

# ROSICRUCIAN DIGEST

1960  
OCTOBER  
35¢ per copy

*Is Suffering  
Sacred?*

A re-examination of  
the subject.

▽ / ▽

*The Creative Mind  
Its nature and  
responsibility.*

▽ / ▽

*The Riddle of  
Columbus*

A man still unknown.

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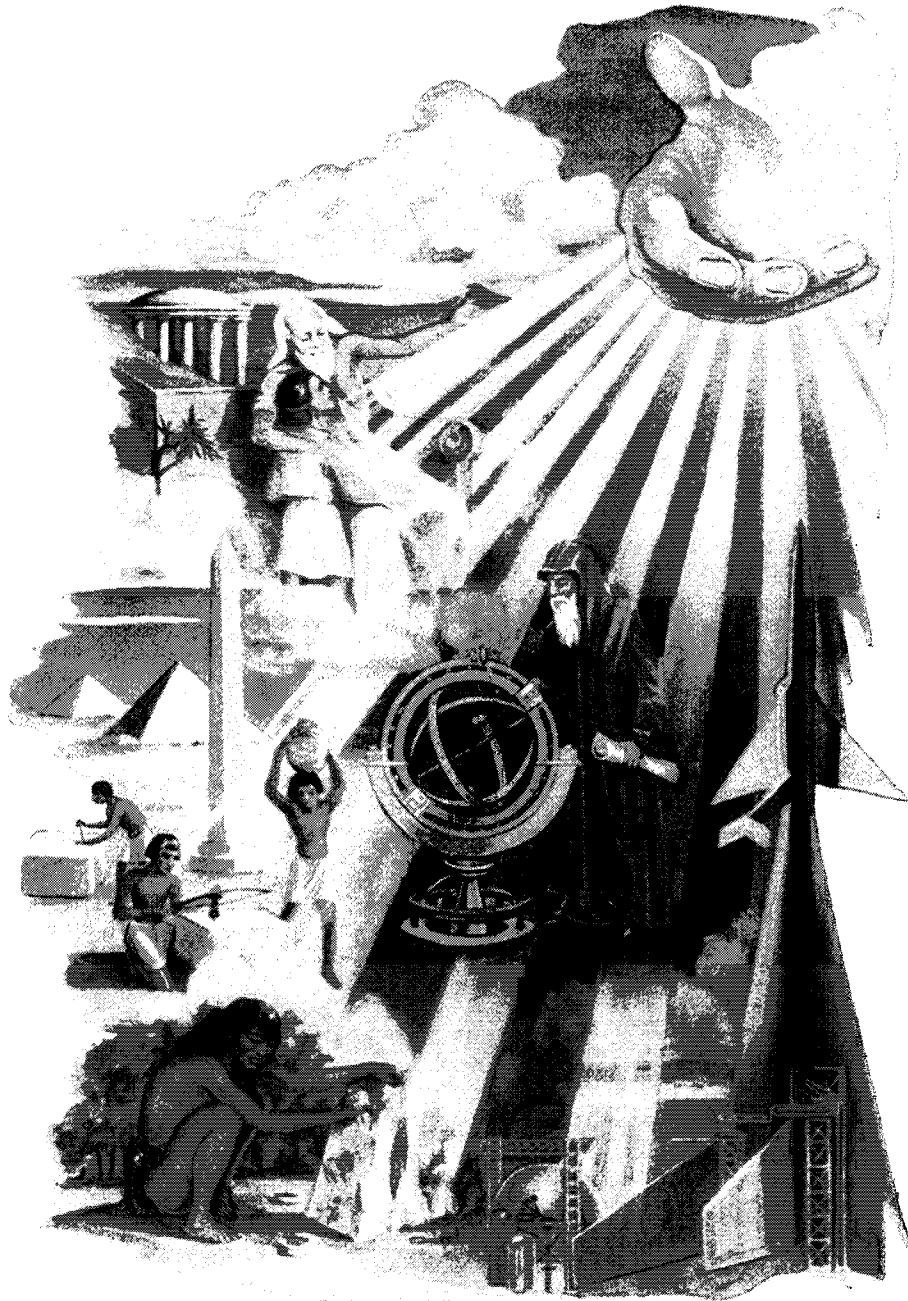
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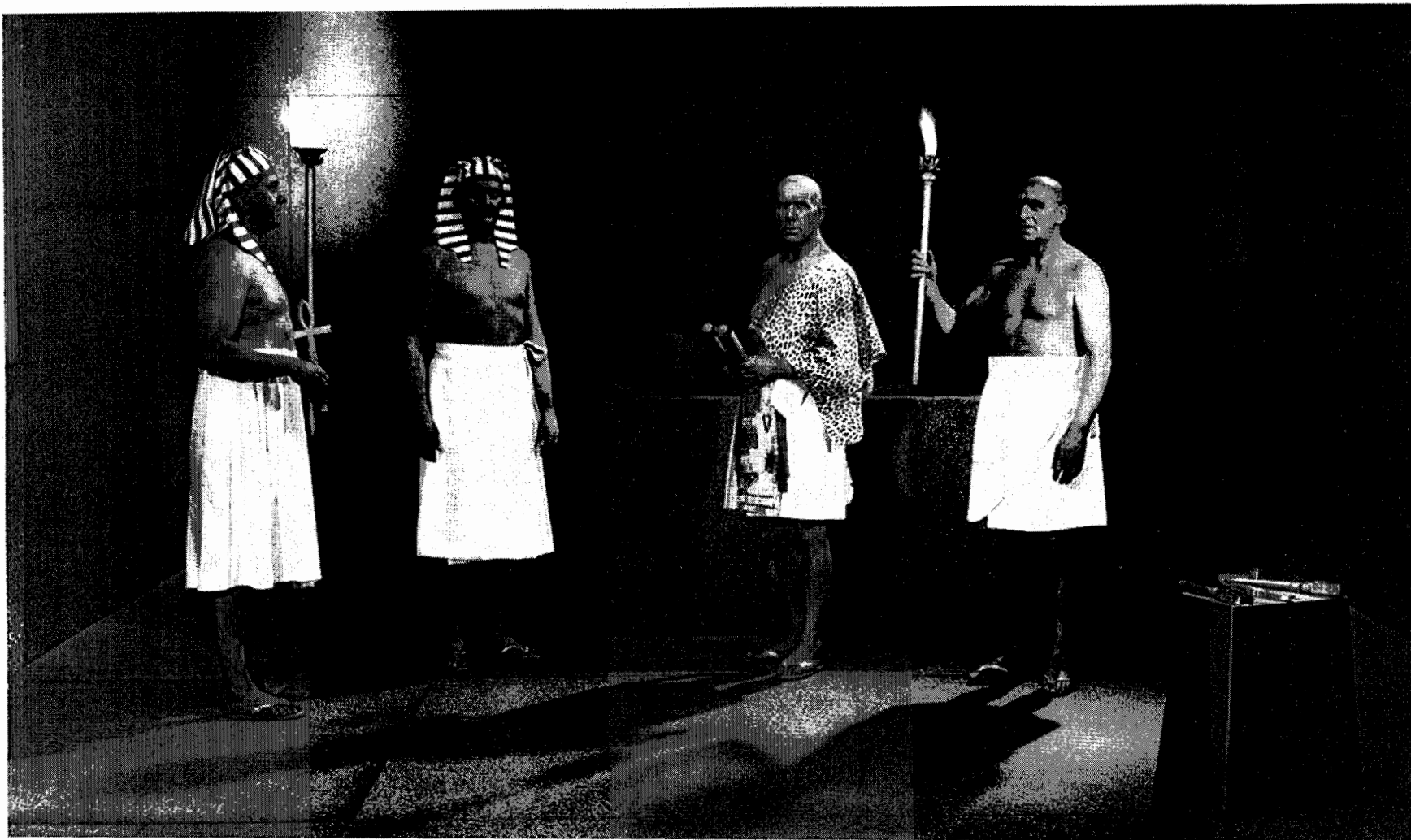
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# ROSICRUCIAN DIGEST

COVERS THE WORLD

THE OFFICIAL MAGAZINE OF THE WORLD-WIDE ROSICRUCIAN ORDER

Vol. XXXVIII

OCTOBER, 1960

No. 10

Inside the Great Pyramid (Frontispiece).....	361
Thought of the Month: On Intolerance.....	364
The Value of Music.....	367
The Riddle of Columbus.....	368
Cathedral Contacts: Our Daily Bread.....	371
Benjamin Franklin: II. Philadelphia and London.....	373
Should Religion Be An Issue?.....	377
A Dream Unfolding.....	379
The Creative Mind: Its Nature and Responsibility.....	380
Waterlilies Are Symbols.....	383
The Antiquity of Rosicrucian Teachings.....	384
Is Suffering Sacred?.....	387
Minute Thoughts: Waiting.....	389
Reasoning—Horizontal and Vertical.....	390
In Orbit.....	394
Don't Pass the Salt.....	395
Personalities of the Past (Illustration).....	397
The Sacred Lake (Illustration).....	398

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## *The Purpose of the Rosicrucian Order*

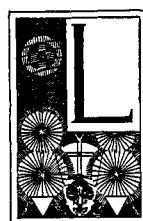
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# THE THOUGHT OF THE MONTH ON INTOLERANCE

By THE EMPEROR



LIFE is a practical state; it is not a theoretical or abstract one. To achieve its practical and necessary ends there is mostly a single way for each. All of man's idealism must either be consistent with such expedient ways or failure results. One of the reasons why so many men, both singly and in groups, move in different mental and moral directions, is because they have not related their ideals to practical ends. They have not tried to determine what are the essential values in life. From such values man cannot deviate if he is to experience the more enduring aspects of happiness.

One of the most essential values is that of *tolerance*. However, let us first consider *intolerance*. This we wish to consider neither from the moral nor ethical viewpoint. Rather, we must go behind, as it were, to those basic factors which engender intolerance.

Every chromosome in the protoplasm of man's being is dynamically striving for existence. Paradoxically, we can say that life is both stable and yet unstable at the same time. For example, life is not limited to any fixed forms. It has many organic expressions. However, its qualities are predetermined. Life must struggle to maintain these certain definite qualities in every form in which it expresses itself, or it cannot continue to exist. The phenomenon of life is a state of balance between particular forces which become locked within the substance of matter.

The ego, or self, is the organism's consciousness of its own existence. With

this realization of self there is also a consciousness of life's drive to *be*. To man, self is of many components—the physical, the emotional or psychic, and the mental. Since these are of self there is associated with each of these components the striving to be, to preserve, and to assert itself. We are not content merely physically to *be*. Likewise, we desire to express our feelings and our thoughts. To be denied the expression of our emotional and our mental self makes living as much a distress as if we were prohibited the use of our bodies.

It is a common experience that we ward off blows that might injure our physical self. We also establish defenses against diseases that might cause us to become disabled. Likewise, we resent and for the same reason, are inclined to repel beliefs and notions which are diametrically opposed to our own. It is because contrary ideas and practices distract from the reality and assertion of our own mental self. They give rise to that kind of simple reasoning which, in effect says: It is impossible for something to *not be* and to *be*, simultaneously.

Therefore, one of the two opposing views, it is assumed, is wrong. Consequently, the instinctive preservation of the intellect, of the ego, causes an antagonism toward the opposing conception. These, then, are the *natural*, the inherent, causes of intolerance. They are rooted in the very substance of our psychological being.

The behavior resulting from intolerance is *combateness*. It is the same reaction on the part of the individual that occurs from any act that tends to

strike at the security and assertion of self. As a result, intolerance provokes hatred and anti-socialism.

No matter how natural these causes of intolerance are, we are obliged to admit that the effects of intolerance are detrimental to society. *Tolerance*, then, it would seem, is a virtue to be attained, but what is tolerance? Certainly it should be as thoroughly understood as is the nature of intolerance. There should also be found some ground for tolerance related to our very nature and that can be developed. If tolerance is an abstraction, a virtue only in theory, it will necessarily be at a great disadvantage as against the instinctive promptings underlying intolerance. To begin, we may define tolerance as a charitable attitude toward all notions and practices which differ from our own. By the word *charitable* we mean the granting to others the same right of self-expression which we reserve and preserve for ourselves.

In doing this, we are recognizing that others have a dependence upon the same natural instinct of self-assertion as ourselves. But suppose we do try to prevent all opinions or beliefs that differ from our own. What effect would that have upon our own ground of self-assertion? It would tend to destroy all individuality. The dominant opinion and self would then cause all others to be in accord with *it*. However, no single individual or group is omniscient; none is capable of meeting and comprehending all situations that arise in its sphere of existence. Therefore, it could not survive because the very versatility of thought on the part of others that it tried to suppress, it would need for itself.

Consequently, aside from any moral and ethical reasons, tolerance provides a greater service to man than does intolerance. Differences in thought and in action bring about a contest for supremacy of one over the other. This is just what is necessary for the determination of true value. Men learn what contributes to the satisfaction of their whole selves. This they then adjudge to be the right and the *good*. Without tolerance, such practical values that come from the contest for supremacy cannot be ascertained.

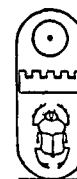
Another value which all men must accept for their mutual welfare, regardless of any moral and ethical connotations, is *responsibility*. First, let us make a slight transformation in the word, itself. Let us refer to it as "*respond-ability*," the emphasis being on the first two syllables, "*respond*." This, then implies the capability of a person to respond to influences or stimuli which bear upon him. To varying degrees, we all respond to external stimuli, such as light, thermal changes, sound, etc. Also, we respond to our own thoughts by transforming them into action. Our physical organs also respond to involuntary stimuli in such functions as respiration, circulation, digestion, etc.

