

# ROSICRUCIAN DIGEST

1957  
APRIL

30c per copy

## Strange Powers of Honey

Its place in food and  
healing.

▽ △ ▽

## Visit to a Mystery School

When pagan priesthood  
ruled.

▽ △ ▽

## Invisible Forces of Attraction

Study of the human  
aura.

▽ △ ▽

## Featuring:

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

▽ △ ▽

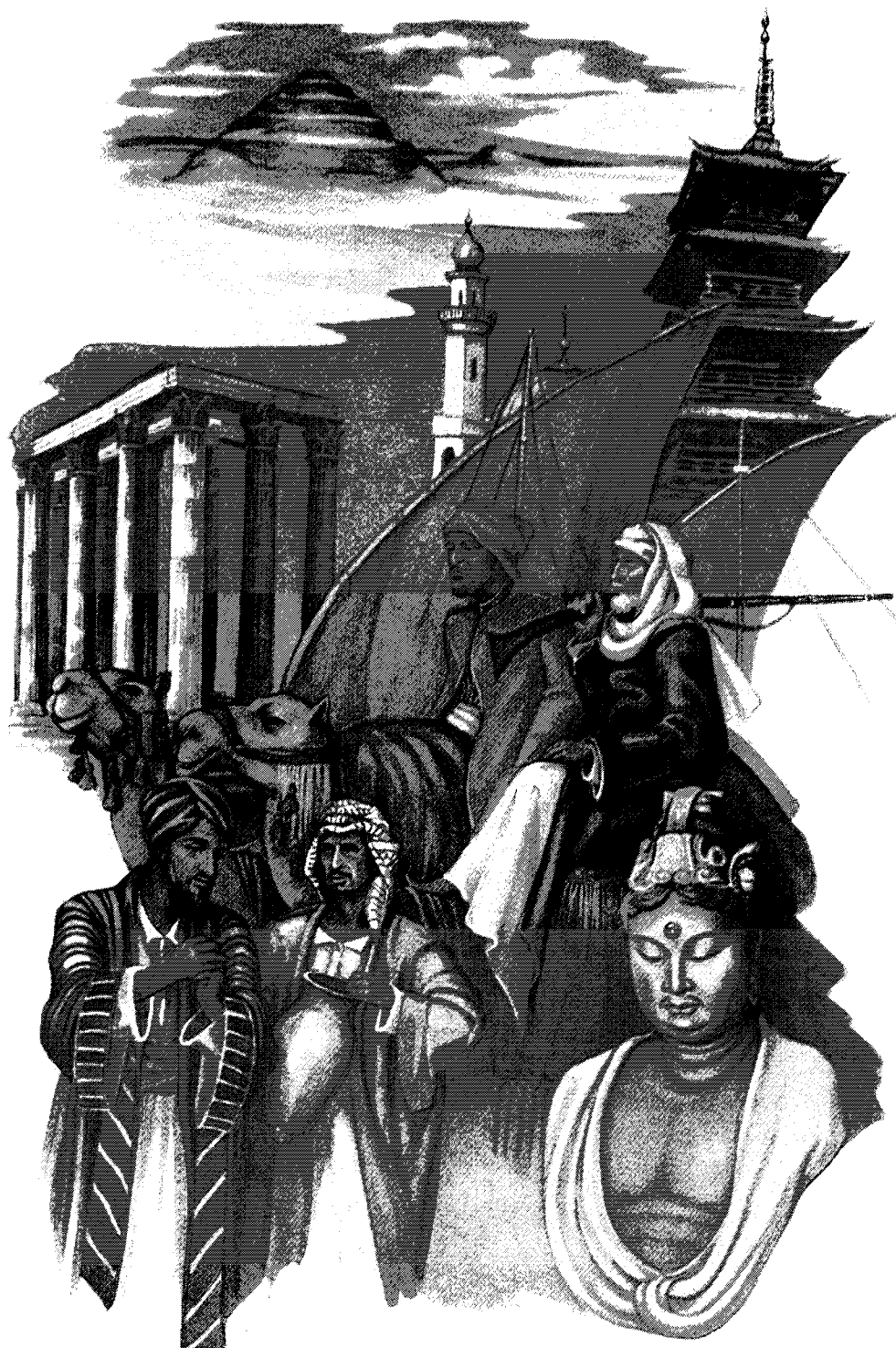
## Next Month:

The Brain and  
Earthquakes

▽ △ ▽

## Cover:

Out of the East





(From a Painting by H. Spencer Lewis)

# The Love Idol



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



#### PORTAL OF THE FAMOUS

The above is the main portal to Gorhambury, once the home of the celebrated Sir Francis Bacon, (1561-1626). It is situated near the little city of St. Albans, England, which was originally founded by the Romans and known as Verulam. Across this threshold, in the later days of Bacon's life, entered Queen Elizabeth and other Court notables. Conferences of State were held within the walls of this once stately edifice now in ruins. Undoubtedly here, too, Sir Francis Bacon as Imperator of the Rosicrucian Order conferred with prominent members on its affairs.

*(Photo by AMORC)*



## AS ABOVE — — SO BELOW

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IT HAS BEEN SAID that everything in the universe has its counterpart in man. What of your solar plexus? Does it link you with the world beyond . . . the vast cosmos of which earth is but a speck? Centuries ago, man observed that something in the center of his torso responded to his emotional excitements—joy, fear, elation, fright, sudden experiences. A search for an explanation resulted in many more *amazing* discoveries. What did these ancient seekers for truth uncover? Did they learn how to draw energy to their emotional centers—for performing miracles and accomplishing feats that seemed impossible to the uninitiated?

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Are you perfectly satisfied with your position in life? Are you enjoying life to its fullest extent?—truly abundantly? If obstacles seem to prevent you from attaining the heights and enjoying the better things in life, you are not using the powers that reside *within you*.

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Let the Rosicrucians (NOT a religious organization), a progressive, practical brotherhood, explain to you the simple, *demonstrable* laws governing your inner powers. Write for your **FREE** copy of *The Mastery of Life*, which tells how easily you can come to possess tested methods for understanding the powers of personal accomplishment. Send coupon today!

Scribe S. P. C.  
The Rosicrucians (AMORC)  
San Jose, California

I am a sincere seeker. Please send me a copy of *The Mastery of Life*, which I shall read carefully.

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Zone Number \_\_\_\_\_ State \_\_\_\_\_

**The ROSICRUCIANS (AMORC) San Jose, California**



# ROSICRUCIAN DIGEST

COVERS THE WORLD

THE OFFICIAL MAGAZINE OF THE WORLD-WIDE ROSICRUCIAN ORDER

Vol. XXXV

APRIL, 1957

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**THE ROSICRUCIAN ORDER—AMORC**  
Rosicrucian Park San Jose, California  
EDITOR: Frances Vejtasa

## *The Purpose of the Rosicrucian Order*

The Rosicrucian Order, existing in all civilized lands, is a nonsectarian fraternal body of men and women devoted to the investigation, study, and practical application of natural and spiritual laws. The purpose of the organization is to enable all to live in harmony with the creative, constructive Cosmic forces for the attainment of health, happiness, and peace. The Order is internationally known as "AMORC" (an abbreviation), and the A.M.O.R.C. in America and all other lands constitutes the only form of Rosicrucian activities united in one body. The A.M.O.R.C. does not sell its teachings. It gives them freely to affiliated members together with many other benefits. For complete information about the benefits and advantages of Rosicrucian association, write a letter to the address below, and ask for the free book, *The Mastery of Life*. Address Scribe S. P. C., Rosicrucian Order, AMORC, San Jose, California, U. S. A. (Cable Address: "AMORCO")

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# THE THOUGHT OF THE MONTH

## LAW AND ORDER

By THE IMPERATOR



HERE is a logical correspondence between law and order. Whatever appears as orderly to the human mind has such recurrence and persistence of nature as to constitute what men call *law*. Natural law is that phenomenon which has such a consistent nature as to appear orderly. Laws which men establish are intended to apply uniformly certain powers for the direction of human affairs. They seek to establish order in society, that is, a state or condition which will equalize the privileges and obligations of its members. An orderly society, then, is one that regulates the individual initiative to conform to the society's specific objectives.

If each individual were a law unto himself, there would be no order—no persistent and recurring activities of men collectively. There is no orderly movement, for analogy, in a group of men moving at different speeds in various directions simultaneously. Only where there is order can one learn of the causes of various phenomena or events. In chaos the forces or powers—the laws—at work are not discernible. Consequently, chaos, though such is really but a state of mind and not an actuality, is wasted effort so far as man is concerned. He is unable to direct or employ its forces for he cannot comprehend its motivating agencies.

A true society is a *voluntary* one. It is the contribution of the wills and efforts of the individuals of which it is composed. There is no real society

where the individual will is completely subordinated to a power that does not stem in part from all individuals. Such an organization of mankind is slavery. It is a mass action by compulsion. Therefore, the true society must consist of the expressed or implied desires of the majority of its members. Men enter into society as a collective effort. It is the wish to accomplish by the unity of their powers what they cannot attain singly.

Society is the admission of individual insufficiency. The laws of society constitute the regulation of the powers of the individual so that such shall contribute to and not obstruct the collective effort. These laws, then, enhance the powers of some individuals and restrict others. There are those in society who might be able to achieve the same advantages working as individuals but, in doing so, they might trespass upon the powers of others. They must be prevented from the free exercise of their individual powers to preserve the common level of the other members of society.

Any restraint of individual initiative or curtailment of motive is inclined to provoke resentment. The instinctive drive of self-preservation causes one to want to promote every activity relative to self. Our ideals or plans are as much a part of our being as is our body. They are a product of our intellect and of our emotional and psychic selves. We are as ready to combat opposition to them as we are ready to combat a threat to the security of our physical person.

It is quite natural that men will rebel against legal or social restraints that



stand in the way of their personal attainment. Consequently, a society will fall if it cannot make its objectives very evident and perspicuous to the greater majority of its members. It must disclose a *consideration*, a compensation, for what it exacts from the individual in the way of lawful restraint. When the ideal of the state is made to be the one of the individual as well, it then becomes personal. The individual is gratifying his own ego by conforming to it. There is no such thing, psychologically, as absolute selflessness. Everything that is done is done for self. Even those acts which appear highly impersonal are performed because they bring gratification to the moral self of the person doing them.

The increasing lawlessness or criminal indifference to law in many nations of the world—including the democracies—is their failure to inculcate a sense of responsibility in the individual for the state's aims. Men voluntarily expend effort only for that which they desire. All else is compulsion. Compulsion opposes free will and engenders hatred and the spirit of rebellion or anarchy. When society's objectives have an intimacy, when the citizen of the state realizes that they are devised in part for his welfare, they have value to him. That which has a relevancy to ourselves; that which seems to contribute to our good, we acquire a responsibility for. It is ours. It is an extension of ourselves. Conversely, that which is detrimental to what we conceive our good also directly affects us as individuals.

The teen-ager who may show little respect for the furniture of his home will spend many hours caring for his hot-rod and other *personal* possessions. He is responsible for the latter because he can realize their contribution to his pleasure. When, eventually, he invites a young lady to his home, its interior then assumes a more direct association with his personal ego and interests. He feels responsible for the appearance of his home. His conduct thereafter immediately includes his relationship to the home furnishings. He avoids doing anything of a destructive nature which would damage them.

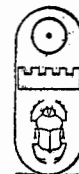
### **Society and the Citizen**

In modern society there is increasing legislation which fundamentally is for just the benefit of the minority or which is so vague as to seem to have no connection with the personal world of most individuals. Its impact upon the member of society, then, is of further restraint. He is unable to realize fully any direct benefit to be derived from the further sacrifice he is called upon to make. The psychological effect upon him is that of a feeling of being imposed upon and of frustration. More and more of what he considers to be but his simple and innocuous personal acts are prohibited. He cannot see where such prohibitions contribute to society either directly or indirectly.

To the average citizen, such laws have more the character of tyrannical whims. They appear to be the satisfying of the desires of some individual in authority without any regard for society collectively. This attitude of mind actually inculcates a sense of justification whenever the individual avoids or violates the law. There is no moral responsibility felt for such laws for they are thought of as "stupid," "selfish," and "dictatorial."

To a great extent this kind of legislation is due to technical complexities. The legislation degenerates to a secondary function. Certain principles or policies are to be instituted or at least to be invoked by the legislation. The laws themselves, however, compelling or restraining certain acts of the citizenry, are inadequate in declaring the *purpose* they serve. Perhaps such purposes are wholly in the minds of the legislators but are not properly explained to the public at large. As a result, the legislation evokes no sympathy or moral support. This condition contributes to the breakdown of law enforcement.

Such practices are very evident in a number of simple but common instances in every city in all the principal nations of the world, particularly in America. The legislative body of the community, for political reasons, shows partiality, we shall say, to the demands of its merchants—the larger ones individually and the smaller ones collectively. Special parking arrangements, at the expense and inconvenience of the



rest of the populace, will be made for them. Large areas in front of their establishments will be zoned, prohibiting parking of vehicles either for a full twenty-four hours or for most of the day. This is, obviously, to facilitate the merchants' reception or shipping of merchandise or for other advantages to themselves.

Other individuals in the community who might have different but equal reasons for such privileges find it difficult, if not impossible, to secure such concessions. Little or no attempt is made to justify what appears to the man in the street as an arbitrary trespass upon his rights in the community. It would be rather difficult for those putting such ordinances into effect to show how benefits that accrue from them also redound to the gain of the average citizen.

Political conniving, and sheer perfidy as well, contributes to this loss of confidence in the law and tends to defeat the basic principle of society, that is, unity for mutual effort. Propositions placed upon the ballot for public approval or rejection are often made intentionally complex and abstruse.

Portions of them, which might not be acceptable to the public on their individual merit, in their complexity are thus passed at the polls. Subsequently, when their true nature is disclosed, they tend to create indifference toward future proposals. This practice is the "package deal," the proposal of one proposition containing a number of issues sometimes only tenuously related to it.

