. Girard Ave. John P. Turner, Master, 314 S. Camac St.
Pittsburgh: * First Pennsylvania Lodge, 615 W. Diamond St., N.S. Charles C. Lambert, Master, 402 Cooper Ave., Johnstown, Pa.

PUERTO RICO

Arecibo: Arecibo Pronaos. Francisco S. de Jesus, Master, Box 455.
Ponce: Ponce Chapter, 65 Hostos Ave. Luis Justiniano, Master, Apartado 202.
San Juan: Luz de AMORC Chapter, Ponce de Leon Ave. 1658, Stop 24, Santurce. Miguel Angel M. Segui, Master, Carretera Insular 12, Urb. F. Roosevelt, Hato Rey, P.R.

RHODE ISLAND

Providence: Roger Williams Chapter, Sheraton-Biltmore Hotel, Lloyd G. Hanson, Master, 708 Providence St., Woonsocket, R.I.

TEXAS

Amarillo: Amarillo Pronaos. Jere Carroll Reese, Master, 1925 Beech St.
Dallas: Triangle Chapter, 1921 1/2 Greenville Ave. Rudolph Johnson, Master, 2114 Mercantile Bank Bldg.
El Paso: El Paso Pronaos. Penwood Rountree, Master, 8820 Sheridan Drive.
Fort Worth: Fort Worth Pronaos. J. C. Huddleston, Master, 3148 Greene Ave.
Houston: Houston Chapter, Y.W.C.A. Bldg. J. J. Paterson, Master, 6804 Bellgreen, Apt. 2.
Wichita Falls: Wichita Falls Pronaos. Malcolm L. Hughes, Master, 3112 10th St.

UTAH

Salt Lake City: Salt Lake City Chapter, 23 E. 1st, South. Stanley F. Leonard, Master, 851 S. 5th St., West, Provo, Utah.

WASHINGTON

Kennelick: Tri-Cities Pronaos. Thomas M. Hall, Master, 120 S. Fillmore.
Seattle: * Michael Maier Lodge, Wintonia Hotel. Jack V. Young, Master, 6508 54th Ave., N.E.
Spokane: Spokane Chapter, W. 1203 Riverside Ave. Louis G. Freund, Master, S. 1312 Monroe.
Tacoma: Takhoma Chapter, 508 6th Ave. L. G. Nichols, Jr., Master, 4820 S. Thompson St.
Yakima: Yakima Pronaos. Ellis Green, Master, 1430 Swan Ave.

WISCONSIN

Milwaukee: Karnak Chapter, 427 W. National Ave. Alton W. Cheney, Master, Rte. 8, Box 513-X, 5655 S. 113th St., Hales Corners, Wis.