#### **Voluntary Responses**

All of our voluntary responses are evaluated in terms of their effects upon us. If they are pleasing sensations, we are attracted to the source of the stimuli. If the effects are irritating, we try to avoid them. It is apparent that for us to display a sense of responsibility for something, that thing must have a direct relation to self. We cannot feel responsible, that is, we cannot voluntarily respond in favor of that which has no emotional or intellectual effect upon us.

For analogy, let us think of this subject symbolically. Self, shall we say, is a dot. Surrounding the dot is a small circle. This small circle represents those intimate values that commonly cause our responses. For example, these are food, family, our physical pleasure, our necessary livelihood. But, there is also a *larger* circle that circumscribes the dot or the self; this circle is farther out than the first circle.

This larger circle may represent government, society, the advancement of mankind, the security of strangers, the welfare of foreign races and nations. These things must have value to self, also, or else the self will assume no responsibility for them. If they do not have *value* to the self, it will not respond beyond its limited, more intimate circle. That which has no value to the self, it will not reach out to include from the larger circle. Simply stated, how do we make an individual, for example, have concern for the property of another, or care whether another nation or people is being starved?



First, we must realize that the things of the outer circle, being farther removed from the dot (the self), have far less impact upon us. To compel their recognition and support by the imposing of law does not cause them to have a personal value to self. Enforcement does not cause the self of the majority of people to assume responsibility toward these things. To make the interests and activities of the outer circle of the affairs in life have value to persons, certain changes in the individual must be made. The aesthetic and psychic feeling of the individual must be cultivated. The values in life that ordinarily inculcate a sense of responsibility are too material, too limited in their scope.

The aesthetic sense, the love of beauty, is far more subtle and sublimated than the sensual pleasures. But, where beauty has a definite, developed value to the individual it then spreads beyond the lesser and first circle which surrounds the self. In other words, the lover of beauty wants to create and preserve it wherever he can and thus others may participate in it. The beauty lover has a *response*, a responsibility toward maintaining aesthetic values. These values, then, are not just confined to his individual enjoyment. Sympathetically and vicariously, he comes to realize the value of beauty to others because it *has* a value to him. For analogy, we find that rarely will a photographic enthusiast or an artist litter a place of beauty. He feels a re-

sponsibility for its appearance because it has a value to him.

When the psychic and aesthetic senses are quickened, they begin to embrace many things that have previously been ignored and whose value was not realized. This, then, creates a greater human accord. But this higher consciousness and sensitivity must first be exposed to conditions to which it can respond. The individual must be taken out of his restricted, inner and habitual circle of activity, associations, and environment. One may travel frequently, he may be exceedingly active in professional life, and yet live in a constricted circle of response. We believe that *communal* tours are essential to the broadening of responsibility. By the term, communal tours, we refer to groups of people touring various cultural and humanitarian centers existing in their area.

This is a different kind of sightseeing. It requires, for example, tours to hospitals, mental institutions, tenements, humane societies. Such tours need not be entirely concerned with the unfortunate aspects of living. They should include industrial plants, libraries, museums, art galleries, beautiful buildings and laboratories of creative research. Sympathetically, in one way or another, each individual will find a new and enlarged value in these experiences. From such values will grow that responsibility, the lack of which we deplore in a large element of today's society.



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# The Value of Music

By RAYMOND MIKRUT, F. R. C.



WHAT would the world be like without music—not just music by artists, but *all* music?

Only a person totally deaf can know the answer to this question. If we were somehow able to silence all radios, phonographs, jukeboxes—and musicians—we would blot out only the melodies and rhythms created by *man*. Music would still exist throughout all the universe as it has since the beginning of time. The morning-song of the sparrow; the cadenced chirp of the cricket; the drone of the wind through the trees; the rhythmic thunder of waves on the shore—these are just a few of the countless themes in Nature's symphony. And even an individual deprived of the faculty of hearing is not completely shut off from the song of the universe; he can still perceive certain sounds through their vibrations manifesting to him via the many bony sounding-boards of his body.

To be wholly without music, therefore, the earth would have to be a dead planetary body such as the moon is reputed to be, surrounded by a vacuum through which no sound vibrations could travel. The earth in such a case would be incapable of sustaining any form of life, animal or vegetable. Understanding this, we begin to appreciate the part music plays in our lives—and how essential it is to the continuance of culture.

Once in a small private studio, I taught the basics of music to children between the ages of six and twelve. The more educated and urbane the parents, the more receptive they were to the idea of music as a means of acquiring poise and intellectual prowess, rather than as a means of material gain.

These parents were wise, and they were realists. They understood that perhaps only one out of a thousand has the potential for professional status, and that of these, very few ever become famous or amass great wealth. These parents recognized music as an impor-

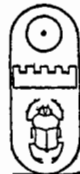
tant facet of education. They were so sure of its positive benefits that they were willing to spend hard-earned dollars to assure their children capable musical instruction. It seems that whenever people are willing to spend money for a *luxury* they could easily forgo, they regard it as an extremely important element of living.

Especially to the child whose mental temperament is yet to be developed, the importance of music is inestimable. It will teach him coordination between mind and body, and nourish the inner being as well. More than that, it will teach him to concentrate. To be able to translate the symbols expressed in notes, lines, and bars, and at the same time, make the body perform the mechanics necessary to its rendition, is no mean feat for a child—or an adult, for that matter!

Over the years, practice will bring a higher degree of facility, and also a correspondingly higher grade on the report card. The daily stint of concentration at keyboard, strings, or mouthpiece of an instrument will enable the child to go through page after page of text in the classroom while his less-fortunate schoolmates squirm or daydream out the window.

Music is a natural introduction to the fine arts. If the child starts early enough and has the kind of parents who can endure tooth-shivering mistakes that would send some out of the house in desperation, he will come to love and enjoy music of classical quality considerably sooner than he can appreciate, say, Shakespeare or Walt Whitman.

When he enters the chaotic years of adolescence, he will be better prepared to discern the difference between legitimate compositions and musical monstrosities. He will be able to hold his own against the know-nothing crowd who are "bugged by long-hair stuff." He will be well started on his search for the best in all things: literature, painting, sculpture. He will not see these things as mere prettiness of sound, color, and form, but as an evolutionary experience for the soul of man.



# The Riddle of Columbus

By LIEUTENANT COLONEL W. MANSFIELD



Some sixty years ago, Don Celso García de la Riega, onetime governor of the Province of León and an advocate of the High Court of Spain, presented his proof that Columbus was a Spaniard, born in the northwest Galician province of Pontevedra.

Some years later, an Englishman, the late Lieutenant Colonel W. Mansfield, with many years' experience in document investigation and scientific detection of forgery for the Criminal Courts of England, confirmed De la Riega's findings by photomicrographs of original documents connected with the history of Columbus, establishing as fact many matters still unadmitted by those who write on the subject.

Lieutenant Colonel Mansfield's Ms., owned by a private individual in England, has never been published. Permission has been given the Rosicrucian Digest to print this brief excerpt in the hope that some courageous publisher will be alert enough to see its value. It is admittedly an academic subject, too controversial to be acceptable to orthodox nonthinkers and wholly unpalatable to the prejudiced. It is as well abstruse enough to demand some acquaintance not only with geography and history but also with methods of scientific investigation.

The excerpt merely states the problem, but even so will startle the average reader by its evidence of the confusion still existing regarding most of the "facts" of Columbus' life.—EDITOR.



No great man has ever lived of whom so little is known as Columbus, although his name has been more internationally discussed than any other name in history. The books written about him are legion, but the fact remains that the more one reads about him, the less one seems to know.

In various works his name is given in about 26 different ways, from Colon through Cholombo to "de Colon," which is found in the Register of the Crown of Aragon.

The various authors describe the father of Columbus as being a wool weaver, a wool worker, a wool dealer, a wine merchant, an innkeeper, a cheese manufacturer, a tower watchman, a fisherman, a seaman, a nobleman, an admiral. One author produces a document concerned with the "late Colombo," but to complete his argument has had to bring forward another where seven years later the then "late father

Colombo" is again alive and witnesses a tailor's deed.

We are told that the birthplace of Columbus is to be found in Galicia (Spain), Catalonia, Estremadura, Toledo, Portugal, Corsica, England, France, Ireland, Greece, Genoa, Savona, Cucaro, Monferrato, and eight other places in northern Italy. In fact, Columbus was born in more places than any other man! In Genoa alone, two houses are shown as the places where he first saw the light.

There is a margin of 26 years in the year of his birth as given by various writers; they assume practically every year between 1430 and 1456 to be the birth year. One writer changed her mind several times and after more than twenty years of study said that she did not know. So far only one writer has guessed at an actual date.

Nor do various authors agree about the appearance of Columbus. There are

The  
Rosicrucian  
Digest  
October  
1960

about 450 different pictures from a clean shaven, fat, round face with a fat stubby nose to a long thin face with aquiline nose and a beard.

The mother of Columbus, so we are told, had two sons (others say three). Some say two sons and a daughter—married to a sausage maker; others say she had five children.

His brother Diego is said by some to be the older, whereas others claim that he was the younger one.

The various writers show Columbus in his first youth going to school in Genoa, or learning the Corsican language in Calvi, or playing in the fishing hamlet of Porto Santo near Pontevedra, or being taught Latin by the monks of Poyo. Columbus knew Spanish, Gallego, and Latin, but no writer claims that he knew Italian.

When he was a little older, we are told that he sat at the feet of the learned professors of Padua University; that he was buying and selling wines for his father, being mixed up in arbitration cases arising out of such deals; that he was handling wool; that he had a lot of money; that he owed a lot of money. One writer tells us that when he went on his First Journey in 1492, he could neither read nor write.

Is the interesting Toscanelli Letter genuine or is it a forgery? Prominent writers accuse of forgery not only Colon himself, but also his brother Bartolome as well as his son Fernando, his grandson Luis, and even his biographer Las Casas—and probably not one of these writers had ever seen a good reproduction of the letter.

Where did the money for the equipment of the ships for the First Journey come from? Some tell the romantic story, illustrated with beautiful pictures, of the noble Queen pawning her jewels; others tell us of prosaic and more commercial mortgages with Jewish Genoese Bankers.

The many writers who desire to inform us about the life of Columbus before he went to Portugal, tell us that he was in France, in England, in Greenland, in Iceland, in "Thule"; even that he was in West Africa. They report that he was keeping an inn for his father in Savona; that he was a wool dealer in Genoa; that he was fishing "tonina" off the Corsican coast; that he

was (at the age of 21) Commander-in-Chief of King Renee's battle fleet; also, that he was a pirate on a pirate ship.

How did he come to Portugal? Some say swimming on an oar; others tell the less romantic story of his being a commercial traveller from Genoa trying to sell goods in Portugal.

#### **The Wife of Columbus**

He was married—he says so himself—but he does not tell us the name of his wife. Some writers say that his wife was the daughter of a noble Italian and that young Columbus met her in a Convent Church. Another writer goes further and describes how the mother of the beautiful girl sat in the church while her daughter sat in the choir. Again, it is said that she was of noble Portuguese descent; was his playmate in the fishing hamlet of Porto Santo near Pontevedra. So far, she is not claimed for Genoa, Savona, or Catalonia. Some writers call her Perestrelo, but her son in his Last Will calls her Muñiz. He should know. Columbus had one son, according to certain historians; but others say two, and some insist that there were three.

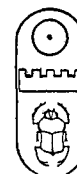
As many books have been written to show that the so-called Pilot-story is true as have been written to show that it is a base invention. Modern research seems to incline to the belief that Columbus himself was the mysterious Pilot.

The Arabs have a story that Columbus found old Moorish charts in a Spanish convent, which showed him the way to the West; but so far this story has not been given in any European language.

Contemporaneous writers tell us that the name of the ship in which Columbus sailed on his First Journey was *La Gallega*; but every modern writer refers to it as *Santa Maria* and probably few know why.

The first land discovered by Columbus was the island which he named "San Salvador." Where is this island? Half a dozen books have been written on the subject; but no two authors agree.

Most authors record that the first landfall was made on Friday, 12th October 1492. Columbus himself says so; but two very learned scholars give the date as 1493; others say 1491, others 1496.



There seems to have been nothing said about Columbus and Friday; yet he sailed from Palos on a Friday. On a Friday for the first time saw some strange birds. On a Friday saw the first land. On a Friday discovered Isabella. On a Friday sailed back from the newly discovered world to Spain. And on a Friday landed again in Palos!

Although the letter to the Bank of St. Georgi in Genoa is in the actual handwriting of Columbus, it has been called "a clumsy forgery" because it does not fit in with certain theories. On the other hand, documents clearly *not* in the handwriting of Columbus are hailed by learned societies as genuine Columbus holographs.

As to the visit of Columbus to Barcelona, some insist that he was never there, but the Queen sent him a letter from Barcelona, returning to him a manuscript "which you had left here."

Although Columbus was an ardent Roman Catholic, he has been declared a Jew. He was also declared by some to be a very wicked man; others have proposed him for canonization as a Saint.

The mysterious signature of Columbus has called forth the most fanciful

solutions, but so far no one, it seems, has solved the combinations of letters.

There exist today in connection with Columbus more forgeries, faked and altered documents, guesswork, unreliable statements and trickery than concerning any other man or woman. Papal Bulls and Royal Decrees have been invented to further an argument or to help a theory. In one document, an author purposely shifted a semicolon to make the document substantiate his story. In another document, the King and the Queen are made to command their "very dear and much beloved son Don Juan" to carry out certain instructions concerning Columbus. The fabricators of this document did not know their history well, for at the time of this "decree" the son Don Juan *had been buried for five years!*

And, finally, the Will—the Last Will of Columbus: One can choose between a number, some forgeries, some genuine. Curiously enough, the genuine ones have found less interest than the others.