Let us return to the basic principle that what appears as *orderly* to the mind must display *law*, that is, it must have a content that persistently recurs and, therefore, has a recognizable nature. Laws enacted by men must at all times, no matter how diverse their content, clearly disclose their orderly advancement of the whole of society which means the general good of its individual members. The laws of society, as that fundamental law of the phenomenon of light, must always have their angle of reflection equal to their angle of incidence. In other words, no matter with whom or how the laws originate in organized society, they must reflect a constructive effect back upon the whole of society.



## YEAR-END STATISTICS

### *Busy and Progressive Year at Rosicrucian Park*

Against a background of national and international uncertainties, upheavals, turmoils, and rising costs, which threatened to deprive man of his freedom and stifle his desire to expand mentally and spiritually, the Rosicrucian Order (AMORC) has continued to spread its message of light to the earnest and sincere seekers all over the world. It has been possible to achieve this through the wholehearted cooperation of each and every Rosicrucian who has supported the Administration. The statistics shown below give an accurate story of the year 1956, and should prove interesting to both AMORC members and other readers of the *Rosicrucian Digest*.

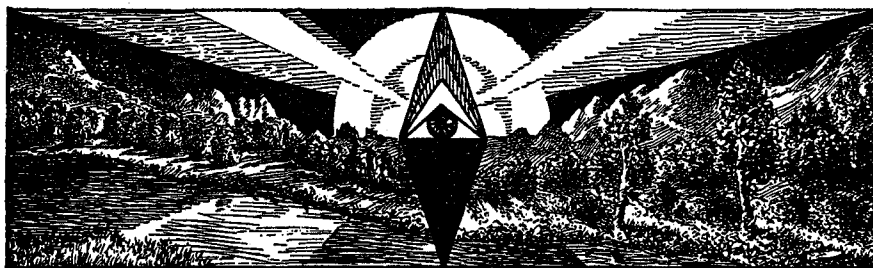
Total number of pieces of incoming mail.....	405,943
Total number of pieces of outgoing mail.....	3,543,205
Individually dictated correspondence.....	97,165

— — —

Staff payroll .....	\$544,000.00
Property taxes, utilities, maintenance and insurance.....	\$75,000.00
Printing costs (not including books).....	\$239,000.00
Envelopes, office supplies, and stationery.....	\$45,000.00
Postage for the year.....	\$182,000.00

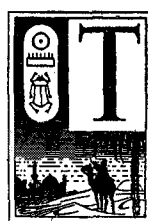
**The  
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Digest  
April  
1957**





## Mind Concept

By RODMAN R. CLAYSON, *Grand Master*



**T**WENTY-THREE hundred years ago the Greek philosopher Aristotle taught that "Nothing can arise unless something pre-exists." He said that God, the Prime Ruler of all things, is pure thought and form. He argued for the existence of a universal mind. Aristotle's conclusions have had their effect on the thinking of philosophers, mystical students, and religious adherents. There are those who feel that we live in a mindless universe. Very few philosophers, however, can conceive of a human mind that could emerge from a mindless organism or a mindless universe. Rosicrucian mystics adhere to the concept that a Universal or Cosmic Mind functions as the creator and primary cause of all things, but within itself uncaused.

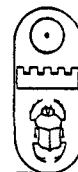
Before Aristotle's time, Plato, an earlier philosopher, had given much consideration to the same idea. In his Dialogues, Plato argued that the Supreme Divinity is Mind, that Mind works upon formless thought to give it order. Within the universe, mind and matter are the two primary forms. Such a mind concept does not imply in any sense a personal deity, a deity exercising arbitrary laws and meting out punishment or rewards. It does, however, provide for the manifestation of universal law and order. Naturally, the idea of a Universal or Supreme Mind immediately implies intelligence, and intelligence implies thought and

consciousness. It provides the means for the mind of the human entity.

Johannes Kepler, distinguished astronomer, as he watched through his telescope the motion of the stars and their courses, declared that he felt he was thinking the thoughts of God. Wordsworth apparently gave much consideration to this concept because he wrote, "O, thou, who art an eternity of thought." That Wordsworth found the idea soul-satisfying is obvious. He, too, could not have accepted the idea that mind or thought exists solely in human minds. It is inconceivable that if some catastrophe should destroy all human life, mind and thought would cease to exist in the universe.

Man is indeed a complex being, but in his complexity he is imbued with mind which seeks to have consciousness of itself. Thus we find that man is capable of divine or infinite consciousness. We may say that man has been divinely inspired when he does that which is creative, constructive, just, and righteous. Man is not divinely inspired when he performs the reverse of these conditions.

The laws underlying matter and the intangible and tangible noble qualities of man's being are expressions of the Universal Mind. Man is capable of the highest inspiration and thought; and he is also capable of diabolical ideas which bring pain, suffering, and destruction. Depending upon his evolution, study, background, training, aspirations, and objectives in life, man will reflect these ideas in his thought



and conduct. Man finds it possible to reflect the highest and greatest of ideals. He is capable of living intelligently or otherwise, as the case may be. It is not trite to say that we have divine heritage if we will but recognize it; this heritage is an orderly supreme or universal mind.

There is greatness in this concept; there is provision for each of us to have an essential part in a great universal enterprise. For the mature mind, for the integrated personality of one who has grown to full stature and measure, there are unlimited possibilities and opportunities. As we have said, this concept is not new; it has been pondered by generations and for centuries by serious-minded men and women. It is forward-looking in its greatness. It has given colorful strength to many philosophies.

#### **Realizations**

Mystics realize that the Divine Intelligence is not remote from man. It shares in the development and expression of its own creation. Thus we learn what the Greek thinkers were talking about when they referred to being and becoming. Man is not simply a being; he is an entity in the process of becoming; he is evolving; he is seeking fulfillment and the expression of the higher mind. Because we must think with human minds, it is not likely that anyone will ever have a wholly comprehensive idea of an Infinite Mind, but as "through a glass darkly" man does see the light, and he reacts accordingly.

Nature, and all that the word connotes, is a function of the Cosmic Mind. Giving thought to the order of the mind and the order of nature, Leonardo da Vinci said, "The one holds the key that unlocks the mystery of the other." Man's relationship with the Universal Mind provides him with inspiration and aspiration. Without aspiration man's life is dull and dark.

The use of our mind may be compared to the keyboard of the piano. The notes of the keyboard of the piano provide a wide range of expression from the heaviest bass notes to the higher treble register. Just as we direct ourselves, after proper training, to play

the piano, we direct the thoughts of our mind whether they be of the bass notes, the medium range, or in the higher octaves.

Mind provides the means for thought. It provides the means for consciousness. Because it is inherent, we can experience the highest consciousness—that inner consciousness that is inspiring, noble, and uplifting. Mind also provides the means for intelligence. Intelligence indicates our ability to solve problems and adapt ourselves to environment and other conditions of life.

That knowing part of man, his volition, his aspiration, and his spiritual cravings all must be directed. These qualities are directed into service and other channels in accordance with the rationality of our understanding, knowledge, and experience. As individual entities, we are highly coordinated and capable of many accomplishments.

Samuel Coleridge, nineteenth century poet, compared the world and all therein to a fruit tree. This fruit tree with all of its humanity is symbolically capable of huge seasonal crops. As individuals we are a part of this universal fruit tree. We should not endeavor to place ourselves outside of it or be remote from the tree, and simply be content to partake of its fruit. Divine wisdom is the oil which lights our lamps. Each of us has been given the opportunity to build and create our destiny. What we do is our own responsibility.

The fundamental qualities for mystical and spiritual consciousness and divine expression are latent within every individual; they are in potential. These qualities must be evolved, developed, or unveiled. Furthermore, they must be directed. So that their direction may be successful, many preconceived ideas or misconceptions must be eliminated. To the human mind there seems to be no limit as to creative possibilities. Without the power of thought there would not have been a development of mathematics, of music, of radio and television, of tremendous bridges and towering skyscrapers. In this sense, thought has been and can be a mighty constructive force.

### Achievement

Thinking is a development of knowledge, and it follows experience. It requires the application of intelligence. In the mind we relate and evaluate the experiences we have had, and this is thinking. Philosopher Kant said that thinking is the combining power of the mind. We reflect our thought habits outwardly. As a matter of fact, we are largely known by our kind of thoughts. Because we are capable of a wide range of ideas, we should become disciplinarians; that is, we should endeavor to discipline our thinking. When we can do this, much frustration and hopelessness can be dismissed, and these can be replaced by success and happiness. It is a truism that whatever a person is, is the product of his own thoughts. He is a reflection of his own mind, very capable of thoughtful planning and analyzing, of sifting from the mind unimportant ideas. A person may attract to himself such worth-while ideas as are relevant to furthering his objective.

We develop the mental practices of concentration, contemplation, analysis, and rational thought. Everyone is endowed with certain necessary mental attributes—the power of thought, of will and determination, and the power to achieve. When these are properly used the least of our rewards will be happiness and a mind at peace.

It has been written, "Mind and consciousness are no longer the mystery that they were once thought to be. The mind makes consciousness and thought possible. There is power in mind and in thought. Wholesome, positive, constructive, and creative thought is possible as long as there is consciousness. There is a power within yourself which can be mastered. You have within your grasp the inner power of your mind. With proper thought processes you can have a full and successful life."

Intelligent thinking helps us to understand ourselves and our environment—in fact, to understand the world in which we live. We thoughtfully establish for ourselves worth-while ideals. We reinforce our thought with idealism, with a philosophy of life which acknowledges our divine source—the Universal Mind from which we are not far removed. We develop

strength of character. We draw to ourselves divine inspiration and the power to help make possible through human effort the establishment of greater understanding within ourselves and with our fellow men; in fact, we help to make our world a better place in which to live.

Because we have been illumined by Divine Mind, we have been endowed with Cosmic wisdom. It is possible for the human mind to experience various levels of consciousness or various changes in consciousness. No matter how different they are in expression, all things in the universe are related. There is unity and interrelatedness. We are a part of the Divine Mind, but at our present level of development or understanding we may not be able to comprehend its full and complete purpose. Even in potential you have the ability of rising above the vicissitudes of life and of obtaining the goal which you have established for yourself. You can call forth the slumbering power within you. You can charge your blood and brain with will, determination, and the power-to-do. This requires thoughtful action, physical effort. You cannot simply think *happiness* and *health*.

In striving to attain your ideals, energy and power will flow through you. Intelligence, energy, and power are of little value unless you direct them into the channel of your strongest constructive desire. We cultivate a sound sense of values in order to make life everlastingly worth while. You must have faith in yourself, courage, certainty of objective, and be able to challenge all that lies in your path. According to the intensity of your desire, so will be your joy and achievement.

One's artistic, aesthetic, emotional, and intellectual power should be harmonized. If they are not, there will be frustration and conflict. Man's inspiration and inner drives must be allowed harmonious expression. Through such expression, one's behavior becomes stable, nerves become strong; there is inner strength and fortitude, and the mind is full of joy and peace. In every man and woman there prevails the divine spark which will inspire, illumine, and strengthen. From time to time



your mind will have the realization of the Divine Universal Mind. You will experience this more as *feeling*, rather than as knowing it objectively.

In life there must be something more than merely the will to live. We are not a few cells of simple organisms living on the waters of our swamps. Man is the highest, the most advanced creation, on earth. He has the highest consciousness, the greatest of mental faculties, and he has mind. Of all liv-

ing things he is capable of the greatest intelligence; he is capable of solving his problems, making necessary adjustments to the conditions of life, and of aspiring to worth-while achievements. All of this is possible because Divine Mind prevails throughout the universe. Man has within him the elements of Divine Intelligence, of the Supreme Cosmic Mind. Thus we perceive the profound splendor and magnificence possible for the human mind.



## *The Children of Hungary*

By J. Szentmihályi

(Reprinted from *Corvina*—Issue No. 5, 1948, 26 Nagymező-utca Budapest)



UDAPEST is the city of reconstruction and Hungary is a living country. This is the conclusion reached by foreigners on their departure. Hungary, however, is not only the country of the grown-up workers. Hungary has become a fairy world for her children. After the "Boys' Towns" of Hajdúhadház and Debrecen there has been founded the Pioneers' Republic. The Pioneers' Republic differs from the Boys' Towns of Hajdúhadház and Debrecen in that it aims at affording rest and amusement to children, while the latter provided a permanent home for forsaken children or for children from bad homes.

The Pioneers' Republic has been built on one of the most beautiful of the Buda hills. This summer the permanent buildings were not erected, as the place was difficult of approach. The Republic was a big town of tents, where only the hospital, the workshop and a few barracks were made of wood. At the end of the summer, however, the children's railway was completed, and with this began the building of the Republic.

The children's railway was completed in scarcely 4 months. It is for the time being 3.2 Km. long. The

estimate for its erection in the first year of the Plan was 5 million forints. The children themselves took part in its building. Three and four times the number of children applied to join the groups as it was possible to use. While one lot of the children were busy on the building work, the other was taking part in training for serious railway work.

On the first of August, the first anniversary of the Three-Year Plan, the railway was opened. There were all children on it—the cashier at the cash-desk, the whole staff at the station, the stationmaster, the inspector.



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The ticket-collectors were 13-14 year-old boys and girls, and they were also children who changed the railway-points. There was only one adult working on the railway and that was the engine driver.

Only those children got important work on the railway who had had good results in school, who had been diligent, who had helped their smaller playmates, and who had satisfied the 12 rules of the Republic of which the first paragraph concerns learning.

Many thousands of children were taken up by the railway to the Big Camp. Many thousands of children went to visit their playmates having a holiday in the Republic. During the month of August the little railway,

which is Europe's most modern railway, carried 149,000 people. Special mention must be made of the stations, the walls of which are decorated in a special artistic mode with plastic pictures. Every station has its different security measures. At "Elöre" station the security mechanism is the most modern in Europe. By pressing a button, traffic is rendered absolutely safe.