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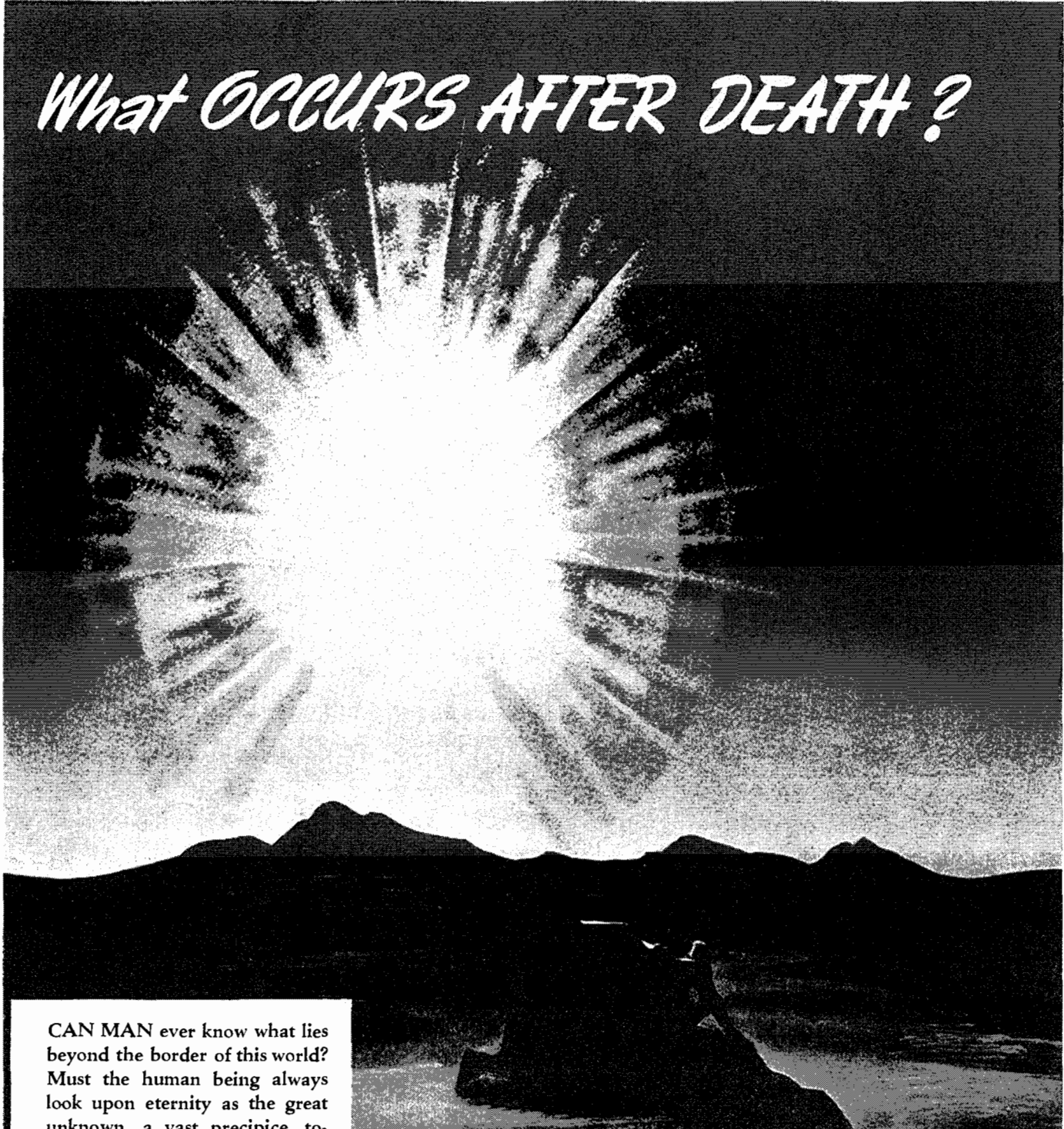
Casper: Casper Pronaos. Richard L. Foster, Master, 704 S. Washington St.

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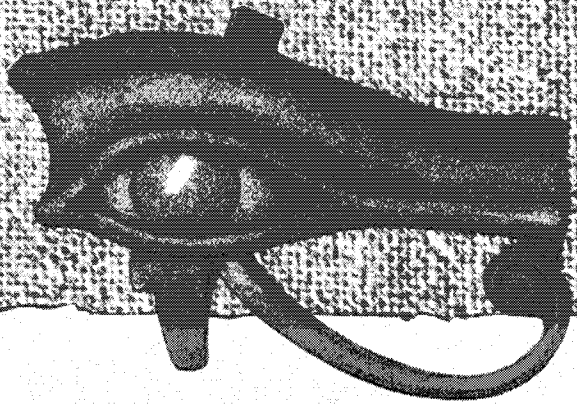
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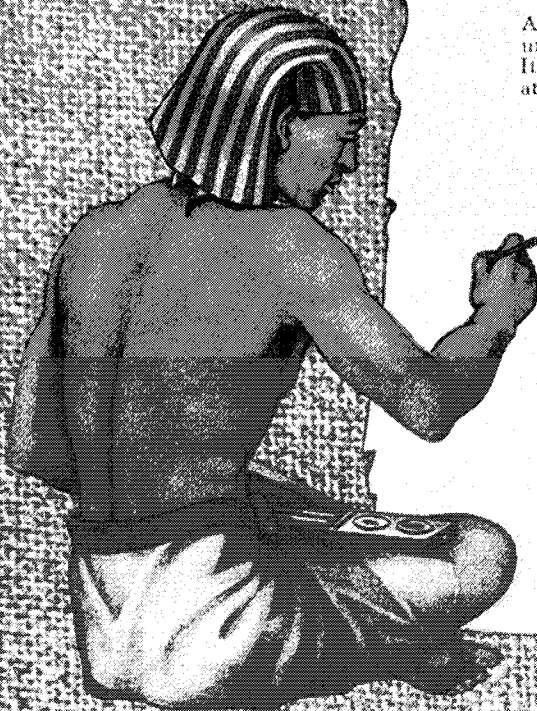
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