Where are his remains today? No one knows!

Such is the Riddle of Columbus.



## Grandeur and Elegance in CHRISTMAS CARDS

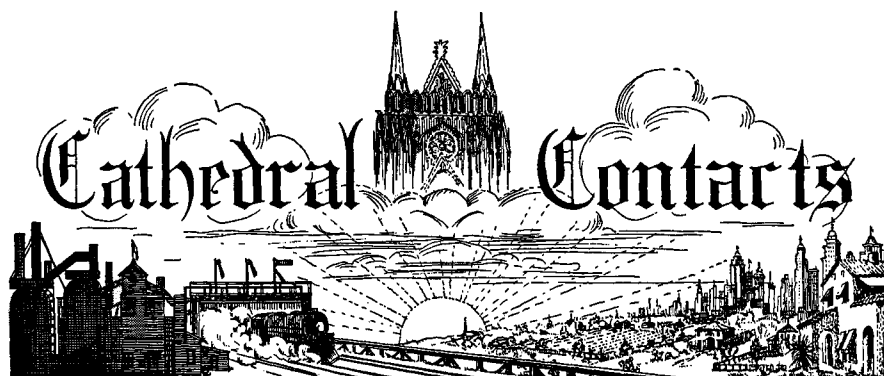


The sweeping lines of artist Takahiko Mikami's brush have brought another exclusive design to our Christmas cards this year. The *mountaintop*, eternal symbol of aspiration and illumination, becomes full of meaning at this time of year when men aspire even more to the goals of peace and stability.

This card-folder carries a brief verse relative to the Christmas spirit, as well as an inconspicuous symbol of AMORC. A box of 12, complete with envelopes, sells for \$1.95 (14/6 sterling).

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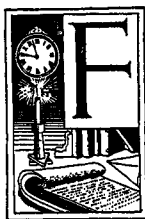
*The  
Rosicrucian  
Digest  
October  
1960*



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 five cents in postage stamps. (*Please state whether member or not—this is important.*)

## OUR DAILY BREAD

By CECIL A. POOLE, *Supreme Secretary*

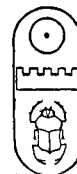


FOR centuries it has been a tradition in many religions to include in daily prayers a request that man might be supplied with the necessities of life. Throughout the Christian world the portion of the prayer "Give us our daily bread" is repeated many times. This phrase is apparently a supplication to the divine force that is believed to govern this universe by those who feel that while man is a resident of the physical world and lives dependent on that physical world, the necessities which he seeks should be supplied him.

It would be logical to question what kind of interpretation should be placed

upon this act—whether or not the request that man be given the necessities with which to maintain his existence is considered a literal request or one purely symbolic. It is difficult for us living in the age we do to believe that the request should be seriously considered as literal. Surely, with the intelligence man has developed and applied to the circumstances that he finds in his physical environment, it is hardly believable that man should think that a divine force or a god should literally answer his petition to supply him with the needs of life with no effort on man's part.

If we are to consider this request literally, then thousands who repeat it are requesting that by Divine intervention man should be fed. Man would



seem to expect that he be given the necessities that make life possible in the physical body of which he is resident. On the other hand, if a broader view is taken of this request and the concept is considered symbolical, then man's request is more or less a recognition of the fact that all manifestation, whether it be physical or spiritual, is dependent on Divine source or origin. The point in question here is not whether a divine force exists, but rather a consideration of man's relationship to that force.

Those who believe in a universe that has a fundamental cause and a continuing existence based upon the manifestations of the laws and forces put into effect by that cause will believe that man's partial purpose in existing in this universe and dealing with it is to harness those forces. The man who literally does nothing and expects Divine intervention to feed him will probably starve to death, because it is beyond our concept of today to believe that any divine force, whether that force be benevolent or a type of tyrant, would supply the individual who makes no effort to supply himself.

Man's dealings with his environment, as has frequently been repeated in many sources, is his challenge. We literally take our bread from our environment by our effort, not that we all sow the grain, mill the flour and bake the bread, but we in some way deal with environment and through the compensation that we earn supply ourselves with our physical needs. When we ask that we be supplied with these needs, we are asking for knowledge, for guidance, for direction that we may be able to draw upon the environment of which we are a part, and by the use of our own intelligence, be able to apply that intelligence to such manipulation of the environment that will supply us with our needs.

What our needs are is a problem that we ourselves must decide. There are those who believe that only by accumulation of vast quantities of physical

goods does man succeed in his purpose, or rather, men judge other men's success in terms of the amount they have accumulated. But actually, in this viewpoint, one of extreme materialism, man loses sight of the very fundamental concept expressed in the phrase that requests our daily bread; that our existence here is not of a permanent nature but of a transient nature. We are appealing for the ability to use this environment that it may prove a means or a field in which we can function and prepare ourselves for something more advanced.

This idea resolves itself to the metaphysical question of value; that is, are the greatest values to be found in our daily bread and in the other physical phases of our present environment, or is our present environment only to supply us with the physical needs to maintain life while we grow in knowledge, wisdom, and experience? Those with a teleological view of the universe hold the latter theory.

The theory of idealism, on the other hand, maintains that the physical environment can be good but not good enough, that true values transcend physical values, and that as man exists here, he prepares himself for an existence that has more value. This concept teaches us that man dwells in a physical body surrounded by a physical environment for the purpose of evolving a part of himself that existed even before physical manifestation and that continues to exist after all physical energy and force has ceased to manifest in the form that we know today.

When we ask for our daily bread, we ask for guidance. We ask for direction that we may be consciously aware that our position here is one of maintaining ourselves while we set our sights toward a higher goal which we hope to reach. Because of our ability to cope with these minor problems, we will gain a breadth of vision that will cause us to be able to approach larger solutions.

▽    △    ▽

If man could have half his wishes, he would double his troubles.

—BENJAMIN FRANKLIN

# Benjamin Franklin

By JOEL DISHER, F. R. C.

## II. Philadelphia and London

WHEN Benjamin Franklin left Boston at seventeen, he was a young man of promise—industrious, serious-minded, and mentally inquisitive. He was ambitious as well—ambitious for both material success and self-improvement. Philadelphia provided an agreeable opportunity for both.



"No single thread of narrative can give a true account of Franklin's life during the years 1726-32," writes Carl Van Doren, "for he was leading three lives and—most of the time—something of a stealthy fourth, each distant enough to call for a separate record and yet all of them closely involved in his total nature. There was his public life, beginning with his friendships in the club he organized in 1727, and continuing with larger and larger affairs as long as he lived. There was his inner life, which was at first much taken up with reflections on his own behaviour, and, after he had more or less settled that in his mind and habit, grew to an embracing curiosity about the whole moral and physical world."\*

But no single thread of narrative can give a true account of the differences then generally prevailing in the several departments of life between New England and the Proprietary Settlement of Pennsylvania. These differences ran the gamut—religious, civic and social, even racial.

It is inadequate to say that the practical and useful character of life in Philadelphia was more agreeable to the young Franklin than the more inhibited one of Boston, but the differences themselves were great enough to be the

subject of a small history. The need here is to deal mainly with the philosophic, religious, and fraternal background of the country into which Franklin came, in order to show how inevitable it was that he should have been influenced almost

immediately by the Rosicrucians, and subsequently by the Masons whom he would have contacted in Boston only much later, if at all.

About a hundred years before, the Rosicrucians had gained public attention and some acclaim on the Continent, especially in Germany. *The Universal Reformation of the Whole Wide World* and *The Fama Fraternitatis* played their part in extending Protestantism, in gathering together nonsectarian philosophers, and in encouraging generally the idea that a New Age was at hand.

Religionists took heart and renewed their efforts to bring the true spirit of Christian living into the daily life, but the situation religiously and politically had deteriorated too far. The Evangelical Union of the Protestants of 1608; matched by the Catholic League of 1609; the counter Reformation of 1612; and the Protestants' violent refusal to accept the Hapsburg Ferdinand in 1618, culminated in the Thirty Years War, dimmed millennial hopes, and presented convincing evidence that the Last Days were at hand.

The Quakers in England under Penn were successfully waging a war for their rights—and Francis Bacon's *New Atlantis* had become another name for the New World. Penn had visited Holland and Germany, being agreeably received there by various sects who could not agree with one another. Inspired by the idea of a refuge in the

\*Benjamin Franklin, by Carl Van Doren, Viking Press, 1938



New World where they could either await the end or begin life anew, little groups of dissenters made ready to start for the New World.

The followers of Menno Simons founded Germantown just north of Philadelphia in 1683. German Pietists and Rosicrucians came in 1693 to establish the colony of "The Woman in the Wilderness" in the valley of the Wissahickon. The Lutherans had already been established in the Delaware country since 1637. Ten years after Franklin's first Philadelphia visit, religious refugees—Schwenkfelders and the Bohemian Brethren most notably—found refuge in the Proprietary Colony.

Rosicrucians in Europe had previously worked secretly, outwardly losing themselves in whatever organization best served their liberal and humanitarian purposes. Those who came to Pennsylvania were university men, bent not so much on spreading their knowledge of mysticism as on finding a place where they could individually ready themselves by study and meditation for the new era which according to their calculations was at hand.

Their settlement, considering their desires and habits of thought fresh from their warring and bickering homeland, was of a retiring nature. In spite of their withdrawal, their impact on the community was a dignified and compelling one. Their leader, Johannes Kelpius, became widely known and revered. After Kelpius' death, the community dwindled, becoming almost nonexistent before Johann Conrad Beissel, a young brother, came from Germany to found a second community at Ephrata on the Cocalico. Rosicrucian philosophy and practice thus had been a thing known and respected in the Pennsylvania colony from 1693 or shortly thereafter.

The Freemasons had proclaimed themselves in much the same manner as the Rosicrucians, stepping onto the world stage fullfledged as though they had always been there. The Grand Lodge of England was organized in 1717 and the Book of Constitutions published in 1723. Within ten short years, Freemasons were in Pennsylvania, establishing the first lodge in Philadelphia (St. John's). Its earliest records are dated 1730.

[ 374 ]

When he arrived in Philadelphia in September of 1723, Benjamin Franklin was 17; and only a little more than 18 when he returned to Boston at the end of April, 1724. During this time he was getting acquainted. Says biographer Van Doren: "In the more tolerant town [Philadelphia] Franklin relaxed and expanded. If he read as hard as he had done for years, he does not say so. About Boston he speaks chiefly of his studies. About Philadelphia he speaks chiefly of his friends. And while he was charming them he was impressing them by his hard work and cool head."\*

He speaks chiefly of three friends at this time—Charles Osborne, Joseph Watson, and James Ralph—with whom he spent many hours that summer after his return from Boston while marking time to leave for London. (Governor Keith was ostensibly financing Franklin's establishment of a printing house, and the necessary type had to be bought in England.) These four young men were mainly associated because of their interest in poetry, Franklin only once hinting that more serious matters ever entered their discussions in their Sunday walks along the wooded banks of the Schuylkill River.

In speaking of Osborne's later career and death in the West Indies, he says: "He and I made a serious agreement, that the one who happen'd first to die should, if possible, make a friendly visit to the other, and acquaint him how he found things in that separate state. But he never fulfill'd his promise."\*

#### New Experiences

It was not until November 5, 1724, that the *London Hope* sailed with young Franklin aboard. His friend, James Ralph, was with him, having decided to escape irksome home ties and seek a fresh start in London. Franklin and Ralph were steerage passengers, but there were passengers in the great cabin, too, Mr. Onion and Mr. Russell, ironmongers, and a Quaker merchant of Philadelphia, Thomas Denham. These gentlemen invited Franklin and Ralph to join them, and the voyage was congenial in spite of rough weather.

Thomas Denham's interest in Franklin was immediate. He advised him of

\*Benjamin Franklin, by Carl Van Doren, Viking Press, 1938



the true character of Governor Keith and so prepared him for the governor's failure to fulfill any part of his promises as to underwriting the establishment of a printing house. He must also have offered other encouragement to both these young strangers on their arrival in London the day before Christmas. This was the beginning of a significant friendship.

Franklin's experience gained him immediate employment in London at the well-known firm of Palmer's of Bartholomew Close. Here he was shortly engaged in composing an edition of William Wollaston's *The Religion of Nature Delineated*, with which in certain particulars he disagreed. Franklin now had had a year of freedom from parental restraint, had reached a certain maturity of thought, and had had some experience with the vagaries of human character—the examples ran from his brother James, his friends Collins and Ralph, his employer Keimer, to Governor Keith.

His earlier acquaintance with the philosophy of Shaftesbury and Collins was now recalled in more serious fashion. He began to believe himself a skeptic, perhaps even a hedonist since he had begun to experience pleasure in things he might earlier have thought vices. His broken engagement to Deborah Read back in Philadelphia and his hinted freedom with some of the opposite sex in London might be cited as examples. Van Doren suggests that "he was a young Bostonian trying to find reasons for doing as he liked in London." Franklin would no doubt have agreed, for he says in the *Autobiography*: "So convenient a thing it is to be a reasonable creature, since it enables one to find or make a reason for everything one has a mind to do."

#### **Franklin vs. Wollaston**

In this state of mind, he ventured a thirty-two page pamphlet, anonymously printed, against the propositions of Wollaston. This he called, *A Dissertation on Liberty and Necessity, Pleasure and Pain*. It occasioned a small amount of notoriety, but in his *Autobiography* he set it down as an erratum since he had stated "that nothing could possibly be wrong in the world; and that vice and

virtue were empty distinctions, no such things existing."