Now the school year has begun, and the Republic is breaking up. One thousand two hundred Hungarian children had a holiday here, the best pupils and the best pioneers. There were also guests at the "Big Camp."—150 children from abroad became acquainted and friendly, played and learned with the Hungarian children.

This refers to Hungary preceding the unfortunate political upheaval in that country today.



Rose-Croix  
University  
1957 Term  
June 17 - July 6

### WHY WASTE PRECIOUS MOMENTS?

Why simply sit and *think about* your fellow members happily gathered around an intriguing demonstration in a Rose-Croix classroom? Why have regrets that you are not walking along the shaded paths of Rose-Croix campus with other students, chatting gaily in anticipation of what the next hour will bring: a mystical demonstration; more knowledge on a subject close to your heart; a stirring discussion; or perhaps an opportunity to express yourself in words, crafts, or music.

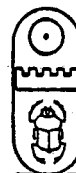
And why bemoan the fact that you cannot enjoy the numerous extra events that go with every Rose-Croix term: a trip to Lick Observatory; picnics in stately Redwood Groves; or visits to California's scenic wonders.

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THE REGISTRAR, Rose-Croix University, San Jose, California, U.S.A.



REMEMBER THE ROSICRUCIAN CONVENTION—July 7 through 12, 1957



# Experiencing Fellowship

Compiled by EVELYN R. McEWEN

Some 35 members of the 1956 Creative Writing Workshop of the Rose-Croix University, assembled for study from various parts of the United States, determined to prove a quick method whereby strangers may become friendly. After probing the subject of fellowship by means of creative discussion, the class came to a sharp focus by writing simultaneously and under intense concentration for 10 minutes. Thus, on the third morning of school, they succeeded in experiencing the spirit of *fellowship* as an activity among themselves.

The following article was compiled as a single unit of expression selected from the 10-minute papers, the compiler choosing words and phrases which appealed to her as key words to knowing *fellowship*.

—EDITOR



WHAT is fellowship? It is that oneness we feel, perhaps even love, for one another now that we have been associated together. Certainly we are not as we were the first morning in class. Remember? —we sat like a pile of ice cubes, waiting for our teacher, our dynamic center. Now, *feeling* has been stimulated and we have a fellow understanding, a demonstration of the adhesive and the cohesive forces of life in action. As we channeled through each *individual* idea of *fellowship*, it became the expansive unifying principle of the Cosmic plan. Fellowship is a brotherhood that brings harmony, and through it we come into an empathy also with the Cosmic intelligence.

In contrast, *friendship* is a more individual association. Fellowship never intrudes. We know that a sound is not heard unless there is someone to hear it. We are unresponsive unless someone has a fellow feeling for us or we in turn for him.

Markham reasoned that—*There is a destiny that makes us brothers, None goes his way alone.*

As we forget the little "I" and come upon a common meeting ground with the All, we get away from our aloneness and work toward our love center. Even a smile will help to promote fellowship; perhaps smiles are like friendly ships. In our fellow man we find the qualities we ourselves mirror, thus we see him in our own reflection. This may be the reason why it is difficult

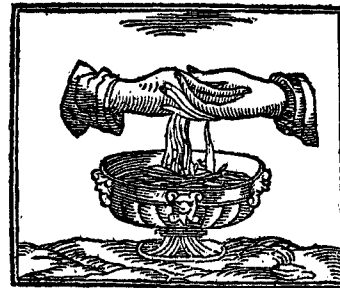
for some to be good fellows while for others it is easy.

Fellowship came to me as I thought of the Wisteria vine in the next yard. Its long tassels of purple hung over and made a canopy for my thoughts. Fellowship is in the mountains, the trees—birds and bees have fellowship, and so do even rocks and rivers. The most positive and negative aspects of fellowship can be observed in our families and at our jobs—the people we meet *every day*.

Drummond said: "You sometimes see a husband and a wife after a half century of fellowship changed entirely into the same image."

This can be true of the whole human race . . . as we progress from isolation into broad fellowship. We progress in communion from neighbors to cities, to states, to nations. The United Nations is a culmination of fellowship plans spreading over a wide area of the world.

I have experienced fellowship with the sea as I held a shell to my ear and listened to the pounding of the waves. I have felt that universal bond when



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an animal and I sought safety together in a cave. I have seen it in color harmonies on earth and in the rainbow. I have tasted it within a pie or a cake brought by a neighbor in time of sorrow. I have heard fellowship in a chorus of voices and in the many pieces of an orchestra playing harmoniously together.

Once again I have known fellowship through knowing you.

*You do the charting of the skies—  
The whys and wherefores  
Are not clear, my dear.*

— — —  
*It is your ship—this fellowship;  
You set the sails.*



### INITIATIONS IN LONDON

The Ritualistic Initiation Body of London is this year, for the first time, conferring initiations upon eligible members of AMORC into all *nine temple degrees* of Rosicrucian study.

The traditional initiations of AMORC reveal great truths in simple language. You are cordially invited to participate in these time-honored ceremonies. Nothing has such a profound effect upon the consciousness of the individual as an inspiring esoteric initiation, performed in ideal surroundings.

The dates, time, and place for this year are as follows:

First Temple Degree — Part I.....	April 14	10:00 a.m.
First Temple Degree — Part II.....	April 14	2:30 p.m.
Second Temple Degree.....	May 12	2:30 p.m.
Third Temple Degree.....	June 9	2:30 p.m.
Fourth Temple Degree.....	July 14	2:30 p.m.
Fifth Temple Degree.....	August 11	2:30 p.m.
Sixth Temple Degree.....	September 8	2:30 p.m.
Seventh Temple Degree.....	October 13	2:30 p.m.
Eighth Temple Degree.....	November 10	2:30 p.m.
Ninth Temple Degree.....	December 8	2:30 p.m.

Place: Bonnington Hotel, Southampton Row, London W.C. 1, England.

In order to be eligible for these initiations, one must meet the following requirements:

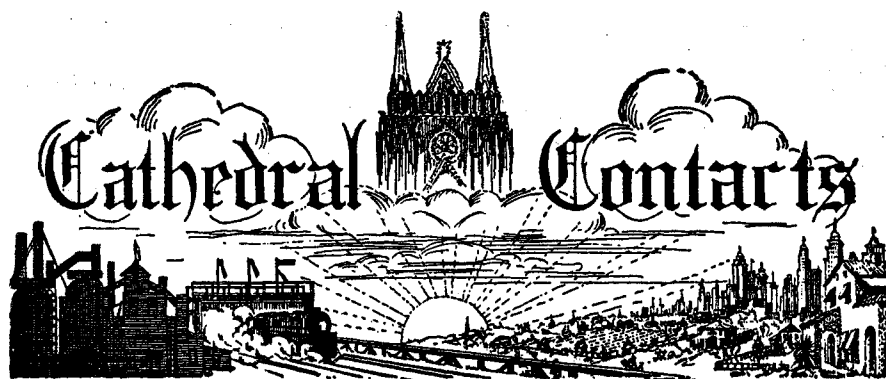
- FIRST:** Only members of AMORC who have reached, or who have studied beyond, the degree for which an initiation is being given, may participate.
- SECOND:** Reservations must be received two weeks in advance at the London Administration Office, Rosicrucian Order, AMORC, 25 Garrick Street, London W.C. 2, England. (Give your complete name and address, key number, and the number of your last monograph. Reservations will be acknowledged.)
- THIRD:** The nominal fee of one pound (£1) must accompany your reservation.
- FOURTH: IMPORTANT—**For admission into the temple quarters the day of the initiation, you **MUST** present:

- 1) your membership card;
- 2) the last monograph you have received.

There can be no exceptions to this rule. Please keep this schedule for reference.



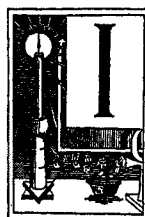




The "Cathedral of the Soul" is a Cosmic meeting place for all minds of the most highly developed and spiritually advanced members and workers of the Rosicrucian fraternity. It is the focal point of Cosmic radiations and thought waves from which radiate vibrations of health, peace, happiness, and inner awakening. Various periods of the day are set aside when many thousands of minds are attuned with the Cathedral of the Soul, and others attuning with the Cathedral at the time will receive the benefit of the vibrations. Those who are not members of the organization may share in the unusual benefits as well as those who are members. The book called *Liber 777* describes the periods for various contacts with the Cathedral. Copies will be sent to persons who are not members if they address their requests for this book to Scribe S. P. C., care of AMORC Temple, San Jose, California, enclosing three cents in postage stamps. (Please state whether member or not—this is important.)

## THE PLEASURE PRINCIPLE

By CECIL A. POOLE, *Supreme Secretary*



It is well known that a common form of behavior which is manifested both in animals and in man is the principle of the avoidance of pain and the attempt to gain pleasure. Much of the behavior that is observed in all living things seems to be based on this general principle. There is a conscious attempt on the part of higher living beings—that is, those of which we think as having consciousness—to direct time and effort toward the avoidance of things which are unpleasant and to the achieving of those experiences that would be considered as pleasurable.

Obviously, the attempt by man to avoid pain is an endeavor to adjust himself favorably to his environment. The individual who for one reason or another may be suffering pain, or who is placed in a position where pain affects him, is never in the same position of equality insofar as his relationship to environment is concerned as is the individual whose environment is favorable to him and who therefore gains pleasure from association with it.

This emphasis upon the avoidance of pain and the attainment of pleasure tends to place many individuals in positions where their efforts are directed primarily toward the attainment of pleasure. This behavior is not fundamentally an error, nor is it morally

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wrong. Nevertheless, constant attempts to gain pleasure or to participate in experiences that provide pleasure are prone to overshadow the true purposes of environmental experience and to cause one either to lose sight of a worthwhile goal in life or never to attain it in any degree.

What the average person who is primarily seeking pleasure seems to forget is that pleasure is not synonymous with happiness. There exists a certain ability in an individual to gain a joy of living which is not necessarily directly related to a continual recurrence of pleasurable experiences. The joy of living or the joy of participating in any activity is not merely a matter of physical pleasure; rather, it is an association with environment or with an awareness of self that brings about a feeling of harmony and satisfaction.

Pleasure itself is primarily a sensory experience. It is normally associated with the physical senses, such as the satisfying of the appetites, the development of amusement, and the passing of time in a way which is not monotonous. The individual who seeks pleasure is constantly trying to gratify his physical appetites. He is attempting to gain something that will bring a degree of satisfactory experience to the physical senses. Such a person literally eats, drinks, and is merry; that is, all his efforts are devoted toward the satisfying of those physical desires which can bring about, in the process of their satisfaction, a degree of pleasure.

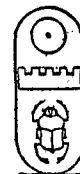
Therefore, we find today in a world in which materialism receives considerable emphasis that the desire by man to attain pleasurable experiences causes him to rely more and more upon the physical world with which he is generally familiar. He rapidly moves from one experience to another to satisfy his desire to attain pleasure. In the attainment of such pleasures, unfortunately, one's appetite is never completely satisfied. The individual who continually eats, drinks, and participates in various forms of entertainment is constantly attempting to find a new pleasure or thrill that will bring satisfaction to his physical appetites. Actually the appetites become dulled and the individual

finds himself running on an endless chain because the continual seeking of pleasure dulls the appetite which the attainment of pleasure seeks to fulfill.

The only evil (if we might term it *evil*) that is inherent in this process is the overexaggeration of the importance of the physical senses and of the physical world which provides the stimulation for the satisfaction of man's senses. An individual who is constantly fulfilling his physical desires is never leaving room for the deep satisfaction that can come from other experiences. There is a great deal of difference between joy and pleasure. Joy is an all-over satisfaction that comes from one's adjustment to life. Joy can exist even if pleasure is not present all the time.

There are individuals who find joy in living even though they are bound by pain; that is, the joy and happiness of life comes about in direct proportion to their adjustment to the circumstances of life and to their realization that the true values that bring about happiness are those things that endure beyond the temporary period in which the physical world can bring satisfaction to the physical senses.

Pleasure is, therefore, a transient thing. We all like to attain a certain amount of pleasure, but, by itself, it only brings a feeling of relief to the physical senses. Joy and happiness are brought about by understanding. The higher emotions of love, tolerance, sympathy, and consideration of other individuals and their rights cause us to examine the real self that lies within us and to associate it with those values which may endure beyond the limited period experienced by any transient, physical pleasure. Look upon pleasure then as a temporary condition. It is to be sought. There is no reason why man should not enjoy the pleasures of his physical senses while he lives, but he should never become a slave to them. Man should realize that true happiness can bring even more satisfaction and benefit than physical pleasure, once the reality of happiness has appealed to the self in a form which will endure after the body which experiences pleasure no longer is here.



# Intimate Forces of Attraction

By Werner Döring, Ph.D., D.Litt., F.R.C., of Austria

ABOUT ten years ago, while stopping for a holiday at a Tyrolean summer-resort, one night a friend and I entered an hotel, and watched the dancing couples from the entrance of the ballroom. When, after a short while, my friend did not answer a question, I felt that his attention was elsewhere. Following his eyes, I noticed a young lady who, while dancing, returned his glances. He married her about two months later . . . and they are still exceedingly happy.

We have since upon several occasions discussed the way they met. The lady has explained that on that particular night, she had been dancing as at other times, when unexpectedly some inner voice seemingly prompted her to look toward the entrance. Seeing my friend, she definitely knew that this was the man she was waiting for. She was in no manner embarrassed, when after the dance he approached her like an old friend, and talked to her as if they had known each other for years. The report of my friend was a similar one. Although he was certain that he had never seen the lady before, he had walked up to her and talked as if this had been something expected. Neither one remembered any occasion before wherein they had acted in a like manner. It seemed as if they had been influenced by an unknown power . . . just like two stars which, on the widely extending firmament, would advance on their course, from different directions, to a meeting point.

"Love at first sight" has been regarded as a phenomenon in all historical times and glorified in the poetry



of all nations—beginning with the Holy Scriptures and passing over Shakespeare's *Romeo and Juliet* and Grillparzer's *Hero and Leander* to modern literature.

Not long ago, an Austrian princess got married to an engineer of no nobility. When an interviewer asked her some time later, how it could happen that she so unexpectedly gave up the privileges of her rank, and whether it had been just by accident that she met her husband, the Princess was astonished. "By accident?" she said modestly,

" . . . although I had never seen him before, I knew that he was part of myself the very minute I met him. Many men had been presented to me at Court and in society, but when we, in a suburb of Vienna, parked our cars next to each other and exchanged the first glance, it was a meeting as of two people who had just been separated for a while. We must have been fond of each other before we entered this life . . . obviously during a former existence."

The Hungarian physician Dr. Szondi recently published some observations in connection with patients who had told him about their experiences of personal attraction. He studied the problem from the genealogical side and came to interesting results. Following up the ancestors of the couples in question, he detected in several cases that the partners, sometime in centuries past, had had identical forefathers. It is only possible in rare cases—on account of missing documents—to go back beyond a few hundred years, but it would seem that a research of this kind, covering a

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thousand or more years, would make such persons of sudden attraction practically "relatives," because of their many similarities, or the magnetism of their blood. What classic poets have portrayed, as did Johann Wolfgang von Goethe in his *Wahlverwandschaften*, although it was not fully understood then, seems later to have been proved as the "ancestors' call." Dr. Szondi concluded that, under the circumstances, even the birth of a child to certain parents was not an "accidental" thing, but was predestined by some process of magnetic selection.

The physician at the same time discovered that even the professions of the ancestors remained in many cases typical for their descendants. Also, the fact that some faculties are hereditary is not a new perception. Biology teaches that not only certain faculties, but also tendencies toward certain illnesses, physical peculiarities, and other properties are transmitted among human beings, and among plants and animals as well.

Modern physiology has established the facts that human cells develop measurable electric energies, that all spiritual as well as material functions in ourselves are accompanied by variations in the electromagnetic tension, and that certain radiations encircle us. Such observation does not differ from the scientific definition for the rays constituting that which since ancient times among mystics has been known as the human aura.

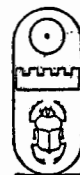
The German chemist Karl von Reichenbach emphasized some time ago that the human body does not only radiate beams, but that those beams are of different coloring. He based his theory on observations of some rather sensitive persons who were selected for the purpose, and with whom he experimented in absolutely darkened rooms. Professor Bagnall went even a step further. He built spectacles with convex glasses, introduced dicyanine (a solution which allows no other but ultraviolet rays to get through) in between, wore them a couple of hours and was, after some corrections, fortunate enough to be able to see ray-bunches around the hands of his assistant. Further observations revealed the following results:

The shade of the rays vacillated between silver grey and navy blue. The radiations outlining the body to a certain distance, made a frame which consisted of two strata—an intensively gleaming one which could be perceived at about three inches from the skin of the person in question, and a paler one which could be followed up to four inches.

Experiments with individuals who suffered from illnesses showed that their auras indicated certain deviations, and this led to the interpretation that the brighter stratum of the aura radiations originated from the blood-system, whereas the less visible one seemed to be connected with the nervous system. The ends of the rays around some persons were of extraordinary brightness. Bagnall arrived at the conclusion that this effect was produced by men whose soul was particularly active, including those who were deeply in love. The power of the wave-electricity could be compared with that of ultra-shortwaves.

There remains the possibility, for instance, that the energetic atmosphere around a human body radiates far more extensively and reaches into wider distances than the observations have proved so far. It is evident that as soon as the edges of the aura-fields of two persons get in touch, the result is not unlike that of magnets. But even these explanations still leave a lot of questions unresolved. For example, if mankind is regarded as one large family, how can it be explained that "love at first sight"—as statistics have proved—applies generally to members of the same or to a related race?

The animal world furnishes us with a chain of proofs that magnetism (or whatever we may call it) operates at long distances. The bee, taken out of a hive, transported miles away and kept for days in a covered glass, returns "home" in a straight air-line, as soon as it is set free. And it has often been observed by hunters (Steinhardt, Potgieter, McGee) in Africa that antelopes, lions, and even snakes keep moving for days or weeks in a certain direction, paying no attention to their fellow creatures, until they meet the partner they subconsciously are looking for.



Whether we regard the "ancestors' call" as responsible for the immediate feeling of affection between persons, or whether we explain the subconscious longing for partners as a consequence of magnetic faculties, we feel that this approach has not been arranged by reason or ratio, but by some mystic power—that is Divine law—forming the spiritual base of every creature. However, it seems conclusive that as far as human beings are concerned this original faculty exercised through personal radiation is but weakly operative.

There exist quite a number of signs (recognized by initiates of the Mysteries) that men—before the so-called deluge—were directed by their instincts and 'inborn' spiritual faculties rather than by their intellects. After the submersion of the continents of Atlantis and Lemuria, there began the intellectual desire for human survival. Science started to dictate and announced that by analyzing the elements, it would get to the "natural root" of existence, but scientists thus set the natural impulses more and more out of action. Man, in consequence of this, tried to change Nature, arrived at mechanized motion, lengthened the senses by ingenious inventions, detected or discovered electricity, waves, and the splitting of atoms, but achieved at the same time a gap between ratio and instinct or—in other words—a disharmony within himself.

There are individuals whose reason and intellect have taken almost complete possession of them; others are still to a great extent in contact with their subconscious faculties and able to utilize them. The creating of wholly material institutions and the fact that a deficiency of instinct does not permit a response to natural magnetic radiations has resulted in quarrelsome human associations, including unfortunate marriages, separations, and divorces. Instead of being directed by the primary mystic power in themselves, lots of people blunder in uncertainty, "select" or "choose" and, in the end, call something LOVE, which—in reality—is or turns out to be nothing more than erotic attraction.

However, mankind, that is, human knowledge, has reached the turning-point. Science now in general agrees with scholars that neither chemical nor physical or mathematical considerations would ever explain the first source of existence, and that this power could not be other than Divine.

There is, thus, little doubt that our neglected "inner voice" will slowly conquer and destroy the disharmony which has been and is still responsible for so many of our shortcomings.

The law of attraction, whether it be the ancestors' call or the magnetism of the aura, leads to reincarnation and finally to the Divine substance which is the source of us all.



## *Can You Explain This?*

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Mrs. E. B. of London writes:

"My son is second engineer with the Canadian Pacific Steamship Company. In writing to him last November, I inadvertently addressed the letter to him in care of the 'Beaver Dell.' It should

have been the 'Maple Dell.'

"Imagine my son's surprise—and mine, too—when the ship docked in London, was repainted, and renamed the 'Beaver Dell.' Can you explain it? I can't."

# The Holy Grail



**T**HE Holy Grail, considered in its Christian aspect, is that vessel with which Christ celebrated the Last Supper, or with which he consecrated for the first time the elements of the Eucharist. It was said to have been later used to receive the blood from the wounds of Christ when his body was taken down from the cross, or when his side was pierced by the spear. Legend relates that the vessel, its contents included, was carried westward in safe guardianship by Joseph of Arimathea, finally reaching Britain and there remaining in the hands of successive keepers through the centuries.

Around the legend of the Holy Grail have been woven a number of romances. In the days of King Arthur, the prophet and magician *Merlin* instituted the Round Table from which the Arthurian Knights set out to find the

sacred vessel. Out of this incident has grown a number of differing versions of the legend, dealing either with the search, the Quest, for the Grail, or with its early history. The Quest version is, again, of three different kinds, associated with the chief character about which the story is moulded. There are, therefore, Gawain romances, Perceval romances, or Galahad romances.

Many attempts have been made to determine the origin of the Grail story, but the greatest difficulty has been to find a basis which can account for the existence of contradictory features, simultaneous as to time. Generally speaking, the Grail legend is ascribed either to a purely Christian tradition, or to aboriginal folklore of Celtic origin. Those who believe that the legend was of Celtic origin consider the Christian tradition as of a later date and accidental rather than as an essential feature of the legend.



## PLANNING FOR SUPERIOR CHILDREN

Now that we have built the electronic brain at which to marvel, we might be able to vision a future for the sleeping potentials of the human brain itself. Thinking persons are striving for a right approach to challenge the superior child, inducing him to use his ability in helping to build a better world.

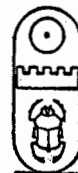
With this in view the *Rosicrucian Digest* is allotting space for a series of articles, as they become available, in the coming months. These articles must outline some present-day activity, with results proving its worth in exercising and utilizing the qualities ascribed to superior children, which are originality, curiosity, and creativity. The activity may be the invention of any group: a family, a community, club or school, but with planned guidance. The age may be preschool, elementary, or higher—if higher, the efforts may have to include remedial procedure where delinquency had developed.

In addition to the U.S.A., the Digest will welcome articles from any of the many countries in which it circulates. Manuscripts will not be acknowledged, but those enclosing stamps or International Postage Coupons, will be returned if not acceptable. Convenient wordage—1500 to 2000; \$35, on acceptance.

FRANCES VEJTASA

Editor, *Rosicrucian Digest*

Rosicrucian Park, San Jose, California, U.S.A.



# Visit to a Mystery School

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

(From *Rosicrucian Digest*, May 1935)

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.



SEVERAL days ago I had occasion to translate a few paragraphs of writing carved in an old stone that stands in a glass case in our Egyptian, Oriental Museum at Rosicrucian Park. The hieroglyphic inscription on this stone indicates that it was prepared as an everlasting record of some of the mystery schools of Egypt centuries ago.

I wonder how many of our readers and friends, have any real conception of these ancient schools. Many books dealing with the mystical teachings of the ancients have references to these mystery schools, but usually they are very vague. It is always evident that the translators of ancient manuscripts had no knowledge of the conditions surrounding the preparation of such writings and teachings.

If we could visit Egypt as of the 12th or 13th century B.C., we would find a great nation of people divided intellectually, philosophically, and religiously into two classes: the true mystics, and the followers of the false priesthood. We would find temples devoted to the promulgation of the priesthood's false religions, and see these people in political control of a great land of mystery. We would find also a magnificent power, a grandeur of wealth in material things, and a land seemingly filled with prosperity and luxuriousness. But unless we were admitted to the mystic brotherhoods by initiation and could qualify ourselves thereby, we would never contact the secret portals of the mystery schools nor ever meet the leaders of the real hierarchy of Egypt, who were preserving for all time the

wisdom and the secret heritage of the ancient mystery schools.

Long before the so-called pagan religion of Egypt became outwardly and very definitely enthroned in its grip on the lives of the people of Egypt, there were small groups in every large community meeting in secret and carrying on a very careful study and analysis of the secret teachings which had come down to them through the ages. It was not until the immediate forefathers of Amenhotep IV began, publicly and officially, to attack the power of the pagan priesthood that mighty changes and important modifications took place in the thinking and acting of the majority of the citizens of Egypt.

The pagan religion was based upon mythology, superstition, and the deliberately falsified principles of life. It became not only an artificial religion but a means for political control. In the hands of the priests rested most of the political power of Egypt. Even the Pharaohs in the 13th and 14th centuries B.C. were dominated by unknown and secret chiefs of the priesthood who delivered their orders and carried out their malicious desires through emissaries in the courts and representatives in every branch of the government.

The teachings of this priesthood were carefully designed, from century to century, to hide and destroy the great wisdom that had come into Egypt centuries before from the refugees of the lost continent of Atlantis. From that continent and its great attainment in wisdom and human accomplishment had come the knowledge of nature's laws or of secret principles that had enabled Egypt to lift itself out of the most primitive state of existence to a

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masterful place in all of the arts and sciences.

It was during this period of only a hundred years, when the great wisdom was brought to Egypt and gladly accepted by its rulers, that Egypt abandoned its crude huts and underground habitations and created its magnificent architecture, its structures, and developed its wonderful art to the point where it became the most impressive in the world. But the pagan priesthood soon discovered that this great knowledge and wisdom was weakening its hold upon the people. It, therefore, invented and officially established its mythological religious tenets which gradually led the Egyptian people into beliefs based upon superstitious ideas and broke down their faith in their own powers and abilities and made stupid, unthinking hirelings and slaves out of them.

It was for the purpose of preventing this secret wisdom and great heritage of knowledge from completely disappearing in the land of Egypt that some of the wisest of the rulers and the wisest of the Egyptian diplomats were led to establish the secret mystery schools.

#### ***The Sphinx's Secret***

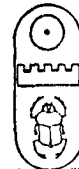
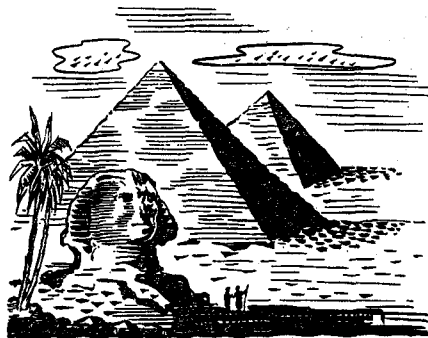
We speak of these schools as if there were many of them or they were plural in number. The fact is, however, that there was but one mystery school, although it had a number of branches or places for instruction in different parts of Egypt. But the teachings and activities of this organization represented one school. It was not given any name and had no definite symbol other than a mark by which a member could identi-

fy it or identify himself as an initiate. The records indicate that the See or chief center of the mystery schools of Egypt was located first in the ancient city of Philadelphia, then later in Memphis, with a branch in a place called *Mizraim*, and then later at Thebes and Luxor. Finally the last headquarters of the mystery schools was Akhetaten, the city of Akhenaten, on the banks of the Nile on a site of the ancient city of Tell el-Amarna.