Experience was raising obstacles against theoretical speculation; nevertheless, the *Dissertation* indicated a genuine wrestling with significant questions as to the purposes of life. Franklin was filled with compelling instincts and contradictory opinions. How was he expected to resolve them? Was there free will, or was man moved instinctively to avoid pain and to choose pleasure? An old Rosicrucian axiom runs that "appetite is the solicitor of the will and the will the controller of the appetite." Franklin had not yet been instructed in the end desired: to make them serve one another. But he seems to have been readying himself for that instruction.

Still another dictum of the old Rosicrucians was that experience which brings about thought also brings about knowledge. Experience was causing Franklin to think, and he continued to turn the question over and over in his mind until the knowledge came—months later when he was bound again for Philadelphia. The needle was wavering because of inner disturbance, but it eventually steadied to true north.

#### **Designing a Life Plan**

On shipboard, Franklin began to see that a plan for regulating his life was a necessity. Sparks in his "Works" quotes him as writing: "Those who write of the art of poetry teach us that if we would write what may be worth reading we ought always, before we begin, to form a regular plan and design of our piece; otherwise, we shall be in danger of incongruity. I am apt to think it is the same as to life. I have never fixed a regular design as to life, by which means it has been a confused variety of different scenes. I am now entering upon a new one; let me therefore make some resolutions, and form some scheme of action, that henceforth I may live in all respects like a rational creature."

His *Autobiography* shortens the account thus: "We sail'd from Gravesend on the 23d of July 1726. For the incidents of the voyage, I refer you to my journal, where you will find them all minutely related. Perhaps the most important part of that journal is the



plan to be found in it, which I formed at sea, for regulating my future conduct in life. It is the more remarkable, as being formed when I was so young, and yet being pretty faithfully adhered to quite thro' to old age."

Further along in the *Autobiography*, summarizing his thinking on the several experiences of this period, including his "erratum" of the *Dissertation*, Franklin says:

"I grew convinc'd that *truth*, *sincerity*, and *integrity* in dealings between man and man were of the utmost importance to the felicity of life; and I form'd written resolutions, which still remain in my journal book, to practice them ever while I lived. Revelation had indeed no weight with me, as such; but I entertain'd an opinion that, though certain actions might now be bad *because* they were forbidden by it, or good, *because* it commanded them, yet probably those actions might be forbid-

den *because* they were bad for us, or commanded *because* they were beneficial to us, in their own natures, all the circumstances of things considered.

"And this persuasion, with the kind hand of Providence, or some guardian angel, or accidental favorable circumstances and situations, or all together, preserv'd me, thro' this dangerous time of youth, and the hazardous situations I was sometimes in among strangers, remote from the eye and advice of my father, without any willful gross immorality or injustice; that might have been expected from my want of religion. I say willful, because the instances I have mentioned had something of *necessity* in them, from my youth, inexperience, and the knowing of others. I had therefore a tolerable character to begin the world with; I valued it properly, and determin'd to preserve it."

(To be concluded in next issue)



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*The  
Rosicrucian  
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October  
1960*

# Should Religion Be An Issue?

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



THIS is a presidential election year in the United States. It is a period of critical importance not only to America but to all our allies as well. The party that wins the election will have certain particular foreign policy ideals. Because of the prominence of the United States in world affairs, this will vitally influence her relations with other powers.

The factors that influence a candidate for president of a democratic government are many. Ordinarily, his religious affiliation, his particular faith, is not considered as affecting his ability to perform faithfully the duties of his office, if elected. The United States is primarily a Christian nation. It is accustomed to expect that its President will be of religious disposition. The Constitution of the United States, however, proclaims religious freedom. Therefore, the candidate for president may, in theory at least, subscribe to any faith.

To vote for a man principally on the grounds that he is of a particular sect or against him because of his religious convictions is bigotry. It is further contrary to the spirit of the democratic Constitution of the United States. This reasoning may well apply to almost any of the numerous sects which are represented in America. It is presumed that they are but varied methods by which man expresses his conscience and concept of God. It is further presumed that one's religion can only influence a man's political office and obligations beneficently, that is function as a moral mould for his thoughts and actions.

What, however, if his church is likewise a sovereign power, a political state? Further, when the hierarchal head of the candidate's religion is both a religious and temporal power, exacting from its devout adherents absolute allegiance to its edicts, the religious influence then is a critical one. It is no secret

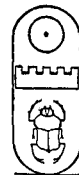
nor is it a derogatory remark to state that the Roman Catholic Church has the traditional ambition to re-establish the Holy Roman Empire. It is historical fact that the church considers itself superior to the state and obligations taken to it as being paramount to those vowed to temporal authority.

It is likewise fact that the Roman prelacy and the church as an institution have made it known that the separation of the state and church is an invalid theory. The Roman Church considers that it has a divine mandate to enter into the political affairs of any nation to direct, control, and influence the future propagation of its faith. The Roman Church, on its very doctrinal foundation and by its dogma, cannot accept the principle of religious freedom. Numerous times throughout history it has proclaimed itself as *the church* founded by Christ and has assumed the attitude that all other Christian sects are pseudo faiths and deviations.

With such reasoning the Roman Church cannot truly be tolerant of other faiths. It cannot accept them as equals in cultivating the religious spirit of the individual. Wherever the Roman Church has gained supremacy by establishing Roman Catholicism as the state religion, it has used its influence to oppose or abolish all other religions. Spain, Portugal, and Colombia are the most conspicuous examples.

In countries where freedom of religion still exists and the state functions independently of religious control, the Roman Church has attacked the principle of separation of the church and state. It has by various political means endeavored to compel the state to support its parochial schools, to publish its textbooks, to provide public transportation for students to its schools, and to pay Sisters of the church as teachers in the public schools. All of this it has accomplished with varying degrees of success.

The Roman Church has used its *boycott methods* to enforce its censorship



of plays, motion pictures, books in public libraries, and of radio and television programs. An example of this is the method used to prohibit the exhibition, in certain cities of America, of the film *Martin Luther*.

Religion should not enter into politics in a democratic state. But what if the religion is of such nature that its influence cannot be divorced from the decision which the chief executive of a nation must make? What if the religion insists the edicts issued by its hierarchal head transcend the interests of the state? It is not a question of whether one is a Roman Catholic or Protestant in terms of how he worships his deity. Rather, it is a question of whether one who is the executive head of the state will be obliged to give preference to the demands of the Vatican, a foreign power.

The Roman Church functioning in any nation is at the most only nominally subordinate to that nation. It is an international power seeking to re-establish itself as a supreme religio-political world state. Its decrees are considered infallible, as Pope Gregory VII declared. In his *Dictatus*, he claimed that the Roman Church has never erred, nor will it err to all eternity. Further, no one may be considered a Catholic Christian who does not agree with the Roman Church. Can, therefore, a Roman Catholic president be concomitantly a conscientious servant of the state and also a devout Catholic?

There will naturally arise in the course of world affairs events where a

decision in accordance with true democracy and the Constitution of the United States will conflict with the world policy of the Roman Church. In such an event, a Catholic president (as well as Roman Catholics who hold lesser political office) will be confronted with the desires—if not the demands—of his church. Will he defy his church, to which as a devout Catholic his obligations are sacred and, therefore, of primary importance?

It is pure political sedation to state, and to have the people believe, that the religious issue should not enter into a presidential election where a candidate is a devout Roman Catholic. It is an issue that concerns the future freedom of the conscience and thought of a people. It likewise concerns the freedom of our allies for the same reason. America expends great sums for *foreign aid*. Who may enjoy that foreign aid may well depend on how free we are in a religious sense to make that decision.

The Rosicrucian Order, AMORC, is not a religious nor a political movement. As a world-wide Order, we have persons of perhaps every faith affiliated with us and many members who are nonsectarian. We harbor neither prejudice nor bias toward any sect. We present these views realistically. We must not say that the subject is not an issue. *It is*. It has been for a long time, as world history reveals.

Note: This article appeared in the *Rosicrucian Forum*, June 1960. It is being reprinted here by request of readers.



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#### YOUR CONSTITUTIONAL RIGHTS

As a member of AMORC are you familiar with the contents of the Constitution and Statutes of the Grand Lodge? The rights and privileges of membership are clearly set forth in the Constitution; it is contained in a convenient booklet. To save yourself correspondence and asking questions, secure a copy from the ROSICRUCIAN SUPPLY BUREAU for only 25 cents (1/9 sterling).

# A Dream Unfolding



**T**HIS is the story of a dream—a dream that all right-hearted folks can help into a reality. It concerns a plan to make tangible the brotherhood of man in the field of religion. According to Mrs. Dickerman Hollister, Chairman of the Founding Committee, a big idea is brewing. She writes:

It is proposed to build a "Temple of Understanding" in Washington, D.C., U.S.A., in a central part of the city, readily accessible to the traveler-at-large. A site has been chosen so that the Temple may be surrounded by a park, the grounds of which will provide an atmosphere of quiet for those who wish to attend lectures there, or to spend the day with their families, or even to be quite alone.

The building is to resemble a jewel set in a reflecting pool of water. It will be constructed of glass and marble, and is to be relatively small in size. The dome at the center will be of glass, faceted to resemble a cut diamond. Inside the building, beneath the central dome, will be a circular pool of water in which the light from this dome will be reflected. The dome will be illuminated all night in order to indicate, symbolically, that even while the world sleeps, the light of "understanding" shines on.

Radiating from this central dome will extend six wings, each to represent one of the six major spiritual forces of the world—HINDUISM, BUDHISM, CONFUCIANISM, JUDAISM, CHRISTIANITY, and ISLAM. The interior of each wing will contain a small chapel furnished in accordance with the customs of the denomination it represents and, using the symbols of worship of that religion, will illustrate its particular method of prayer.

To the right of each chapel, or wing, will be a combined library and reading room. The books of this adjacent library will cover the main currents of thought of the particular

religion, including its various branches. Each library is to be attended by a scholar able to answer intelligently the questions of the public relating to that area of religious thought. The interior, and books pertaining to both the chapel and the library, will be supplied by that sect, and the choice will be in their hands.

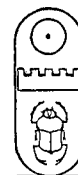
There you have the essence of the dream. Lathrop Douglass, F.A.I.A., Architect, has already made a preliminary sketch to illustrate the theme "Truth is a Diamond of Many Facets." It is a dream to extend man's mental horizon. It is threefold in purpose:

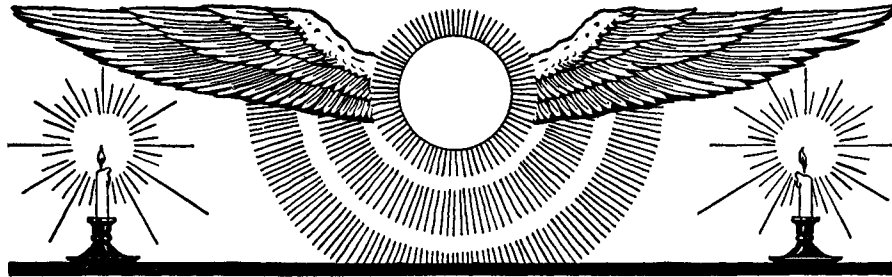
- To erect a symbol to man's common spiritual parentage;
- To educate men in the religious ideals of one another;
- To emphasize the spiritual values in human life.

This plan, which may in effect become a Spiritual United Nations, had its inception in January of this year—and now every man and woman anywhere who thinks in global terms may participate. No organization, corporation or foundation has been permitted to underwrite it, for the Founding Committee believes that in asking the support of the world at large three very important aims may best be furthered: The interest and support of everyone desiring to act as a world citizen will be gained. The opportunity for participating in such an enterprise will be welcomed. A building of spiritual significance rather than a meaningless edifice will result.

This indeed is a New-Age Dream—one which all forward-thinking and universally-minded can help become a reality. And in doing so men and women can joyfully say: "I helped create this Temple of Understanding."

It is a big dream, a beautiful dream, and the Founding Committee is confident of its calling forth the necessary assistance from people everywhere. Those interested may write Mrs. Dickerman Hollister, 23 Maher Avenue, Greenwich, Connecticut, for more information.

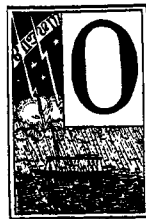




## The Creative Mind: Its Nature and Responsibility

By MARTHA PINGEL, Ph.D.

(Rose-Croix University Faculty Member)



OF all of man's attributes, the mind is often the most unusual and the most challenging to him. We hear so much regarding the mind and its power that at times we become confused and find it difficult to discriminate between that which is true and that which is false regarding it.

The mind is made up of many attributes, many levels of function, some of which are more obvious than others. It seems needless to speak of the differences between the conscious and subconscious mind, or the distinction between the objective mind with its reasoning and analysis, and the subjective mind with its capacity for total understanding of the world both within man and outside of him.

There is one aspect of the mind as yet relatively unexplored—namely, that which we refer to as the “creative mind,” the products of which have bridged the gap between centuries and have provided man not only with all the elements of his physical, material world, but also with a front-row seat in the play of all creation.

We are living today in a world of contrasts, a challenging world, in which knowledge is ever expanding, ever increasing in diversity and in depth; yet a world in which our comprehension is gradually leading us to a greater understanding of the universe within us.

The world of today is the same world of change that it has always been, but today this knowledge, this awareness, has become part of the experience of all men and is no longer the private knowledge of the scholar or the adept. As a result, more and more persons are faced with the dilemma of comprehending these varied facets of experience in regard to their own mental capacities, in order to lead fruitful, happy, and successful lives; hence the impetus given to the study of the mind and the popularity of psychology both in and out of school.