In order that the lives of the carefully selected, tested, and prepared students of these mystery schools might be protected, and so that they could meet safely for the lectures and studies, a very complicated system of secret activity was invented or gradually evolved. It appears that at first only those who were true-blooded Egyptians of a known ancestry and of tested honesty and integrity were admitted to the secret school. And even so, these selected persons had to show by their lives and their general activities that they were not in support of the priesthood or its teachings, but had vision and understanding and were sincere and loyal in their separateness from the priesthood.

It must have been a serious condition indeed. It was hardly possible for an Egyptian to buy or secure in any manner a piece of land upon which to build a house of any kind, or to enter any occupation or trade without the approval and indorsement of the priesthood. It was impossible, in fact, for an Egyptian as an individual to accumulate any material assets or have anything upon which to place an individual claim unless he was a member of the pagan priesthood's religion.

This religion was organized in outer and inner circles and the representatives of the priesthood, acting as spies in every community, reported any individuals who did not attend the religious services and who did not bow down to the pagan god and pay allegiance to the rulers of the priesthood. To give the least manifestation outwardly of any doubt regarding the powers of the mythological gods, or even to question the authority of any of the priests or any of their teachings meant not only loss of all worldly possessions and of



all political standing in Egypt, but it meant most certainly the eventual imprisonment or loss of life.

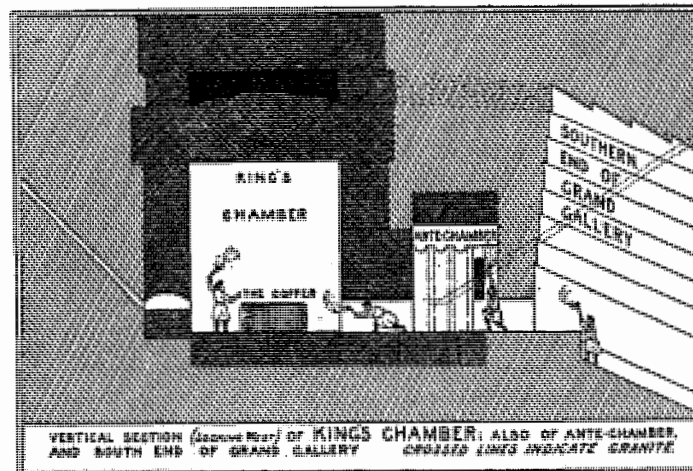
The great majority of citizens in Egypt gradually became slaves in their employment, poverty stricken in every material sense, and woefully ignorant of even nature's most fundamental laws. Not only were those who had any assets heavily taxed to support the priesthood in its elaborate expenditures for personal things and for pagan temples and monuments, but sometimes in the middle classes every material asset was taken as a contribution. Yet there were those who were able to meet at firesides occasionally and very secretly and confidentially express their disregard of the priesthood's ruling and their doubt regarding its teachings.

The secret schools, too, had their representatives, their spies, and their delegated investigators. When they found a sincere and worthy person who in every condition reluctantly submitted to the dictates of the priesthood, he was eventually brought in contact with some individual who would consider him carefully, observe him for days and nights, and finally introduce him to another investigator or representative of the mystery school.

In this way the sincere and worthy seeker for truth and the one worthy of aiding in the maintenance of the an-

cient wisdom and the preservation of the secret knowledge was brought before a group of persons called a tribunal, but which we might call today a membership court. After various examinations revealing that he was worthy, he was permitted to begin a series of initiations to test his sincerity, integrity, and perseverance. For this purpose the mystery schools had invented the test by fire, the test by water, and the test by air, as contained in the initiation rituals explained in the higher Degrees of our present-day Rosicrucian teachings.

Such prospective candidates were taken to an abandoned pagan temple far off in a ruined city in the darkness of the night and there in the company of only a few guides were left to go through the ordeals of initiation revealed by the chiefs of the mystery schools. These initiations required the nighttime attendance of candidates for several weeks. If such initiations were required today of the average candidate seeking the teachings of the ancients, it is doubtful whether one in a hundred persons would survive the ordeal or attempt to go through more than one of them. We have other ways today of testing the sincerity of a seeker for truth. We do not have to test seekers for their loyalty or for their possible association with any such organizations, political, or otherwise, as were repre-



(This illustration is from the book, *Symbolic Prophecy of the Great Pyramid*)

sented in ancient times by the pagan priesthood.

The *mystery schools* today do have their enemies, but because of the laws of the land and our modern living conditions, these enemies of Light are forced to work more or less in the open, and it is an easier matter to discover who is associated with these enemies than was possible ages ago.

After the candidates had been initiated by the tests and ordeals, the worthy ones were then allowed to contact one of the mystery temples for the spiritual and philosophical initiations such as we use today, and which we call the mystical or psychic initiations. Most of these initiations were held in underground grottoes or in the lower parts of abandoned temples. When the priesthood had abandoned one of its old temples because of the building of newer ones, more lavish than any previously built, they partially destroyed the structures and believed that no one would think of entering the ruined place. The secret chambers beneath such temples were sealed up with huge stones placed in the doorways and sand covered over all evidences of the passageway that led to them.

For many centuries the priesthood never suspected that some of these underground chambers had been opened and that new passages leading to them from a mile or more distant had been constructed, and that in these chambers large groups of tested and tried mystics were being initiated, instructed, and prepared for the carrying out of the great wisdom that was to keep Egypt alive in its mighty mystical power.

Later on, mystical ceremonies were held in the dark of the night before the Sphinx, and through a secret passageway from the Sphinx the candidates entered an underground chamber beneath the center of the Great Pyramid. From this they were led through various passageways to initiation in the upper chambers.

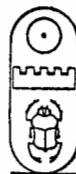
At Heliopolis another great ruined temple had been converted into a temple for the mystery schools and similar smaller temples and secret chambers were located in various parts of Egypt by the time Amenhotep IV became the young pharaoh of his country. His

forebears for several generations had been secret chiefs and rulers of the mystery schools and the membership in these schools had increased to a number sufficient to report a real political strength in the country.

#### **Revolt Against Pagan Priests**

It was Amenhotep IV who, realizing the strength of the mystery school and realizing his own Divine gifts of certain powers, decided to make this strength known. He openly proclaimed a new religion, a new philosophy with new sciences and arts, for the two sections of Egypt under his direction. He thereby began his open war against the superstitious political powers of the pagan priests. This warfare is recorded in all the histories of Egypt. It culminated in Amenhotep's moving his palace and the homes of his great mystical leaders from Luxor and Thebes to the new site on the banks of the Nile where his mystical City of the Sun was built in a few years. For less than twenty years the religion of the ever-living God became the official religion of Egypt under his proclamations and direction. All of the mystics of Egypt, except the secret diplomats, made themselves known and congregated openly. Thousands of them moved to the new mystic city on the Nile and there built homes and structures and introduced scientific principles, such as Egypt had never known.

Our organization of AMORC in North America helped to support in various years the excavations made at this mystical city. In the museum in San Jose are relics that have come from those excavations. The Egyptian Exploration Society of England has published and sent to us photographs and drawings of the plans of that city and the interpretations of the excavated buildings. These plans, drawings, and photographs show that in this most modern city of the 12th century B.C. the homes had bathrooms and were equipped with underground plumbing. There were flower gardens and sleeping porches, swimming pools, and gymnasiums. Every worker had his home and his garden, and these were protected against excessive taxation and intrusion. Every artist and artisan was put upon government pay in order that he



might devote his time without worry to the creation of beautiful things.

Out of this period came into Egypt a complete revolution in its art and architecture, and some of the most magnificent pieces of sculpture, painting, carving, and even jewelry and household articles, were created in this period and are on exhibition in museums of the world today. Some of them have never been equaled since then for daintiness and refinement and the interpretation of natural laws.

But there was also preserved for posterity the great secret wisdom. In manuscripts cut into stone or inscribed on leaves of the papyrus, or carved on the walls of the Great Pyramid, the secret teachings, the long-preserved knowledge of the Atlanteans, the discoveries of the mystics in their centuries of work in Egypt, the divine inspirations that had come to them from the Cosmic in the long hours of meditation, were carefully preserved for future generations. This great wisdom passed on from teachers and workers to emissaries and carefully prepared legates who were sent to Greece, Rome, India, and other countries. From this have come the present-day teachings of the Rosicrucians and similar mystical schools of the past.

Think of the secret students in the ancient days journeying by camel or on foot many miles at a time in the hot sun and in the cold of night over desert sands and along the banks of the Nile and through abandoned cities to reach the hidden, underground grottoes where a few of the divine truths might be revealed at the hands of a master teacher! Think of the sacrifices that had to be made by those students, the risk to their lives and property, and of the difficulties they experienced in meeting in dark chambers poorly illuminated by burning torches and without the aid of textbooks, printed matter, pamphlets, or paper. Think of having to memorize every phrase and every word so that it might be preserved in their conscious-

ness and repeated to other students later on.

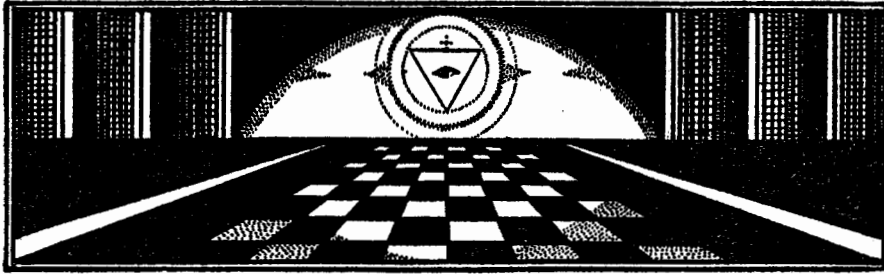
Very often these secret classes were held in underground chambers that had been tombs and were filled with impure air because of the decaying mummies that were lying on the ground at their feet or on stone shelves around the walls of the room. Visualize the students as having to disperse at dawn and going quietly and secretly on their way again to their distant homes. Think also of the manner in which each of them tried to apply the principles he had learned and had to do so without attracting the attention of the spies of the priesthood who were everywhere on guard. Certainly, we all owe a great debt of gratitude to those loyal and sincere torchbearers of ancient times for holding steadfastly to that which they believed to be the truth and at the same time devoting their lives to the perpetuation of these truths.

Many of our students today feel that they are greatly inconveniencing themselves by setting aside one night a week to sit comfortably in their own homes safe and protected, unchallenged by any spies or enemies, and able to read and study peacefully the lessons that have been so carefully preserved for them. And think of the liberties that the modern student has in being able not only to practice the principles of truth outwardly and apply them in every affair of life, but to discuss them with others and advocate them. The student today is able to go to lodge rooms and chapter meetings openly and without fear for life or property, and of coming to conventions and openly associating with thousands of others. Certainly the students of today have much to be thankful for, even in lands where political conditions seem to be adverse.

Our mystery schools today are of the mysteries and not mysteriously hidden because of any inability to enjoy many of the divine privileges that civilization assures us.

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NOTE: The Rosicrucian Museum, which has the largest collection of Egyptian antiquities on the Pacific Coast, exhibits a number of rare objects of the Memphite period and specifically of the mystery school of Memphis.



## Thoughts Into Realities

By RUTH PHELPS, F.R.C.



WE create our thoughts and emotions. They are part of the being which we have formed, yet what we think and feel affects in turn what we are. Desires and fears, of which the individual himself is often unaware, help to make him and his environment.

If a stenographer is afraid of the job, she has trouble, because to some extent she invites what she fears. She brings into being, the fear in the first place. However, in visualizing what she fears, as we all do, she creates that very thing. We picture to ourselves not only what we want, but what we don't want, what we fear. When there is a conflict in our thoughts and emotions, when we fear and desire at the same time, we defeat our ends; and when, as is often the case, the fear is the stronger, that is what wins out.

A suggestion at night on going to sleep brings an answer in the morning to a problem that had seemed insoluble. But what happens to the suggestion of disease, or to the one of fear of losing a job?

The creator in man may work without conscious direction. It works unconsciously without the individual's awareness of it. The creative part of the mind, rather than being subconscious, is in the subjective and Cosmic levels of mind. It follows then that part of man's growth should be in his learning to be creative consciously, to give direction to the creator in himself rather

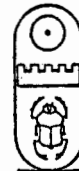
than let it work helter-skelter. The subconscious is the storehouse for the three active parts—the objective, subjective, and Cosmic. The creator is subjective and Cosmic, not subconscious. It is not conscious simply because we are too frequently unaware of its activity.

The artist uses the material in the subconscious, whatever it is. The content of the subconscious is, so to speak, the raw material out of which are made not only the artistic works of man, but also his very life. What we do with the storehouse and the creator is most important.

In the process of living, man forms ideas, emotions, and objects. More often than not these are intended to be both beautiful and useful. Objects cause reactions. Ideas and emotions affect the whole being. They are in a sense creative as well as useful, beautiful, or ornamental.

It is obvious that when a man makes a table for his home, or even if he buys one with money he has earned, he has created not only a useful item but one that may be beautiful too. It creates pleasure; and indirectly at least the table plays a part in the meals eaten from it, or the games played on it. It is less obvious that a man who is jealous has created in some measure his jealousy, and that the emotion creates a reaction in himself and in those around him. It helps to bring into existence the situation he fears.

It is said that everything exists potentially in the Cosmic. Man creates



by realizing. This means that man creates the world in which he lives by becoming conscious of his ideas, his beliefs, his philosophy. In a sense, in his development from primitive society to more complex cultures, man forms new sciences and philosophies, but by those sciences and philosophies he affects the world around him. The world is different because he realizes that world.

Little do we understand that this is true also of man himself. He is what he thinks he is, but not objectively and superficially. He is what he thinks deep in the subjective and creative parts of his being. It behooves us then to know those depths and to learn to direct all of the mind.

We have said that man creates ideas, emotions, and objects. In a sense too, he makes body, soul, and soul-personality. He is given a body at birth, it is true, but his thinking and feeling react on and make changes in the body. This is almost a truism in this day of psychoanalysis and psychosomatics. Yet we continually go on permitting the creator to work without direction. Man does not really create the soul, but he does create his own awareness of the soul, of the Cosmic within him. And as his awareness increases so does his happiness and also his usefulness to himself and society.