In trying to understand the mind, a little learning can indeed be dangerous, for when each claims to be an authority, at least as far as his own mental states are concerned, self-knowledge strangely enough often results in frustration, tension, inharmony, unbalance. Nevertheless, the challenge is to integrate the experiences of body, mind, and soul; and man must somehow meet it.

In understanding the operations of his mind, man should realize above all else that thoughts, in a very literal sense, are things; that the world that now is is the product of thought, and the world that is yet to be will again be the product of *present thinking*. I do not mean by this that our world is the result of planning, for planning is too restricted in meaning. I mean that we actuate the world of things as did the Creator: “Let there be light: and there was light.”

The  
Rosicrucian  
Digest  
October  
1960

The creative mind is the God-Mind, for it is the creative power of God within us. As such, it behooves us to comprehend it, not only in its great potential for good or evil in the world, but also in relationship to our own unfolding; not only in its operation within the world, but also in its development in ourselves.

Will modern man meet this challenge? Will he take the time to realize and utilize the creativity that operates within him and from which he can draw perpetual inspiration? Or will he be content to think of creativity forever as the peculiar gift of the artist, the composer, the writer, the inventor?

Why is an understanding of the creative processes important? We might as well ask why the air we breathe is important, or the water we drink. All are essential to the harmonious life. Man's creative processes are that part of his consciousness which not only helps him to cope with the problems of his total environment, but also helps him to comprehend that environment and to shape it—in the words of the Rubaiyat, "Re-mould it nearer to the heart's desire."

#### ***The Creative Mind Is Dual***

What are the characteristics of the creative mind? The creative mind is dual in nature. It, too, has an objective and a subjective part. The imagination functions in man as an expression of this mind on the objective level; the insight into truth and the ability to translate Cosmic truth into a form comprehensible to others is the expression of this mind on the subjective level.

The objective part of the creative mind within us is tied to our perceptions, our sensations, with the world of things and impressions, or what we call *reality*. We can imagine an animal with a body like a zebra, a tail like a pig, a neck like a giraffe, feet like a duck, and a head like a crocodile, and we can color the whole animal *blue* with white dots.

We know all the elements out of which this creature is composed, and as a result we can picture him mentally. This type of "creating" is analytical and not very inspiring, but it has its practical uses. We are constantly rearranging the elements of our experi-

ence in our dreams, and even in our waking hours.

The objective creativity is responsible for the delusions and the illusions we often have. Because of its association with imagination, many people come to think of creativity only in this narrow sense, as the dreamer's mind, impractical, ridiculous, and deceptive. But we must keep in mind that this aspect of creativity is tied in with the whole illusion of the senses and the world of things; it is by its very nature only a copy, and not a very good one, of the true creative mind and the experiences which it is capable of translating for us.

Peter Viereck, poet and philosopher, in speaking of the inner dimension of the creative mind criticized our modern destruction of it through our worship of overadjustment; the substitution of technique for art, the love of group averages, and, in other words, the stereotyped creativity associated with most schoolroom "creative periods."

"When I hear of our American delusion of 'producing' creativity by expensive outer equipment instead of unbuyable inner equipment," he said, "I remember my first meeting with Albert Einstein, seeing him in New York, strolling along Riverside Drive, absentmindedly scribbling notes on the back of an old torn envelope. From a scrawl on a penny's worth of scrap paper, by a man whose inner genius was never adjusted away at age six, and not from teams endowed by foundations with electric typewriters and filing systems, came the greatest scientific discoveries of the century."\*

The greatest detriment to the development of the true creative mind is the gadget that claims to make you creative—the paint-by-numbers kit, the model you assemble yourself. These have their place in teaching us dexterity, or in assisting us to know how something is put together, but to teach us to be creative? No. The greatest gift you can give to a child is a box of crayons and blank paper, a paper bag, a blade of grass, or a flower. Equipment will never make an artist, an athlete, or a creative human being. Creativity is a part of Life, and needs only attunement between self and the forces in nature to operate.

Emerson, in "Self Reliance," spoke



truly when he said, "Insist on yourself; never imitate. Your own gift you can present every moment with the cumulative force of a whole life's cultivation; but of the adopted talent of another, you have only an extemporaneous, half possession." The philosopher, Alfred North Whitehead, put it another way: "The creative mind renovates the world with ideas." In short, the creative mind puts us in touch with the source of all creation.

Let us look, then, at the true creative mind, that link between the creativity of God and man. First of all, the true creative mind is subjective; it is not within our control, though we may call upon it. Through this mind we come to an understanding of all creation; through this mind we become aware of the working of Cosmic Law; and through this mind we are aware of the great and abiding love of the Creator for His creation.

#### ***The Foundation of Creativity***

We have the foundation of all creativity in the triangle of Life, Light, Love. The creative mind is the loving mind, the force in heaven and in earth that has no room for any other emotion, and we owe it a certain amount of reverence. Henri Bergson spoke of it as the secret of all creation, "the vital impetus . . . communicated in its entirety to exceptional men who in turn would fain impart it to all humanity." The creative mind would share its creation with all men, would lift them along with it to a greater understanding of themselves and the cosmos. Thus, the creative mind, strongly subjective, in tune with God and nature, reveals truth to us in whatever field it makes its appearance, and the world and man are the richer for comprehending it.

We must not make the mistake of thinking that the creative mind is a special gift. It is rather the result of inner sensitivity, of inner development. Today's thinkers have tried to tell us that the creative process is complicated, when actually it is quite simple.

All of us carry within us the potential to create. A writer once said that deep within each human being lies at least one book to be written. And if this book is not of words, it can still be expressed, for the greatest book of

all is the perfectly harmonious self. This, then, is the real aim of the creative mind—to place the self in harmony with all creation—and this is the aim which will one day be realized in all mankind.

Most individuals feel inadequate. They do not trust themselves or their ability; yet ability is not an objectively attained characteristic. It may or may not be connected with objective training and so-called advantages. Ability is a product of experience, of evolvment, and, while it cannot be hurried or borrowed, it is always latent, and will express itself when the right harmonium is reached. Kahlil Gibran, that mystic who blended the thoughts of East and West, spoke of this in a piece called "Teaching": "No man can reveal to you aught but that which already lies half asleep in the dawning of your knowledge . . . for the vision of one man lends not its wings to another." Inspiration may come from any source, for in the last analysis inspiration is of the soul.

One final aspect of the creative mind remains, for possession of this mind lays upon us the responsibility of fulfillment. To a greater or lesser degree, we are all "creators"; what it is we create may differ in kind or in manner, but the essential element thereof is the thrust away from ourselves. True creation, the product of love and harmony, is always outgoing, always active and not passive. The silence of the creative pause, where we renew our physical, mental, and psychic selves, is not creativity.

The channel between the God-Mind and the man-mind must always remain open, but the action which translates the creative impression into the end product of the creative mind is of man. We must learn to trust our creativity, to trust it in whatever form it comes to us, for in no other way can we come so close to the source of all life and thought.

As Emerson said, "A man should learn to detect and watch that gleam of light which flashes across his mind from within, more than the lustre of the firmament of bards and sages. Yet he dismisses without notice his thought, because it is his."



"In every work of genius we recognize our own rejected thoughts; they come back to us with a certain alienated majesty. Great works of art have no more affecting lesson for us than this. They teach us to abide by our spontaneous impression with good-humored inflexibility, then most when the whole cry of voices is on the other side. Else to-morrow a stranger will say with masterly good sense precisely what we have thought and felt all the time, and we shall be forced to take with shame our own opinion from another."

The creative mind within us compels us to speak, to act, to work, first toward the development of our own consciousness of the Cosmic, and then to assist others to make the same revelations for

themselves. The unity of knowledge and experience helps us to understand the nature of the creative mind, and enables us not only to hear more clearly, but also to speak with greater conviction.

The creative mind is responsible to no age but is attuned with all ages, past, present, and to come. As we shape the world by our thoughts, so shall the world be. And, as we learn to depend on the creative force within us and to accept our personal responsibility for the products of the creative force, our world will truly become a world of peace, harmony, and love.

\* Peter Viereck, "The Unadjusted Man," *Saturday Review of Literature*, 1958



## *Waterlilies Are Symbols*

By ROSEMARY MCG. ROUNTREE

COME with me to a room of ancient Egypt where a lotus flower is exquisitely carved on an ivory cosmetic box, adorns the fluting of a pedestal, and is woven into the textile which hangs near my lady's bath. From such ancient times, the wheel-like waterlily or lotus, though of the humblest of origins, has been a flower to amaze and excite wonder. Both the sacred white and the royal blue were a part of life on the Nile. Children gathered them while at play and mothers put them in jars of water.

All over the world there are waterlilies: Some blue as if remembering their native Nile; some capturing all the rose and golden glory of sunrise or sunset, and some with leaf pads large enough for a child to sail upon.

To the Egyptians, the waterlily was a flower symbol of the immortality which was the core of their being and religion. The ever-turning wheels of these blossoms seemed to symbolize the wheel of life which went on and on to ever new and beautiful beginnings.

In Grecian lore, Ulysses' sailors turned lotus-eaters and in a state of dreamy tranquillity forgot their native

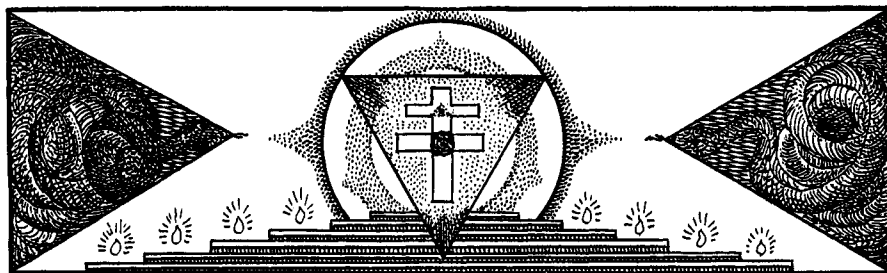
land—perhaps as punishment for having eaten what was only meant to be contemplated.

Looking into the dark depths from which these lilies grow, the skeptic would be nonplussed, for they do arise as triumphantly as faith itself over a drab and sullen life. They glow with an inner light for all to see—the splendor of the stars built by the creator into an ugly gnarled bulb of a root.

The same potential is our own—to grow; to believe; to serve; to live with the same beauty and usefulness. A waterlily is like a prayer from earth to Heaven and comes into bloom as silently as a prayer rises from the heart.

Considering this flower's form without considering the significance is like thinking of a person as merely a body, forgetting the soul. Into the waterlily is written ancient wisdom guarded there for us to find: the parable of transcendence in its growth from gnarled ugliness and gloomy pool to beauty and joy—illustrating our growth Heavenward. For we are more than dust and earthiness. Our bodily temple is wonderfully created in God's own image and the earth is God's garden.



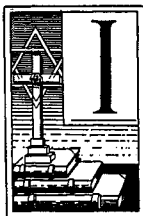


## The Antiquity of Rosicrucian Teachings

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

(From the *Rosicrucian Digest*, February, 1936)

Since thousands of readers of the *Rosicrucian Digest* have not read many of the earlier articles by Dr. H. Spencer Lewis, first Imperator of the present Rosicrucian cycle, each month one of his outstanding articles is reprinted, so that his thoughts will continue to be represented within the pages of this publication.



I AM not, at this time, going to touch upon the origin of the Rosicrucian Order as a physical organization. That subject is one with which historians and writers have dealt at great length and not always with complete agreement. As stated in its literature and elsewhere, this organization, like many others, has both a traditional and a factual history. Tradition traces the origin of the Rosicrucian philosophy as a school or system of thought to the Mystery Schools of Egypt. It traces the Rosicrucian doctrines, not as man-made dogmas but as fundamental principles of human experience, to the secret teachings of various Mystery Schools of the Near and Far East in ancient times, teachings which gradually blended into one established system of study.

Just when the traditions and fundamental principles were brought into conformity with certain ideals and doctrinal principles, it is difficult to state. Because of the absence of any printed records of the earliest days, the traditional history, passing from generation to generation by word of mouth, has become colored with symbolism and allegory. But there was a time when the factual history was carefully noted and preserved. Certain books and manu-

scripts available today reveal the spiritual foundation of the Order as existing prior to the 12th century, and the material form of it definitely in existence and recorded in the 13th and 14th centuries.

Other organizations of a fraternal, secret, or mystical nature have traditional histories also. Such histories are not susceptible of precise proof and concrete recording except in allegories and symbolism. Nor is it necessary for such traditional history to be proved in order to benefit from the spirit of the work so associated. Many of the modern fraternal organizations of a secret nature which trace their traditional history far into antiquity cannot prove any details of their factual history beyond the 15th or 16th centuries. Some frankly admit that so far as recorded facts definitely related to traditions are concerned, they cannot be traced beyond the 17th or 18th century.

Some writers, especially present-day critics who are not familiar with the facts, attempt to discredit the antiquity of the Rosicrucian principles as wholly mythical and even declare the Order's existence as a concrete organization prior to the past century unproved and questionable. Even a few who look upon themselves as Rosicrucian writers have fallen into the error of accepting the mistakes of old encyclopedias, and

The  
Rosicrucian  
Digest  
October  
1960

have stated that the Rosicrucian Order had its first world-wide inception with an individual calling himself Christian Rosenkreuz, who created the Rosicrucian organization sometime between the years 1604 and 1616, in Germany.