The soul-personality corresponds to the subjective self. It is in a very real sense a creation of man. It arises from the union of body and soul. It develops throughout life, and is created by our living, by our feeling and thinking. It develops during the lifetime, but it also develops over many incarnations. It may be that we carry over unconsciously from one life to another what we have learned to control and direct consciously in previous lives. In any case, the soul-personality is the creation of the individual. We are what we make ourselves.

There is a third set affected by each of us, another trinity which we help to create: ourselves, others, and the objective world. As we make ourselves, so do we affect other people, family, friends, even persons we hardly know. As we grow spiritually, we learn to live with others and even for them. We

expand our beings to include more than the individual self. The greater this spiritual growth, the more we create others, and the more we affect the world in which we live. If we do it unconsciously, the results may be disastrous. If we do it consciously, we have a chance to add to the joy instead of the pain in our lives.

It takes hard work to learn to be creative in the right way. It takes planning before we do something—and reviewing afterwards. We need aims and purposes, and we need to know how we have fallen short of them. It means heartbreak at failure, and joy at accomplishment. It requires objectivity, too, a detachment which is difficult to achieve.

The mind must be trained and cared for as if it were a child or an athlete. It needs to be fed, rested, and worked. We feed our minds unwittingly. The subconscious stores our impressions, our conceptions, our emotions whether we will it so or not. We must learn, therefore, to feed it consciously as much as we can, as well as to learn what food has gone in without our realizing it. The storehouse contains material for the creator. It must have more than mush and hash if it is to perform its work properly. It requires amusement for light food, study and meditation for a solid diet, and a leaven of things beautiful. Music, a day in the country, a lovely vase, these are as necessary as the study of science and mysticism.

Once you have fed the mind, rest it. Like the stomach, it is after the feeding that the work is done. When you rest the mind, you are giving it an opportunity to work. Rest, in this case, may mean going to something else entirely different. If it is creation you expect of your mind, then do something not creative in the same sense. Once you have done your studying and meditating on an idea, then feed it to the mind and go out and garden, write letters, or paint the woodwork. Let the creator do its work in peace.

When you think that your mind has had time enough, then work it. Write the idea, paint it, play it, or whatever you wish. Or was it yourself you were creating? Then use that part of you that is being remade. It takes practice and

judgment to learn to know when the creator is ready to be worked. If the story won't go right, then look it over, try to decide what is wrong, and give it back to the creator with the proper suggestion, and the idea will be re-worked.

The stenographer who is afraid of the job must feed the mind with understanding of the situation and the reason for her fear. After that, *suggestion* (call it affirmation if you will) may be added to the diet. Affirmation without understanding will help only temporarily if at all. Once she straightens out the "diet," rest is needed for a time while the creator works. That does not mean leaving the job. It requires confidence in the creator, in the Cosmic working through you, in order to accomplish the work. Feed the mind at

night, rest it as you sleep, and go to work in the morning. This is not a new formula, but how often have you used it? Food, rest, and work—with this you can create a story or yourself.

Anyone who wishes to be creative artistically must also include in his diet the ideas on which he means to work, an idea for a story, a painting, a song. The final work may have little resemblance to the original idea when the creator is finished with his work, but the idea must be put in consciously. Otherwise, the creator will work helter-skelter and the results may be likewise. If you don't like the results of the creator's work, you may add further food in the way of another idea, or a suggestion of what is needed. It's you yourself feeding the mind, and you must direct the work.

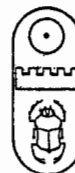


### TRIBUTE TO A ROSICRUCIAN

Frater Percy Pigott of Harrogate, England, never held an executive office in the Rosicrucian Order, AMORC. He was never formally associated with a subordinate lodge or chapter—in the early years of his membership there was none established near him. But Percy Pigott exemplified, in the long period of his membership, Rosicrucian *ideals* and *principles*. Ever conscientious, he was likewise diligent in the performance of all student requirements. A retired banker, he made a special journey to Rosicrucian Park to attend one of the international Rosicrucian conventions. From then on, inspired by the experience, he devoted himself to writing on philosophical and related subjects.

As though to demonstrate what he had learned from the Rosicrucian teachings, his writings became more scintillating with his advanced years. He acquired a kind of illumination that was not wholly dependent any longer upon his intellectual faculties. His literary contributions to the *Rosicrucian Digest* have been widely read and favorably commented upon. His final article "Experiencing Divinity" appears in the February issue.

In February, Frater Percy Pigott passed through transition. A letter addressed to the Imperator was received from him. It had been written two years previously, anticipating the event. It reads in part: "When you read this I shall have taken the Great Initiation. I shall have passed to a higher plane of existence. I wish to thank you, and through you the Rosicrucian Order, for your great help to me in the life now closed. I have received a deeper understanding of life. My consciousness has been lifted to a higher plane." Peace Profound, Frater.





# Strange Powers of Honey

By JACK ROLAND COGGINS

THE ancients believed that honey contained a magical "life substance" which imbued it with remarkable power. For this reason the tombs of Egyptian kings contained sealed jars of pure honey. The walls of their burial places were decorated with pictures of bees, beekeepers, and honeycombs. Honey, the ancients thought, was symbolical of perfect attunement with the gods. To them it represented purity of purpose and goodness of expression. Obviously, therefore, anyone who partook of the precious substance would receive abundant blessings, the least of which would be excellent health and long life.

Our understanding of this ancient, almost sacred consideration of honey makes it easy to see why they included it in most of their drinks and medicines. It was also the prime ingredient in plasters and healing compounds for treatment of wounds and sores. Ancient Hindus are reputed to have used honey as an aid in curing tuberculosis. One Egyptian papyrus tells of a man requesting honey from Attica, in Greece, to heal his eyes. It was commonly accepted as a cure for cataract. Many other Egyptian papyri speak highly of honey's strange power.

The Papyrus Ebers states that honey was used in Egypt both as an internal medicine and an external dressing. Burns and ulcers were treated with it. Eye inflammations and weaknesses received honey's benefits. Milk and honey constituted a preferred food for Egyptian children. Laxatives and worm remedies were compounded of honey and other substances. Actually, almost no medicine in ancient Egypt was without honey.

However, not only were the curative powers of honey recognized and ap-



plied, the ancient philosophers also gave tribute to its dietetic value. Pythagoras advised his followers to eat much honey and bread, but he insisted that this be accompanied by vegetables and nuts. This diet, it is claimed, added to vitality, health, and long life. This may be true, for records show that a number of Pythagoras' followers lived beyond 100 years. Apollonius of Tyana, a devout student and disciple, is recorded to have lived at least 113 years. Pythagoras himself is thought to have reached the age of 90.

Pliny, the Elder, reported in 76 A.D. that tax records from a region between the Po River and the Apennine mountains listed many persons at an age of over 100. Some were a century and a quarter old. (Pliny, *Natural History*, 7th volume.) Later, when writing about the curative quality in honey, he expressed his belief that there existed a connection between longevity and honey. It is equally impressive that a very large number of tax reports from the region mentioned listed occupations as *beekeepers*.

Many of the Essenes, an ancient Hebrew caste, lived past the century mark. One of their principal occupations was beekeeping. They were famous for the quality of their honey. Philo, writing in *De Vita Contemplativa* (II. 663), mentions this sect. Josephus makes note of them in *The Antiquities of the Jews*. Actually, the word Essene comes from the Greek Essenos which means the King Bee. The high priests of Artemis were designated as Essenes.

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But, since a volume could be written on the ancient's usage of honey, we will simply say that its remedial and dietetic powers were universally recognized. Honey was highly regarded for these qualities in ancient India, Persia, Egypt, China, Arabia, Assyria, Greece, and Rome. The holy books of these countries heap praise on honey as a beverage, a food, and a medicine. For example, in the Koran, Chapter XVI, we read that, "There proceedeth from their (the bees') bellies a liquor of various colour, wherein is medicine for men." Generally, this is the opinion that held throughout the Middle Ages as well.

In 1623, Charles Butler wrote in his book, *History of Bees*, that honey was still regarded as a curative to almost every human disease. He also hints of a quintessence of honey. This elixir, it is said, not only melts gold, but revives a dying person when a few drops are swallowed. According to Butler, a certain alchemist, Raimundus Lullus, had succeeded in separating the elixir from honey by distillation.

The administering of honey as a medicine, in fact, was so prevalent during the Middle Ages that a few Spanish writers interchanged the old Spanish word *melizina* with *medicina*, the Spanish word for medicine. *Melizina*, which uses the Latin word for honey, *mel*, as a prefix was created to illustrate the abundant use of honey in the field of medicine.

But remarkable as early opinions of honey were, modern experiments are disclosing even greater mysteries. Naturally, much more is scientifically known about honey today. Surprisingly, nevertheless, its medical and dietary benefits far surpass what chemical analysis suggests they should be. This has caused much speculation among investigators. Some claim that it is the particular amount of each element in honey that makes it so efficacious. Others are equally convinced that it is the specific combination of a group of elements. One group points out that, perhaps, there is something in honey which modern research has not yet uncovered.

Instead of endeavoring to explain the unknown or undetermined portion of honey, this article will concentrate on what present-day experimenting has revealed. This in itself is exciting enough.

### Germ Destroyer

It may come as a surprise to many readers that honey is a powerful destroyer of germs which produce human diseases. The ancients seemed to know this intuitively. It was not until the twentieth century, however, that this was demonstrated scientifically.

Dr. W. G. Sackett, formerly with the Colorado Agricultural College at Fort Collins, attempted to prove that honey was a carrier of disease much like milk. To his surprise, all the disease germs he introduced into pure honey were quickly destroyed.

The germ that causes typhoid fever died in pure honey after 48 hours exposure. Two other germs causing similar diseases lasted 24 hours. Enteritidis, causing intestinal inflammation, lived 48 hours. A hardy germ which causes bronchopneumonia and septicemia held out for four days. *Bacillus Coli Communis*, which under certain conditions causes peritonitis, was dead on the fifth day of the experiment. All but one of these germs were still alive outside of the honey after 40 days!

According to Doctor Bodog Beck, who was, while living, the greatest authority on honey and health, there are many other germs equally destructible in honey. The reason for this bactericidal quality in honey, he said, is in its hygroscopic ability. It literally draws every particle of moisture out of germs. Germs, like any other living organism, perish without water. This power to absorb moisture is almost unlimited. Honey will draw moisture from metal, glass, and even stone crocks, unless they are specially treated.

A. G. Lochhead, of Canada's Department of Agriculture, too has experimented with honey. In a recent letter to the author, he explains, "Sugar-tolerant yeasts seem to be the only organisms able to thrive in honey . . . bacteria and ordinary yeasts do not thrive and are eventually suppressed by . . . honey." In a letter from A. P. Sturtevant, U. S. Department of Agriculture, this data is again verified: "... organisms causing such diseases as typhoid fever are soon destroyed by the osmotic action . . . of honey."

Dr. Zaiss of Heidelberg considers honey a far better antiseptic than tincture of iodine. He dresses all wounds



that come to his attention with honey-dipped gauze. After an immediate smarting, all patients report a soothing feeling. The dressings are changed every twenty-four hours. The sloughs adhere to the bandage, cleaning the wound. However, the gauze does not stick to the flesh because honey stimulates a flow of lubricating, healing lymph fluid. Healing is incredibly fast. Although Dr. Zaiss has treated thousands of wounds, honey has always proved equally efficient.

Another amazing fact about honey, as the ancients believed, is that honey when eaten produces health and longevity. Dr. D. C. Jarvis of Barre, Vermont, says that if lymph flow can be maintained in the body, then eyesight, hearing, mental, and physical vigor remain active even in old age. Lymph is a tissue fluid which cleanses and helps heal the body. When it becomes inactive or slows down, disease germs attack. Dr. Jarvis insists that honey acts as a catalyst to keep this lymph flowing perfectly.

Dr. A. Rolleder experimented with a group of boys at an Austrian orphanage. His experiments proved that honey is the possessor of tremendous growth factors. He divided the group into two parts. One received two tablespoons of honey a day; the other was fed the same diet, but no honey. After nine months, the boys who were fed the honey showed 8½ percent increase in hemoglobin in the blood. The control group had an equivalent loss.

Hemoglobin promotes growth because it carries the vitality in the air from the lungs to various parts of the body.

At the Frauenfelder Home for children in Switzerland, Dr. P. E. Weesen, also demonstrated that children receiving honey, in addition to a wholesome diet, grew faster and were healthier. The full report showed that the children given honey daily were superior in vivacity, blood count, energy, weight, and over-all appearance.

It is important to point out that all experiments mentioned were done with pure honey. Pure honey is simply honey as the bees manufacture it, unboiled and undiluted. Boiling seriously diminishes the nutritional strength of honey.

Pure honey *will* crystallize after some time; in fact, this is a key to its purity. Crystallized honey may be re-made into a liquid by setting the jar in very warm, but not hot water. This procedure will melt the honey but will not change the fundamental nature of the honey.

It is impossible, of course, to list even a fraction of the experimental data on honey in one article, or even a single book. Readers interested in pursuing the subject more extensively can send for the Bibliography of the *Composition and Therapeutic Value of Honey*.<sup>\*</sup> This is a publication of the United States Department of Agriculture. The books listed in it will verify everything in this article and will disclose infinitely stranger information on the powers of honey.

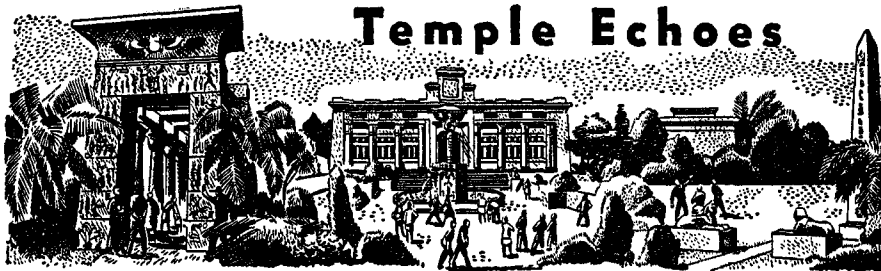
Meanwhile, without verging into fanatical overusage or misuse of honey, it will pay us to take daily advantage of its powers for our better health, happier attitude, and longer life.

<sup>\*</sup>W. J. Nolan, Acting-in-Charge, Beekeeping and Insect U. S. Department of Agriculture, Beltsville, Maryland.



#### DAYLIGHT SAVING TIME

Daylight Saving Time will become effective in California on April 28. Pacific Standard Time will be resumed on September 29. AMORC members, in their contacts, will please take notice.



**D**URING early February, the Emperor, Ralph M. Lewis, was away from Rosicrucian Park briefly to attend Rallies in Dallas, Texas, and Phoenix, Arizona. In both places large numbers of enthusiastic Rosicrucians met to honor the Emperor and to broaden their experiences in mysticism. The Rally in Phoenix was the sixth annual state-wide meeting sponsored jointly by Phoenix and Tucson Chapters. The Texas Rally was sponsored by Triangle Chapter of Dallas.

Almost coincident with these was the sixteenth annual Midwest Rally in Chicago held under the auspices of Nefertiti Lodge. Here Grand Councilors Harold P. Stevens of Ontario, Canada, and Harry L. Gubbins of Detroit, Michigan, were the principal speakers.

In late January, Alden Lodge of Caracas, Venezuela, held its first general Rally. Over four hundred and fifty members were in attendance. Frater Arthur C. Piepenbrink, Dean of Rose-Croix University, San Jose, was the honored guest.

With the beginning of 1957, Toronto Lodge began a series of public lectures, sponsored by its Past Masters Association. These lectures are part of the promotional activity planned for the benefit of the Lodge. Toronto Lodge Past Masters have proved themselves a reliable factor in Lodge stability and growth.

Another Toronto Lodge activity of moment was the presentation of the ritual drama, *The Rite of Demeter*, by

the Ritualistic Officers on March 4. This drama re-enacting the ceremony of mystical initiation in ancient Greece is a moving one and particularly instructive to Rosicrucian students. It is one of a series prepared at the Emperor's request for Lodge and Chapter presentation.

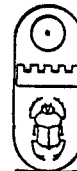
A Rosicrucian event that may well be called unique is being sponsored by the Van Nuys, California, Chapter of AMORC for the evening of May 17, 1957. It is a symphonic concert of works by Rosicrucian composers—past and present.

The Beach Cities Symphony, under the direction of Louis Palange, will interpret the scores. The place will be Van Nuys Junior High School, the time, 8:00 p.m.—and the tickets, \$1.50 (Juniors 75 cents).

Members and music lovers generally throughout Southern California will no doubt find the occasion enjoyable and worthy of support. Nearby Lodges and Chapters are co-operating wholeheartedly in the ticket sale, thereby enlarging their own Chapter funds by a generously allowed percentage. It is hoped a capacity crowd will make a success of this evening with Rosicrucian composers.

Recent recipients of the Rosicrucian Order's Humanist Award were Emma Tunnicliff, founder and director of The School for Crippled Children, Boston, Massachusetts; Laurence C. Jones, founder and president of Piney Woods School, Piney Woods, Mississippi; and George H. Byer of the Government Employers Council, Anchorage, Alaska.

Some forty paintings, mostly water colors, of scenic bits of Germany, Italy, and Spain, drew many visitors to the



modern Art Gallery of the Rosicrucian Egyptian, Oriental Museum during February. These works by Mrs. Lore Dormeyer of Sacramento, California, were called *European Journey*, being pictorial comments on her recent Continental trip.

For 37 years, Mrs. Dormeyer has painted in California although she began her art career in Appleton, Wisconsin, her birthplace. She first studied at Lawrence College there. After coming to California, she studied with various teachers on the Peninsula. On February 3, Mrs. Dormeyer spoke in the Museum on her recent painting excursion.



Fort Lauderdale, Florida, now has a Pronaos. It is to serve all members in that immediate area. Anyone interested in the time and place of meetings should contact the Master, Frater A. Yorston, 2210 N. 28th Ave., Hollywood, Florida, for further information.



Some months ago, Soror Ruth Phelps, Librarian of the Rosicrucian Research Library, initiated an experimental change in library hours—opening the library on Saturdays from 9 to 12 and 1 to 5, closing it on Mondays. This arrangement has proved more than satisfactory and is being continued. At the same time, the rental section for books has been enlarged and the fees reduced. More and more members are thus finding it possible to use the library.



The experience of one Neophyte may

be helpful to others. Soror H. M. Gray writes that she was so avid for instruction and so impatient to have all her questions answered at once that she worked against her own progress. She says: "Sickness overcame me last October. I lay and wondered if there was anything in those monographs (the ones I had hurried through impatiently looking for answers) that would help me. I went back over every one and there I found my answers in front of me. I realized I had come close to failure through my own stupidity and lack of patience." Her word to the wise should be sufficient to save other Neophytes similar suffering and disappointments.



Frater Jose Antonio Calcaño y Calcaño, after a brief stay in Rosicrucian Park some years back as member of the Supreme Council and director of the Latin-American Division, returned to Venezuela to devote himself to music. When Frater Piepenbrink was in Caracas recently attending the Alden Lodge Rally, Frater Calcaño presented him with a commercial recording to bring to Rosicrucian Park. It is a joint effort of the Venezuela Symphony and the Creole Choir under Frater Calcaño's direction.



Frater Jean Lips, radio engineer of Zurich, Switzerland, confesses that he has been a radio ham for twenty-five years. Busy man that he is, Frater Lips feels he might profit by a brief hello from a fellow member of the Order. His call letters are H B 9 J.



### A RESPONSIBILITY WELL MET

To you hundreds of Rosicrucian members who gamely met the responsibility of life in a democratic society, we offer our heartfelt appreciation. By writing to your congressmen, protesting the proposed program of postal increases as they affect nonprofit organizations, you employed the highest privilege with which humanity is endowed—the freedom of expression, the inalienable right to bring your grievances before elected representatives for fair and impartial hearing. Such action on the part of the majority will insure the continuance of these rights and the enjoyment of those many blessings engendered by a Government of the people.

*The  
Rosicrucian  
Digest  
April  
1957*



## The Gleam of Gold

Excerpts from *The Mining Survey*, September 1955—Transvaal  
and Orange Free State Chamber of Mines, Johannesburg, Africa.



HE ancient Egyptians believed in a hereafter, of a region apart from ordinary earth and sky. This "beyond" was peopled by the dead who were permitted to inhabit the spirit realm provided they were justified to do so in the last judgment before the Divine Judge; had knowledge of secret formulas; and could bring with them appurtenances proper to their earthly life.

The post-mortem paraphernalia included objects, some of them made of gold, used by the dead during their daily life. And above all else the body had to be ensured against destruction to enable the wandering soul to find its way back to the place it belonged.

The conception of life after death had two related results, both of which have proved of the greatest value to our knowledge of the times: these were the practice of mummification and the construction of elaborate burial places and antechambers, the best known and most fortresslike being the pyramids. There were other burial places which remained hidden until fairly recent times.

### Pharaoh's Riches

Gold objects, in considerable quantity, have been discovered in some of these burial places in Egypt. In most instances, the objects surrounded the royal dead and were even wrapped with the mummies. They were also in the coffins and shrines, and in the chambers built adjacent to the shrines. Many treasures of gold have been lost because of the practice of tomb robbery in ancient times.

As has been mentioned, archaeological exploration in this century has

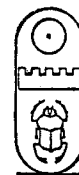
resulted in many gaps being filled in the story of gold buried with the Pharaohs and high dignitaries of Egypt. One of the great discoveries in the 1920's was in the Valley of the Tombs of the Kings, at Luxor, when the relics of a young king, Tut-ankh-amen, who reigned more than 3,000 years ago, were found.

He reigned about 1300 B.C. in an era known as the New Kingdom and, as far as is known, he was the last of the line of the 18th Dynasty of Pharaohs. He lived more than a thousand years after the great pyramid of Cheops had been built and on his death he was buried near present-day Luxor.

The discovery of this tomb was of great importance because it was the first royal tomb of ancient Egypt ever found that had escaped serious plunder. Most of the precious objects brought from the tomb were of gold. A glittering and amazing sight met the archaeologists, led by the late Howard Carter, who acted on behalf of Lord Carnarvon. These objects were revealed in the antechambers to the tomb and inside the tomb itself and each of them was carefully removed with proper veneration. The gold work is exquisite and comprises one of the great gold treasures of the world.

A complete list of what was found is too long to record here, but it was vast and of inestimable value and interest. Among the objects were countless items of gold jewelry and semiprecious stones, gold-adorned clothing, gold sticks, whips and fans, bows, gold torch holders, a golden throne, and perhaps most spectacular of all, a solid gold coffin, containing the body of the 18-year-old king.

The early criminals who sought for Egyptian gold were as aware of its value as the modern law-breaker and



the task of obtaining gold illegally was as hard as it is today. The robbers of the tombs showed rare cunning in their attempts to steal the gold of the Pharaohs, and in many instances penetrated formidable obstacles put in their way by the builders of the tombs and the priests. They must also have been greatly daring to risk entering the tombs which were sealed after solemn religious ceremonies and awe-inspiring obsequies.

In one of the outer chambers of the tomb of the boy king, Carter and his associates found a bundle of rags containing eight gold rings. This bundle was one which had clearly been used to carry the rings by tomb robbers, and had been discarded by them in the tomb when they were caught or overtaken in flight. It was a most interesting find because of the mute story it told of a scene in the tomb thousands of years ago—and probably many years after the king had been buried and almost forgotten.

After this attempt, the tomb was resealed, with probably a rededication and reconsecration of its royal occupant and his appurtenances. It remained undisturbed for thousands of years and it is certain that the next persons to enter the tomb were the archaeologists. The inner parts of the tomb were found to be intact, with clay seals untouched from the moment they were first used to seal ropes binding the handles of the gold-covered shrines of the tomb, and bearing clearly the insignia, or cartouche, of the dead king.

It is not surprising, therefore, that this great find—the exploration took several “seasons” of work to complete—aroused such widespread interest and excitement not only among archaeologists and historians but among the public at large.

One of the most striking features of the tomb was not only the number of objects of gold, culminating in the solid gold coffin, but also of wood, covered with gold. Some of these wooden objects were coated with sheet gold and others with gilt, but the gilding was thicker than that of the present.

According to Carter, one noticeable feature of the gold was the varied colour it presented, sometimes in

patches and sometimes over the whole surface. The colours comprised bright yellow, dull yellow, grey and red and various other shades, like reddish-brown, light brick colour, blood colour, dull purple, and a remarkable rose colour. The bright yellow gold corresponded to “fine” gold of the present—that is unalloyed gold. The dull and tarnished gold in the tomb contained varying proportions of silver and copper alloys.

#### Sun Metal

Such gold as the latter corresponds to the naturally-occurring alloy of gold and silver which the Greeks called *elektron* (from *elektor*, the sun) and the Romans, *electrum*. It was this natural alloy of gold that was largely employed by the ancient Egyptians although they had knowledge of how to refine gold.

The proportion of silver in these alloys has been found to vary considerably: the alloys are invariably lighter in colour than pure gold, and when the proportion of silver is high, they are silver-white.

Gold nails, used for securing funerary equipment, were also found in this tomb. An assay by the ancient “touchstone” method showed that the gold, roughly, was between 18 and 21 carats in fineness—the alloy being mainly silver, with a small amount of copper.

This old method of testing gold may be of interest to the reader, since it was used on this occasion. The “touchstone,” or Lydian Stone, is a hard black variety of quartz, or flinty jasper, used for testing the purity of various metals, especially gold. The stone first used in ancient times was a bituminous quartz from Lydia, in Asia Minor, whence it derived its name.

When a piece of gold is rubbed across the surface of the Lydian Stone, it leaves a streak which is more or less reddish, depending on how much copper the specimen contains. By comparing the streak with those made by alloys of known composition, the expert can determine approximately the fineness of the gold under test and also the rough value of the specimen by weight and calculation.

### **Plundering of Tombs**

The mass of gold recovered from the tomb of Tut-ankh-amen is considered to be relatively small compared with that which was probably placed in the tombs of the great Pharaohs, some of whom lived to a very advanced age and exerted great influence on the civilization and culture of upper and lower Egypt. In the case of this young king, his body was protected by a number of gold-covered shrines and an inner sarcophagus which, in turn, contained a number of closely "nested" coffins. Similar but even more elaborate precautions must have been taken to protect other more important rulers of ancient Egypt whose tombs were found to be plundered or whose bodies were re-buried elsewhere at some later stage of history after the crimes had been committed.

It may have been purely fortuitous that the inner parts of this remarkable tomb were not plundered, although an attempt had been made to rob the tomb and some damage was done by tunneling.

Instances of the plundering of royal tombs for gold and other objects, recorded in the reign of Rameses II, during the 19th Dynasty (c. 1335-1205 B.C.), become easily understood when the incentive is measured by the treasures of this minor Pharaoh, Tut-ankh-amen. Most plunderings occurred between 1200 and 1000 B.C., between 150 and 300 years after Tut-ankh-amen's death, and are faithfully recorded in legal documents found as papyri at Thebes at the beginning of the 19th century. The gold of ancient Egypt certainly dates to long before 3000 B.C., and the record of the uses of this lustrous metal by the ancient Egyptians is remarkably comprehensive.

### **Ur, Birthplace of Abraham**

Other ancient civilizations also esteemed the value of gold, and many examples of artistic gold work have been obtained through the painstaking work of archaeologists. In the 1920's, work of great importance was carried out in Mesopotamia, on the site of Ur of the Chaldees, one of the oldest cities on earth. The site of Ur lies about

halfway between Baghdad and the head of the Persian Gulf, and ten miles west of the present course of the Euphrates River.