Such persons, of course, have never read the books that tell a different story, nor have they ever had in their hands for careful study or even casual examination genuine Rosicrucian publications printed prior to the year 1604. These show that even at that time the organization of Rosicrucians had a very wide existence with established principles, doctrines, rules, and regulations. Such persons are ignorant of the fact that the name *Christian Rosenkreuz* was not the true name of an individual, but simply the symbolic name of various persons to whose lot had fallen the right and the authority to issue official manifestoes or decrees in the name of the Order.

For this reason, we find references to a Christian Rosenkreuz in Germany in the years 1604 to 1616, and also sometime in the 15th century, in the 14th century, and earlier. There are persons living today in distant lands who have had in the past, and one who now has, the right to issue formal manifestoes in the *symbolic* name of Christian Rosenkreuz. And it does not always mean that the one who uses the name in this manner is necessarily a reincarnation of the person who formerly used that name.

This peculiar fact is not unique to the Rosicrucian organization. In the Martinist Order, which has existed for some centuries, the highest secret chief in each period of time has had the right to use the symbolic name used by his predecessors. In other fraternal organizations there are certain officers representing the symbolic leader, founder, or idealized character, who bear his symbolic name, and each successive high potentate of the organization in any part of the world uses that same symbolic name. In a study of the ancient mysteries, we find very often that over a period of many centuries parts of the rituals were performed and the candidate initiated "in the name of ....." wherein the name of a great character was used as though he were living at that very time.

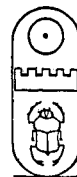
During all the periods of activity of the Rosicrucian Order, certain books, as well as manuscripts, were prepared on parchment or other durable material in cipher or code, or mystical language. These were hidden in the archives of the Order to be revealed at specific times, and to be passed on to various new branches or revivals of the Order so that its fundamental principles might be preserved to posterity, and a uniformity of teaching and practice maintained.

Prior to the time that Francis Bacon invented several special ciphers and secret codes, most of the early manuscripts of the Rosicrucians were prepared in mystical language and in symbols or hieroglyphic marks that had to be interpreted in various ways. Realizing the danger of mistranslation, Bacon deliberately invented and kept secret several ciphers. He had these published in several books, not one of which gave the complete group of ciphers or complete instructions for their use. One of these appeared to be only a treatise on the value of ciphers and their importance, while other books contained samples of such ciphers, and still others contained certain codes separated from any text or explanation.

#### ***A Treatise on Ciphers***

Some of these publications printed in London and other parts of Europe in Latin and English, and bearing early 17th century dates, are here in our possession, in the private archives of our Grand Lodge. Their validity, genuineness, and true nature are authenticated by some of Europe's principal librarians, or chiefs of secret libraries, and antiquarians who have made a special study of ciphers and codes and know what these special books of Bacon's were intended to be. Sometimes parts of the Baconian code system were incorporated in the final chapters of a book dealing with an entirely different matter so that if the book were found in a library or indexed anywhere, it would not be considered or recognized as a part of the Baconian code system. We also have one of these books in our archives.

A part of the Rosicrucian study deals with the psychic and mystical nature of our human existence—including our



body and all the vital forces that animate it, as well as the cause of disease and the possible correction of the cause through mystical and Cosmic help. One Degree, as our students know, deals principally with the psychic side of our bodies, along with mystical anatomy. As I prepare this article, I have before me for reference a Rosicrucian book, issued in the very early part of the 17th century and printed upon a marvelous quality of hand-made paper, watermarked with the Rosicrucian marks.

It contains the symbols of the Rosicrucians, especially the authority of the Militia of the organization, and the name and portrait of one of the best-known and universally acknowledged Rosicrucian leaders. It is beautifully illustrated, especially to reveal the psychic and metaphysical side of the body and explain its relationship to Cosmic principles. It includes other fundamentals upon which our work of this degree in particular is based. It is the foundation for many of the exercises and principles contained in our present work, especially in connection with the use of the breath and the radiations of the human aura in other experiments.

#### **Today's Teaching Authentic**

All AMORC teachings today are based upon authentic writings contained in the true Rosicrucian publications and manuscripts of the past. These fundamental principles have never been changed in our lessons since they were first given to me in the years between 1909 and 1916, or in special manuscripts since then. It is true that, from time to time, we have augmented our lessons. New matter has come to us in Rosicrucian books and manuscripts, sent by our branches in other countries where experiments, tests, and demonstrations have been made for the purpose of keeping our teachings abreast of the times.

There are certain so-called landmarks, connected with genuine Rosicrucian doctrines by which the true Order and its teachings can be instantly recognized by those who are familiar

with them, or by those who have made any special study of the history and work of the Rosicrucian Order. These landmarks are not only the few true symbols of the organization, but certain Latin or symbolic terms used in connection with the names of certain officers of specific Degrees of the work and of certain phases of the practices; certain emblems, formulas, notations, phrases, and doctrinal statements that indicate a definite manner of speech or working, different from those used in any other organization.

By these things antiquarians who have studied the history of the Order, or who have been initiated into or reached certain of its Degrees, easily recognize the genuine organization.

Furthermore, there is a circle of Rosicrucian students throughout the world which constitutes the Hierarchy of the Order, the spiritual council, whose members act as advisers and conservators. These persons are never known to the public, but are known to a wide number of advanced students and members, and their manner of working and participating in the activities of the organization is well known in various lands. Above and beyond this Hierarchy are the Supreme Officers throughout the world whose decrees and manifestoes are acknowledged and acted upon.

In this wise the unity of Rosicrucian teaching is maintained, and the authenticity of the Order, as well as its integrity, is preserved. There are members in America who are part of this Hierarchy. They know the genuine from the false, and they, like the members of the Militia, are pledged to preserve the integrity of the Order, and see that the work goes on regardless of the tribulations which sometimes beset the physical part of the organization.

In past centuries there has never been a time when the Hierarchy and the Supreme Officers in various jurisdictions have not kept alive the spirit of the work and protected its archives and private possessions, even when in certain countries the Order was in a period of public inactivity.



Only those lie who fear the truth.—VALIDIVAR

# Is Suffering Sacred?

By OSWALD J. RANKIN of France



ONE writer has stated that "Pain is a devilish thing." If suffering is devilish, then it has an evil purpose. Dr. Alexis Carrel declared the mechanism of the complex human organism to be incomparably greater in structural perfection than the enormous inanimate expanse of the cosmic world. The human organism could have been more simple had its Designer and Maker so willed it.

Why, then, the introduction of a system of suffering when the organism might have been just as easily made pain-proof? Surely there must have been a reason; complexity and sensitivity must have been introduced for some purpose. Since the Creator is understood to be the highest conceivable expression of goodness, this purpose must have been of a benevolent nature. And if pain is a part of that purpose, to say it is devilish is like saying that all who suffer are of devilish dispositions.

Another, equally sincere, has said: "All suffering is sacred; pain is the crucible of the soul."

If suffering is sacred, and the crucible in which baser human elements are transmuted to a higher and finer quality, its purpose is good. The alchemical process is purgative, purificative, remedial, and transformative; and this is compatible with most religious principles.

The notion that suffering has evil propensities is inconsistent with such precepts. It springs mainly from ignorance and materialistic thought, and from the common tendency to consider physical well-being as the *summum bonum* of human existence.

The truth, perhaps, is not to be fathomed outside the domain of the mystic. Throughout the ages mystics have always contended that suffering has a constructive and even a mystical purpose; that there is no interior progress without suffering; that suffering

is a way to self-redemption, providing one knows how to accept it.

"Now no chastening for the present seemeth to be joyous, but grievous; nevertheless, afterward it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby." This is a Christian precept. Here the Apostle Paul implies that the unpleasant experience of suffering has a beneficial reaction in spiritual evolution. To benefit fully from its effect, the mind should be focused on the "afterward" or ultimate result rather than on any immediate or transitory phase. For "the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us" when redemption is accomplished.

One who may be suffering while reading these lines may perhaps find it difficult to agree with the above ideas. Let him, then, for the moment, turn to Paul's letters to the Romans, Corinthians, and Hebrews, pausing to consider the meanings of these messages to suffering humanity.

Perhaps the one thing the Apostle understood better than any other was the constructive purpose of suffering. As Saul of Tarsus, he had brought suffering and persecution to the early Christians, and had reaped what he had sown in a sudden and concentrated way on the road to Damascus. His heavy liabilities, instead of being spread over several incarnations, were liquidated almost immediately, in one outright payment. Thus, in one intense period of suffering, he learned the truth concerning it. And so he had much to say about it in his letters, which are immortal.

A host of others found satisfaction in suffering because they knew its esoteric meaning. The significant thing about all this is that it proclaims suffering to be a necessary step in passing from lower to higher states of consciousness and finally reaching truth.

St. Catherine of Siena said: "My great consolation is to suffer . . . Tribulations, far from being painful to my



soul, are on the contrary its delight." In his spiritual manual, "The Dark Night of the Soul," St. John of the Cross speaks of the wisdom of recognizing suffering as "a most glorious and blessed chance." St. Thérèse of Lisieux wrote: "I have found joy and happiness only in suffering . . . . It has been my heaven here below . . . . Our suffering is necessary." All knew the profound secret of suffering.

A theosophist has written: "Every victory of the spiritual man is bought with anguish." And another has said: "The secret of life is suffering . . . . In a manner not yet understood of the world, Christ regarded sin and suffering as being in themselves holy things and modes of perfection." However, the fact that most suffering is physical should not imply that its cause, purpose, or effect is confined to the material body, for its meaning is usually far deeper. "The flesh profiteth nothing" in spiritual evolution—and in any case, a material body would be hopelessly out of place in the spiritual world.

Since sin is the manifestation of ignorance, and salvation the interior perception of Truth, it follows that any suffering involved in the progressive unfoldment from ignorance to truth is not punitive or baneful but instructive and salutary. If the ultimate purpose of life is perfection, surely suffering is in the nature of things. It was the poet Goethe who expressed it thus:

*Who never ate his bread in sorrow  
Who never spent the midnight  
hours  
Weeping and waiting for the  
morrow—  
He knows ye not, ye heavenly  
powers.*

This is everywhere obvious in Nature where there is *nothing* from the humble blade of grass to the stately pine that has not struggled and known suffering.

Intense moral suffering is perhaps harder to bear than most physical suffering. But "where there is sorrow, there is holy ground. Someday people will realize what this means. They will know nothing of life till they do." This from the pen of a moral sufferer behind prison bars, who also said: "I have got to make everything that has happened to me good for me."

The felicity of joyful suffering is incomprehensible to the average thinker. It is understood in the interior sense only by the few who reach the end of the *Via Dolorosa* and learn the secret for themselves—that suffering, rightly understood, is not a malediction or punishment but, at an advanced stage of interior development, a sign of the working of a mysterious process of purification and transformation. Then, they will know it is a benediction; that its purpose is to loosen attachment to sensual things and conditions, which constitute the main source of suffering, permitting a greater expansion of consciousness towards truth and self-realization.

They will know that the effect of suffering, whether moral or physical, depends upon the mental attitude of the sufferer. They will know it is futile to pray for one's own relief; to ask for deliverance from an affliction. Since the soul is placed in the Dark Night for a divine purpose and for its own eternal good, the only thing to pray for is patience, strength, and courage to endure the ordeal—to go through the trial or test. Such prayers are "answered" promptly, and the essential help given freely and abundantly.

#### ***Ignorance a Cause***

Generally, it is through ignorance that one suffers. The multiplicity of repeated mistakes and failures grounded in ignorance involves experience, and there is no getting out except by going through. For this reason, the experience should not be avoided, or as Paul says, "turned out of the way."

It may be that many of the saints desired suffering and willfully provoked it; but the divine will is not that man should suffer but that he should learn, through suffering he brings upon himself, how *not* to suffer and how to reach perfection. It might be said that the more one suffers the less he has to suffer. Part of life's lesson is to learn through experience *why* one suffers and how to avoid a repetition of the experience. All learning is by way of *contrasts*. One extreme is known by the other, and if suffering and sorrow did not exist, their opposites, joy and pleasure, would be unknown.

It is as natural to combat pain as it is to appease hunger and thirst; but

there is no reason to expect the eradication of suffering from the divine economy, any more than there is to consider the abolition of the need for food and drink. One can safely assume that until "the darkness of this world" is dispersed by the light of spiritual consciousness, suffering will abide.

A long spell of suffering is often followed by a remarkable elevation of ideas and ideals. One is then heartily thankful for the darkness and struggle and lives no longer in desperation but in true conciliation and understanding. But this blessed moment can never be, if opportunities for bringing it about are ignored or regarded as devilish and forever "turned out of the way."

What may not be so easily understood, except by the mystic, is that it is not ourselves who suffer, but the Christ in the human heart, nailed to the Cross which is the human body. This is the Cross we have to overcome, and the suffering Christ is the divine Inner Self which is "one with the Father." The two are inseparable, like the tares and the wheat until "the harvest."

The only mystery of suffering is one's inability to understand its purpose in a benevolent scheme of things based on love. There is no mystery the moment the purpose is understood. It is not divinely intended that man should suffer, but rather that he should reach perfection, through experience. Thus it is that the mystic regards all suffering as sacred.



### YOUNG MAN WANTED

The Rosicrucian Order, AMORC, is considering applications by young men who are interested in a career in the field of instruction and administration. Here is an opportunity to devote your full time and attention to the ideals and objectives of the worldwide Rosicrucian Order, AMORC, in the pleasant and inspiring environs of Rosicrucian Park. Regular advances and many employee benefits go with this opportunity.

*Young men only.* Must be a member of AMORC. College training desired. Write to the office of the Grand Regional Administrator, ROSICRUCIAN ORDER, AMORC, San Jose, California. Give age, marital status, academic background, experience, and salary expected.



### WAITING

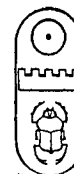
*They also serve who only stand and wait.*—JOHN MILTON

Sitting in the waiting room of a bustling airport terminal gives one food for thought, though Milton's historic line was intended for a more serious purpose than catching a plane. Frankly, we all spend the greater part of our lives in waiting for one thing or another—waiting to be born, waiting to grow up, waiting for that first job, waiting for our friends, waiting for "our ship to come in."

Waiting in itself is neutral, neither positive nor negative, a period of in-between; but we can develop the habit of using it wisely. Human nature being what it is, however, we tend to become resentful of waiting, and respond accordingly with irritation or resignation, neither one of which is particularly "constructive." The alternative? To use the period of waiting, and not merely to wait.

Think of the pleasure and benefit that can come from becoming a real observer of the scene around us. Try sending out thoughts of peace, harmony, and health to other "waiters," or to those you know and love. Direct or channel your waiting time into some reading that you "never find time to do." Practice concentration, or an exercise in relaxation. Waiting time spent in these ways moves almost too quickly, and the general atmosphere you will be creating around you may indirectly help others to wait with more patience.

As mystics, we should learn to put our knowledge to practical use. How much better to use waiting time to serve oneself or others than to grumble or fret about the monotony, the boredom, or the "waste" of waiting.

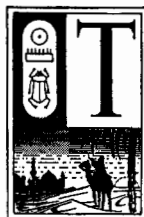




## Reasoning – Horizontal and Vertical



By JOHN LEROY, F. R. C.



HERE are two familiar terms often used to describe the reasoning process: "induction" and "deduction." Specialized meanings have been given these according to the fields of knowledge to which they have been applied. For instance, "induction" into office, signifying installation; or in a play, an introductory scene. Also, an apparatus for transforming a direct current in electricity into an alternating one is called an induction coil. Logic calls that process where reasoning proceeds from the particular to the general, inductive reasoning.

In the same way, *deduction* signifies subtraction or taking away; the lessening or abatement of something; the result or conclusion. And in logic, the system of reasoning from a general proposition to a particular end is referred to as deductive.

These terms illustrate how the meanings of the words are subtly changed by their usage in specialized fields. More, they indicate the necessity of understanding exactly what they mean when used to describe methods of arriving at basic truths.

It is possible that present-day usage has been a mistaken notion of what mystics of classic times originally meant by these terms. It is to be doubted whether they were considered merely descriptive of two methods of the objective reasoning process. Instead of thinking of them as methods of approach—from the beginning to the conclusion, or from the conclusion back to the beginning—it may well be that originally mystic philosophers paired them with terms *objective* and *subjective*—the inductive joining the objective, and the deductive, the subjective. To such, then, inductive reasoning meant approaching matters in an ob-

jective, horizontal or surface way—moving, so to say, back and forth in a sidewise motion among the elements of a particular problem, actual or purely speculative. By deductive reasoning, according to this line of thought, they had in mind that highly penetrating action of the subjective faculties which rise or descend to varying levels of consciousness in a vertical or strictly interior fashion.

The distinction is intriguingly significant: Thinking inductively, then, would have meant a motion back and forth across the elements of a problem on a level, seeing no more than the separate individual elements. It might be characterized as thinking without perspective—a case of not seeing the forest for the trees!

Thinking deductively, on the other hand, would have been a subjective process whereby the individual could rise in consciousness above the elements of his problem to the point where its separate parts would be seen to interlock to form a whole.

### A Practical Distinction

Experience with mystical instruction develops the distinction between the objective faculties and the subjective ones. The distinction being that the objective faculties provide the avenues through which information of the world outside enters the consciousness. Objective faculties are leading in or inductive in nature. Once the information enters the consciousness through objective channels, the subjective faculties—those which it is here proposed the mystics termed the deductive—act upon it and come to a conclusion.

In this way, the two sets of faculties work in complementary fashion. Mystic instruction has always been based on this viewpoint; therefore, its unique value lies in showing man how to make the best use of this duality of his mental functioning.



Ordinarily, man keeps his consciousness fairly constantly to the objective level, never being quite able to free himself from surface meanings, relationships, and limitations. He believes—and this belief is reinforced by educational methods—his objective faculties to be his only tools. He uses them at every turn to gather information and experience; and he uses them again in the attempt to evaluate and make use of that information and experience.

Thus to him, induction and deduction are only different approaches of the objective faculties to the same end—the acquisition of truth, at any rate progress toward it. In believing that both these methods operate on the horizontal level, whether the problem be viewed from one point of view or the other, man cannot escape being himself a part of it. He cannot separate himself from it.

Since to him, the objective faculties are the all, truth must be won through their use or not attained. Of the subjective ones, man knows little or nothing. He lives, then, or attempts to do so, with only half of his faculties and so, in a very real sense, is only half alive. He lives, as William James once pointed out, far within the limits of his potential. His life is all extension on a dead level. It lacks that vertical dimension which would transform him into a living perpendicular—an upright and whole man.

“Our eyes are holden,” says Emerson, “that we cannot see things which stare us in the face until the hour arrives when the mind is ripened.”

Through initiation, meditation, or spiritual contact, the subjective faculties are brought into activity, the consciousness is induced to rise, and the dead level of experience becomes a living perpendicular, full of meaning, life, and beauty. This fact and its relationship to man’s wholeness is forcibly evidenced in a student’s account of the part accomplished by his teacher in mystical matters. Because of the unusual level of consciousness maintained by the teacher, his “system” induced in his students a fundamental change, producing an understanding capable of assimilation of abstruse or profound matter. This underlines the positive value of subjective or vertical thinking. An individual possessed of the ability to use

his mental faculties in this way was able to lift the consciousness of others to a state above the objective to the extent that new conclusions and broader views were reached.

This proposition might be clarified in perhaps a simpler way by reference to the study of the state termed *Cosmic Consciousness* made familiar by Dr. Richard Maurice Bucke.

He defines three types of consciousness: the simple (possessed by animals); the self-conscious (possessed by man); the Cosmic (a higher form of awareness than that ordinarily attained by man).

There is, to be sure, a gap between the simple consciousness of animals and man’s stage of self-consciousness. There is, likewise, an even greater gap between the merely self-conscious man and the one who has attained that stage called Cosmic Consciousness.

#### The Goal

Cosmic consciousness, then, may be said to be the goal toward which self-conscious man is evolving. In his study of those relatively few individuals who had attained this Cosmic level of consciousness, Dr. Bucke compiled a table of characteristics common to all.

Such characteristics include: 1. Intellectual enlightenment; 2. Moral exaltation; 3. A state of euphoria, elevated, joyous, morally quickened. In addition, and perhaps this is most significant, there was always the conviction that immortality is not a *future* possibility but a *present* possession.

The intent of this reference is to show how the mystic, both past and present, through ceremonies of initiation and group experiment, as well as through spiritual exercise and meditation, achieves a degree of elevation, euphoria, and intellectual enlightenment that is a partial participation—or foretaste, at least—of the state called Cosmic consciousness. Undoubtedly, such could not have been the case had the accepted conceptions and limitations regarding man’s mental tools been relied on.

This is the end in view in all genuine mystic practice: a training in the complementary use of the two faculties—the inductive or objective and the deductive or subjective—so that by the gradual fusion of the consciousness at progressively higher levels, self-mas-



tery may be achieved by the individual. The classic mystical example is perhaps that of Heinrich Khunrath, the Rosicrucian master, who in a moment of time communicated a whole discourse to his attuned students by speaking one word. The Bible offers substantiation of this manner of working in its account of the occurrence at the Feast of Pentecost.

So much was it recognized in ancient times that initiation and mystic instruction were necessary to the discovery of the whole man that no one was judged worthy of standing in society unless and until he had applied to the Mystery Schools for initiation and instruction. Without that something which mystic instruction supplied, man was not thought to be man at all. Said Plato, the initiate: "They who established these ceremonies for us evidently were not superficial people because from time immemorial the allusion has been made that whoever arrives in Hades uninitiated (or without having participated in the ceremonies) will remain in mire; but whoever has purified himself and has taken part in the Mysteries will, when he arrives there, dwell among the gods."

Pindar, too, the Greek lyric poet born before Plato's time, wrote: "Blessed is the individual who dies after seeing these things; for then he knows not only life's purpose, but its divine origin as well."

#### **Valuable Testimony**

Testimony such as this is evidence that the Mystery Schools taught man something about life and his success in living it which could not be learned elsewhere. The fact that this *something* concerned the divine origin of life and its purpose suggests a body of knowledge as well as an approach unknown or unsuspected and unused by the ordinary, uninitiated individual.

This naturally raises the question as to what the method was and how man rediscovers it and brings it once more into operation in his daily affairs.

The Mystery Schools, it is a matter of record, were superseded by the Church, which proclaimed a monopoly and announced itself as the sole possessor of knowledge regarding the purpose and meaning of life. The way to this knowledge and to salvation, likewise, so the Church taught, was by belief and

emulation. The layman, nevertheless, could be entrusted with only so much, even with all his belief and emulation. He was excluded from full enlightenment and intelligent practice in much the way the uninitiated had been earlier. Certainly so, if he were not a communicant of the Church. With the growth of the Church, both the knowledge and the method of its operation became more and more circumscribed. And with the Church's final triumph in the Thirteenth Century, the knowledge and the method were well-nigh minus quantities.

The intelligent, sincere, aspiring man might still ask—but the only available bread was that of belief, and that was all too often a stone. The Church itself was in darkness, for having denied its heritage from the Mystery Schools and turned out of its fold those mystics who had brought it light in its beginning, it had no dependable source of instruction. Like the sorcerer's apprentice, in its attempt to operate imperfectly understood principles, the Church wrought untold mischief.

When the Renaissance attempted to free men of the dominance of the Church, it turned once more to the past for enlightenment. It was only partially successful, for it could not immediately restore that important something of whose very existence it had been kept in ignorance. Francis Bacon must be credited with the conviction that the answer lay in the ancient past, and his courage in declaring the necessity of returning wholly to the viewpoint of the Mystery Schools must be applauded. He expected his method of inquiry to furnish the numerous elements wherein truth might be uncovered.

He interrogated the past, paying particular attention to the Eleusinian Mysteries of ancient Greece. Their concern with the question of how the soul takes incarnation led him to the conviction that in the myths of Greece were hidden statements of natural laws. In particular, in the story of Demeter, Persephone, and Pluto, he read the account of the soul's descent into matter.

Here was the nub of knowledge and also an example of the method. The Mysteries celebrated at Eleusis were in two sections, one a preparatory step to the other. Having been instructed in

the Lesser Mysteries, after a lapse of time one was accepted into the Greater. The duality of the whole was thereby demonstrated. The first step was to provide instruction as to what things were of eternal value. Until this distinction was clear, one could not know among the undifferentiated elements of life which were of value and which were not. Once the essential elements were isolated and brought together, however, the method whereby they were fixed in the consciousness and made operative could be mastered. Since this reference to the Eleusinian Mysteries is by way of example only, the step-by-step nature of the process it outlines may well be passed over.

The intention of the reference is to illustrate objective and subjective mental activity and its relationship to horizontal (inductive) and vertical (deductive) reasoning. Acquaintance with the ritual made famous by the Rite of Demeter at Eleusis substantiates impressively how the mind may be elevated by the subjective process to give things on life's objective level their true perspective and evaluation.

Except for the fact that it is yet so largely unknown, the initiatory ceremony outlined in the *Book of the Dead* might serve as well. There, at the climax of the preparatory degree, the candidate is shown three objects: The Kheper beetle, symbol of the god Ra; the balances, representing the hidden God; and a blank stone or stele. No words of the conductor accompany the display of these objects. The mind undisciplined or uninstructed might exhaust itself in its attempt to find essential meaning in them by the objective method of reasoning. To the thought limited to the level of these objects themselves, they can be nothing more than colored pictures, vaguely related perhaps, but conveying only confusion. So it must always be when the faculties designed only to bring awareness of things to the consciousness are called upon to interpret them as well.

Let one call to his aid, however, that method of mental approach which belongs to the eternal side of his selfhood—and the result will be different and satisfactory. Leaving the level of the objects themselves, the consciousness

will ascend to an inner level, completely above the mundane—and suddenly a point will be reached where their meaning will become clear. Kheper, the beetle, will no longer be merely a picture of the Creator. It will be an inner discovery in all fullness of the fact that *creation itself is divine*, the handiwork of Divinity. The balances, too, will reveal themselves to be not just a figure of the hidden god, but the fact displayed that every aspect of nature and of life covers the presence of God and yet declares Him. Finally, the blank stele will no longer be simply a blank stone—it will rather be the Horizon of Heaven on which one's own individual and eternal identity is to be impressed.

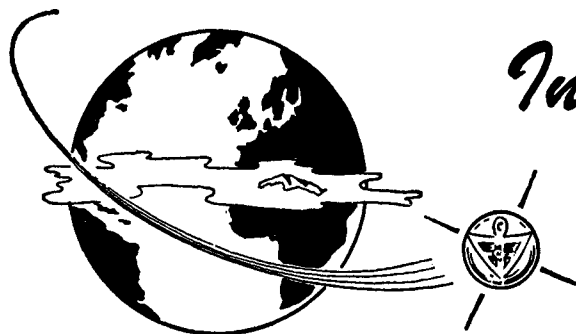
A method so effective in mystic ceremony must be considered a part of mystic instruction—and so to be capable of daily application. What was mystically transmitted, then, was intended for use, and in that use one demonstrates the superiority of mystic instruction.