A joint expedition from the British Museum and the University of Pennsylvania, led by Sir Leonard Woolley, carried out, at Ur, an intensive exploration which resulted in some remarkable discoveries.

Here was the cradle of an early civilization which occupied a significant position in the ancient world. The first of the royal tombs at Ur may have dated to 3500 B.C. or earlier and tomb-robbing in the city burial ground appears to have been as prevalent as it was in ancient Egypt.

Burial methods, however, differed from those practiced by the Egyptians. There is evidence that not only was royalty buried in the tombs but, in some instances, the royal dead were joined by nobles who voluntarily sacrificed themselves in the actual burial chambers and during the committal service.

### **4,000 Years Ago**

In the grave of Queen Shub-ad, one of the oldest queens known, who lived more than 4,000 years ago, Woolley found a rich array of funerary gifts, including vessels made of gold.

One of the finds was the golden headdress of the queen. On a thickly padded wig were arranged three wreaths, made from lapis lazuli and carnelian. From the lowest of the three wreaths hung golden rings; from the middle one golden beech leaves; and to the topmost were attached willow leaves and golden flowers. Fixed into the back of the wig was a five-pointed comb, decorated with lapis-centred gold flowers. Spiralled gold wires ornamented the brow of the wearer, and heavy gold earrings, of half-moon shape, hung down to the shoulders.

This remarkable headdress gives a good idea how far aesthetic standards and the art of working gold had advanced more than 4,000 years ago.

In the tombs at Ur, on the remains of nine ladies of the court, further elaborate golden headdresses were also





found. The exploration also revealed a gold dagger. The blade of this beautiful weapon is of gold, its hilt of lapis lazuli, decorated with gold studs, and its sheath of gold, beautifully worked, with a pattern derived from plaited grass.

With it was another object, scarcely less remarkable—a cone-shaped reticule of gold, ornamented with a spiral pattern. It contained a set of toilet instruments—tweezers, lancet, and a pencil of gold. Nothing like this had been found hitherto in Mesopotamia.

There was also a harp, with decoration intact: the upright wooden beam of the harp was capped with gold and in it were gold-headed nails which had secured the strings: from the front of the sounding box projected a splendid head of a bull wrought in gold with eyes and beard of lapis lazuli. Across the harp were stretched the remains of the harpist who had worn a crown of solid gold on his head.

Gold drinking vessels, fluted and chased, believed to have been used by Queen Shub-ad, were also discovered.

At the mound of al 'Ubaid, near Ur, Sir Leonard Woolley unearthed a temple, one of the oldest constructions in the world. Among the objects recovered was a golden bead, on which was a perfectly clear inscription giving the name of the builder of the temple. He was A-anni-pad-da, a king of Ur. The preservation of the name is another testimony to the lasting quality of gold.

#### **Babylonia and Assyria**

These two great empires, which grew up on the banks of the Tigris and Euphrates, dated before 3500 B.C. From 3000 to 2500 B.C. there was an era of lavish wealth, during what is called the Early Sumerian period. This wealth was amply demonstrated by the profusion of gold used for personal adornment, especially by the ladies who were irresistibly drawn towards jewelry made of gold, as they are today.

During the later part of its pre-dynastic era, Egypt is known to have traded with Babylonia and the use of gold may have been further developed by this contact between the two countries. Gold figures of rams, frogs, and apes have been handed down from ancient Babylonia. These are examples of gold being used for other than purely decorative purposes as they were amulets for warding off illness and injury from the wearer.

Another famous object from this civilization is a small golden model of a bull, with a beard to represent the divine power which was also a sign of divinity in ancient Egypt.

#### **Veneration**

It is clear that gold has been held in high esteem since the Bronze Age. It is remarkable that this metal, obtained by the ancients on or near the surface in concentrated form, should have continued to hold its value when the discovery and development of new deposits has become more and more complex and costly. Yet this has been the case with gold.



### **THE EXERCISE OF WALKING**

Hippocrates, prominent Greek physician of the 5th century B.C., and in modern times known as the Father of Medicine, prescribed for his patients the exercise of walking. For reducing hallucinations, and to keep down weight and the figure trim, he recommended brisk walks. Persons with emotional disturbances profited by early morning walks. Morning and evening walks practiced daily served those who were oversensitive.

This man of high character and noble deeds devised the code of medical ethics which is even now being administered to men about to enter medical practice—the Hippocratic oath.

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#### AFRICAN WITCH DOCTOR

Although officially forbidden in the territory of Tanganyika, East Africa, the witch doctor or shaman secretly flourishes. Avoiding authority, he exorcises evil forces for his tribesmen in weird rites. For small fees he will utter curses and invoke imaginary supernatural forces. Usually shrewd and well-versed in the psychology of their primitive followers, these witch doctors surround themselves with an omnipotent and awesome air. The above shaman is using a fly swatter as a ritualistic wand as he perambulates in a circle, intoning his imagined efficacious words.

*(Photo by AMORC)*



## *What Will the Future Reveal?*

What lies behind the veil? What will the morrow bring forth? Men have brought burnt offerings to the gods, shared their worldly possessions, traversed mountains and plains to visit oracles, all in the hope of having revealed to them the unknown future, little realizing that it rested unshapen in their own hands. The minds of men have labored for ages with various devices and methods to fashion a key that would unlock the door that conceals the moment just beyond the present.

From antiquity the strangest of the systems attempting a revelation of the future has been numerology. Is it but a shallow superstition of the ages, or does it provide the means, sought since time immemorial, for a secret insight into the future?

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- HAITI**
- Port-au-Prince:** Martinez de Pasqually Lodge, Maison Monnin et Bauduy, Grand Rue. Marcellus Paul, Master, B.P. 941.
- HOLLAND**
- Den Haag:** (The Hague) De Rozekeuizers Orde, Groot-Loge der Nederlanden. H. Th. Verkerk Pistorius, Acting Grand Master, Postbus 2016.
- HONDURAS**
- San Pedro Sula:** San Pedro Sula Chapter, Apartado Postal 572. Ildefonso Orellana, Master.
- INDIA**
- Bombay:** Bombay Pronaos. Fall J. Shroff, Master, Taj Bldg., 30-B Gowalia Tank Rd.
- INDONESIA**
- Djakarta:** Grand Lodge of AMORC. Tjia Von Tjan, Grand Master, Menteng Raya 24E.
- ITALY**
- Rome:** Grand Lodge of AMORC. Giuseppe Casara, Jr., Grand Master, Via Sistina 4.
- MEXICO**
- Ciudad Juárez, Chih.:** Juárez Pronaos. Mario Fuentes M., Master, Calle Anahuac Nte. 257.
- Mexico, D.F.:** Quetzalcoatl Lodge, Calle de Merida 105. Graciela R. Maldonado, Master, San Carlos 35, Villa Obregón 20.
- Monterrey, N. L.:** Monterrey Chapter, Felix U. Gomez Nte. 333. A. Sanchez P., Master, Padre Mier Pte. 653.
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- St. Nicolaas, Aruba:** Aruba Chapter, 320 Bernard St., Box 254. George E. Sandiford, Master, San Nicholas, V. N. 53.
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- PANAMA**
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- PERU**
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- 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. 1653, Stop 24, Santurce, Miguel Angel M. Segui, Master, C. Ingeniero Juan A. Davila 352, Barriada Eleanor Roosevelt, Hato Rey, P.R.
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- Stockholm:** Achnaton Chapter. A. Schumburg, Deputy Grand Master, Eriksbergsgatan 20.
- SWITZERLAND**
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- Maracaibo:** Cenit Chapter, Calle Belloso 9-B. 27. Ernestina M. de Ortis, Master, Ave. Sucre 59, Apartado 95.
- San Cristóbal:** San Cristóbal Pronaos. Eduardo Rangel N., Master, Apartado 43.

(\* Initiations are performed.)

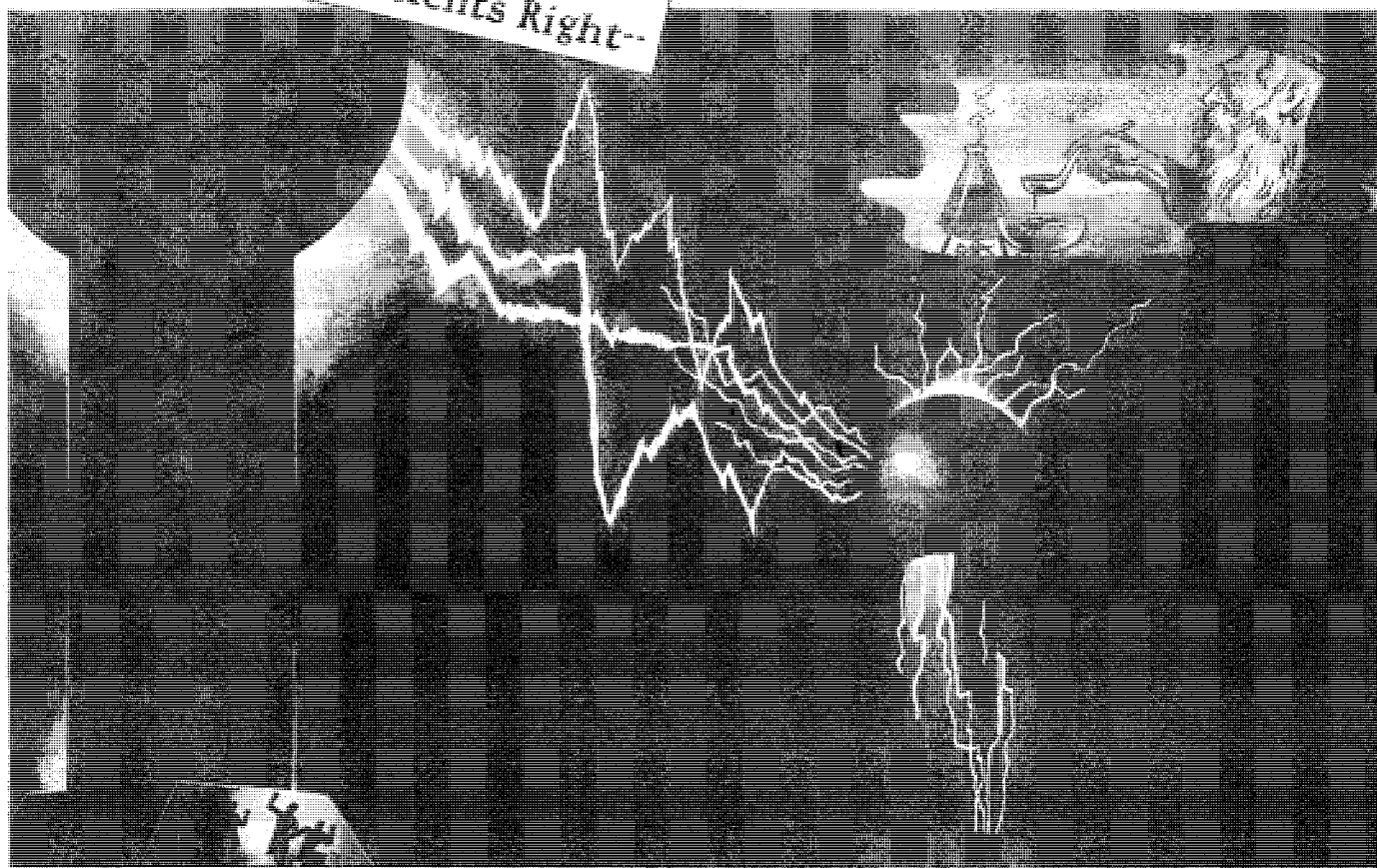
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Armando Font De La Jara, F. R. C., Deputy Grand Master

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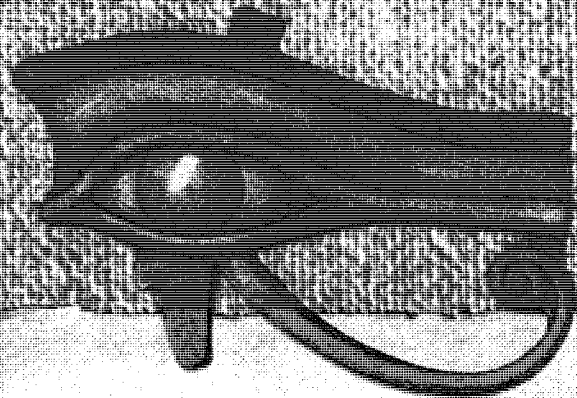
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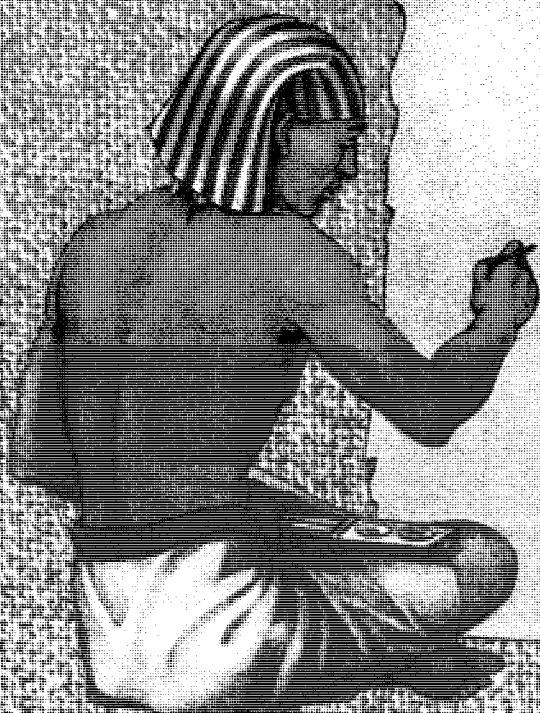
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