#### **The Important Something**

That *something*, then, which mystic instruction alone supplied in the past (and there is little evidence that the situation is too much changed today) concerned the use of one's mental equipment. Of this process, the profane and scholarly world preserves only the shell—represented by two terms which at best are but cover words for the operation. They have in a sense degenerated into two slightly different methods of reasoning of the objective mind. As such they describe two types of mental attack in the solution of problems. The inductive, being concerned with a step-by-step advance from a particular idea to a general proposition; the deductive, the process in reverse from a general proposition to a particular application. Both are limited to the area of the objective consciousness.

This amounts, in no small degree, to a complete negation of mystic instruction and results in only the half solution, if any at all, to the problems man is set to solve. Turn the matter back into its rightful mystic definition, however, and two workable, cosmically-correct and complementary functions emerge. In addition, one discovers the key to the effectiveness of one part of mystic knowledge.





## In Orbit

### Rosicrucian Activities Around the World

SHADES of a sonic depth finder! Our gyro-compass was out of order momentarily and proper calibration of the Ninth Eastern Canada Rally was off by two weeks. Imagine! But we'll still make it, and so will you IF you hurry. Don Bevis says it'll be the most. And for two days, October 15 and 16. Let's meet in Toronto at the King Edward Hotel. O.K., Roger? O.K. Roger!

▽ △ ▽

A three-man exhibition of watercolor paintings at the Art Gallery of the Rosicrucian Egyptian, Oriental Museum, from August 17 through September 14, won favorable comment from members and visiting vacationers. All three artists—Ralph Baker, juror for many shows, including the Society of Western Artists annual in 1960; Italian-born Othello Michetti, considered one of the best watercolor and casein exponents in the West; and Rene Weaver, teacher at the Pescadero Art Ranch and exhibitor at the Society of Western Artists since its beginning—have appeared in many exhibitions and won many prizes.

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The complete report on the Ninth United Kingdom Rally, September 3 and 4 at St. Pancras Town Hall, London, is not yet available. It was quite an occasion, though, and visiting dignitaries gave it an international flavor. Throughout this month—and next—North, South, East, and West—wherever you are, attend a rally!

▽ △ ▽

A temple for Francis Bacon Lodge, San Francisco, is the current concern of that lodge's members, and what once was only tentative more and more approaches reality. In August, Frater

Harvey Miles, Grand Secretary, met with members to help them put their plans into action.

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From the Special Rally Edition of the Toronto Lodge Bulletin comes a bit that may interest those whose inclinations turn to esoteric geometry: "The squaring of the circle—that problem which has baffled so many modern mathematicians—is an occult expression signifying that Deity, symbolized by the all-containing circle, has attained form and manifestation in a 'square' or human soul. It expresses the mystery of the Incarnation, accomplished within the personal soul."

▽ △ ▽

Soror Hilda L. Hansen has a word on "understanding" and an experience to make it valid. She writes: "In our daily life it may at times be difficult to find the bridge by which to reach another, but let the right and fitting word sound and a chord of mutual understanding and affection for one's fellows rings out. For example, one day my husband spoke about another couple: 'They only fish for sport, not for food. I do not believe in that.' That struck a chord. 'There it is,' I said to myself, 'this is what I love in him.'"

"A spiritual oneness with him was felt, and from where I stood I saw at that moment a golden stream as large as my hand proceed from me to him. Though it lasted only a few seconds, its effect was like a blanket of peace."

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AMORC Staffer Irene T. Allen, known far and wide by members for her many and various services and by Park Employees as Mrs. Fixit, has been

**The  
Rosicrucian  
Digest  
October  
1960**

elected to head the Humane Society of Santa Clara Valley. And that's good news for all underprivileged of the animal kingdom hereabouts. Also, for the underlings in her department; they'll expect more humane treatment!

▽ △ ▽

Time was when aphorisms played a greater role in teaching than now but they have never lost their value. Perhaps we might gain more if we kept more to the practice of "chewing" on ideas while we work. Frater T. W. Small does. Recently, he condensed a very big subject to almost aphorism size with a result as thought-provoking to others as it was to him. Here it is:

"Birth is not the beginning of the life of man, nor is death of the body its ending.

"Birth and death are but the two extremes of man's residence within the realm of cause and effect; an interval of matriculation within Earth's School; an interval of limitless experimentation in

man's relationship to other component parts of the great whole."

▽ △ ▽

An old theological question fell *hors de combat* during a session of the class in Music Appreciation at RCU and wider knowledge of the fact should be spread abroad. Especially since it was Soror Katherine Burt Williams, the instructor, who appeared in shining armor as the champion. "Why do angels fly?" was the question. The answer sagely given by Soror Williams must ever be remembered: "Because they take themselves so lightly."

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Making his way into his "Shell" a few days ago, the Editor tripped over the RCU Suggestion Box and the following fell out:

"Please have Park Superintendent provide Navigational Chart of dry course for students on watering days.

"Make available 'Osmosis Pillows' for overworked students so homework may be absorbed before the next morning's classes."

## Don't Pass the Salt

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



sorrow"?

Even today in a scientific age, we retain a folk heritage replete with superstitions. Many of them relate to salt, and half-jokingly, half-seriously, we repeat them.

Some authorities believe superstitions regarding salt originated in Egypt, where salt was considered sacred. Although used for protective and curative magic and for ceremonial purposes, it was forbidden the priests for use in their food. Since it was believed to excite the passions, abstinence was associated with the idea of chastity.

WHEN someone says, "Please, pass the salt," ignore him! Let him reach for the saltcellar himself; or, better still, provide him with an individual one. Remember the old couplet, "Help me to salt, help me to

The earliest Biblical mention of salt was the reference to the destruction of Sodom and Gomorrah, when King Abimelech sowed the sites with salt to indicate their complete ruin.

The saltiness of sea water was thought to be its secret of purification. Thus Hygeia, the Greek goddess of health, was also a goddess of salt, as was her Roman equivalent, Salus. Supposed to be present at the birth of a child, the goddess was offered salt, which was placed on the child's tongue. The salt made it cry, and its salt tears blended with the goddess' salt creating immunity, assuring health, protection and long life to the child. If it did not cry, it was believed it would not live long.

The incorruptibility of salt connected it with the idea of immortality, and the custom of eating salt together became highly significant. It cemented friendships and ratified the most solemn oaths.



Even today among the Jews, the covenant of salt is most sacred, as it is among the Arabs. Gypsies likewise confirm an oath with bread and salt. It has been noted that among all wandering tribes, the "communion of salt" and covenants of salt represent very holy obligations.

Salt had much to do with the etiquette of the Middle Ages. A salt-foot, or large saltcellar, was placed near the middle of a long table and, according to rank, people were placed above it or below. In this way, family and guests were separated from retainers.

Associated with friendship, salt was usually presented to guests before anything else to indicate an enduring relationship.

So precious was salt in the past that to spill it was a calamity, and the association of bad luck with spilt salt remains. Since evil spirits were thought to lurk behind our left shoulders and good angels on the right, a pinch of salt tossed over the left shoulder into the eyes of the evil spirit prevented his working evil. Some believe, on the other hand, this to have been an act of propitiation. The evil spirit would receive the salt gratefully and refrain from carrying out his evil intentions. Since tears are salty, every grain spilled meant a tear to be shed, and to mitigate this, spilled salt was placed on the stove

to dry tears. In Leonardo da Vinci's fresco, "The Last Supper," Judas is recognized by the overturned saltcellar—an ominous and significant detail.

In the thirteenth century, blocks of salt weighing approximately half a pound were used as money, valued roughly at seven farthings. Ancients were often paid in full or in part with salt. This payment was known as a *salarium* and from this comes our English word *salary*.

*Salutary, salad, sauce, sausage, salute, silt* are only a few of the words relating to salt and reflecting customs and beliefs generally forgotten.

We "salt away" our savings, "earn our salt," and try to be "worth our salt." We speak of an "old salt," refer to "salting a mine," or pride ourselves on "a salted epigram." Frequently, we take something "with a grain of salt," and allude to "the salt of the earth."

We no longer sprinkle salt on the threshold of a new house to keep out witches or evil spirits, nor place salt in our pockets before transacting business; but without a thought of magical properties, we laugh about catching a bird by putting salt on its tail. Despite our apparent emancipation from old superstitions, the past lives with us in the present, and remembering, we pass the bread and the butter, but reach for the salt.

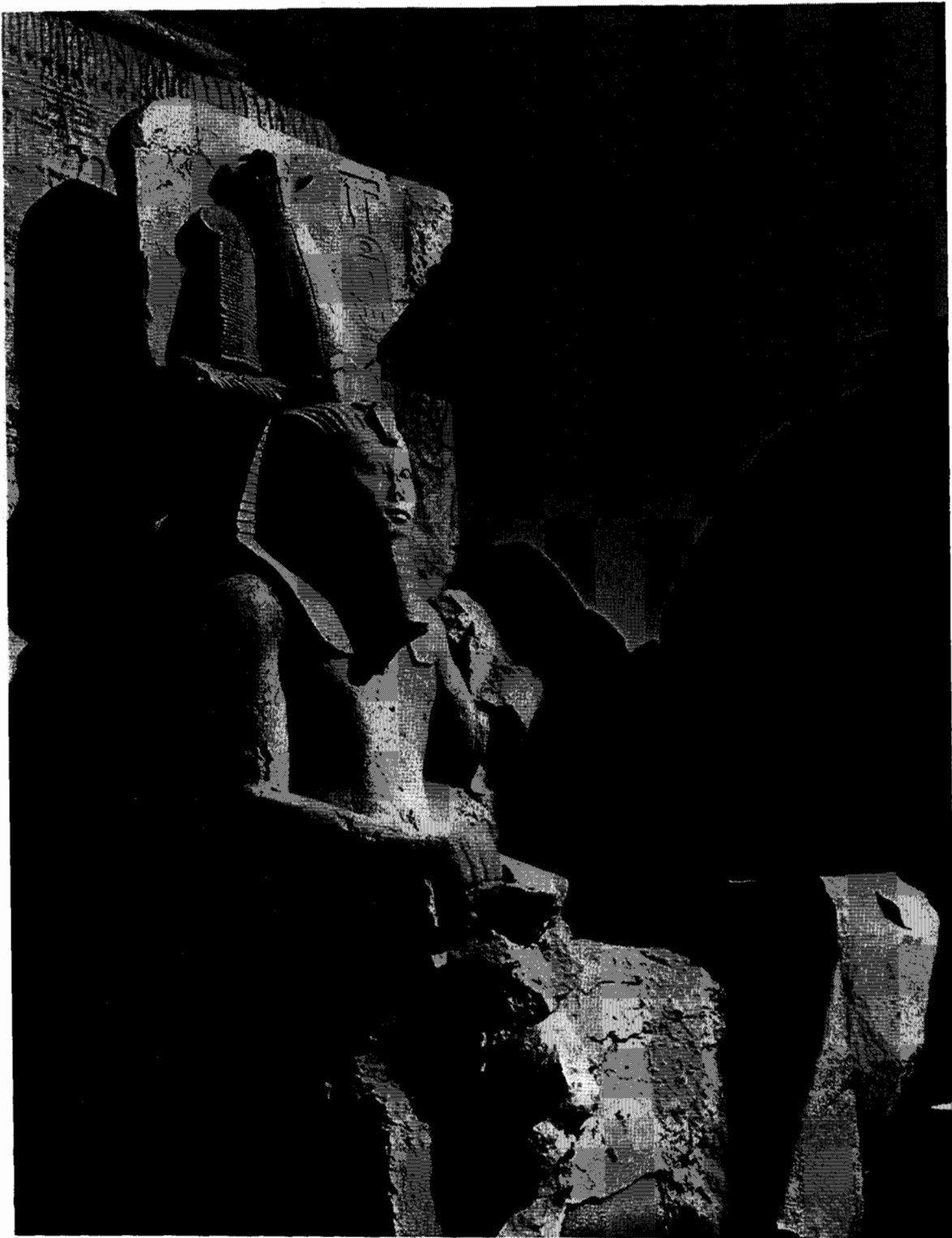
#### ROSICRUCIAN RALLIES SCHEDULED

DALLAS, TEXAS: The Southwest Rally, sponsored by the Triangle Chapter, will be held on Saturday and Sunday, November 12 and 13, at 1921½ Greenville Avenue, Dallas. Principal speakers will be the Grand Master, Frater Rodman Clayson, Grand Councilor, Frater Camp Ezell, and Frater A. A. Taliaferro. For further information, please write the Rally Registrar: Mrs. Arthur C. Maxcy, 4423 Southcrest, Dallas.

DETROIT, MICHIGAN: The 16th Annual Great Lakes Rally, sponsored by the Thebes Lodge, will be held on Saturday and Sunday, October 29 and 30 at the Detroit Federation of Women's Clubs Building, 616 Hancock West, Detroit. Among the speakers to be featured on the program will be Grand Councilors Harry L. Gubbins and Joseph J. Weed. The First and Sixth Temple Degree Initiations will be conferred. For further information, please write to the Rally Chairman: Mrs. Lauretta L. Larsen, 14287 Robson Avenue, Detroit 27.

LANSING, MICHIGAN: A one-day Rally, sponsored by the Leonardo da Vinci Chapter, will be held on Sunday, November 13, registration beginning at 9:00 a.m., at the Women's Club House, 603 S. Washington Avenue. For further information, please write to the Rally Chairman: Mrs. Vera Van Hoosear, Rt. 3, Box 394, Lansing.

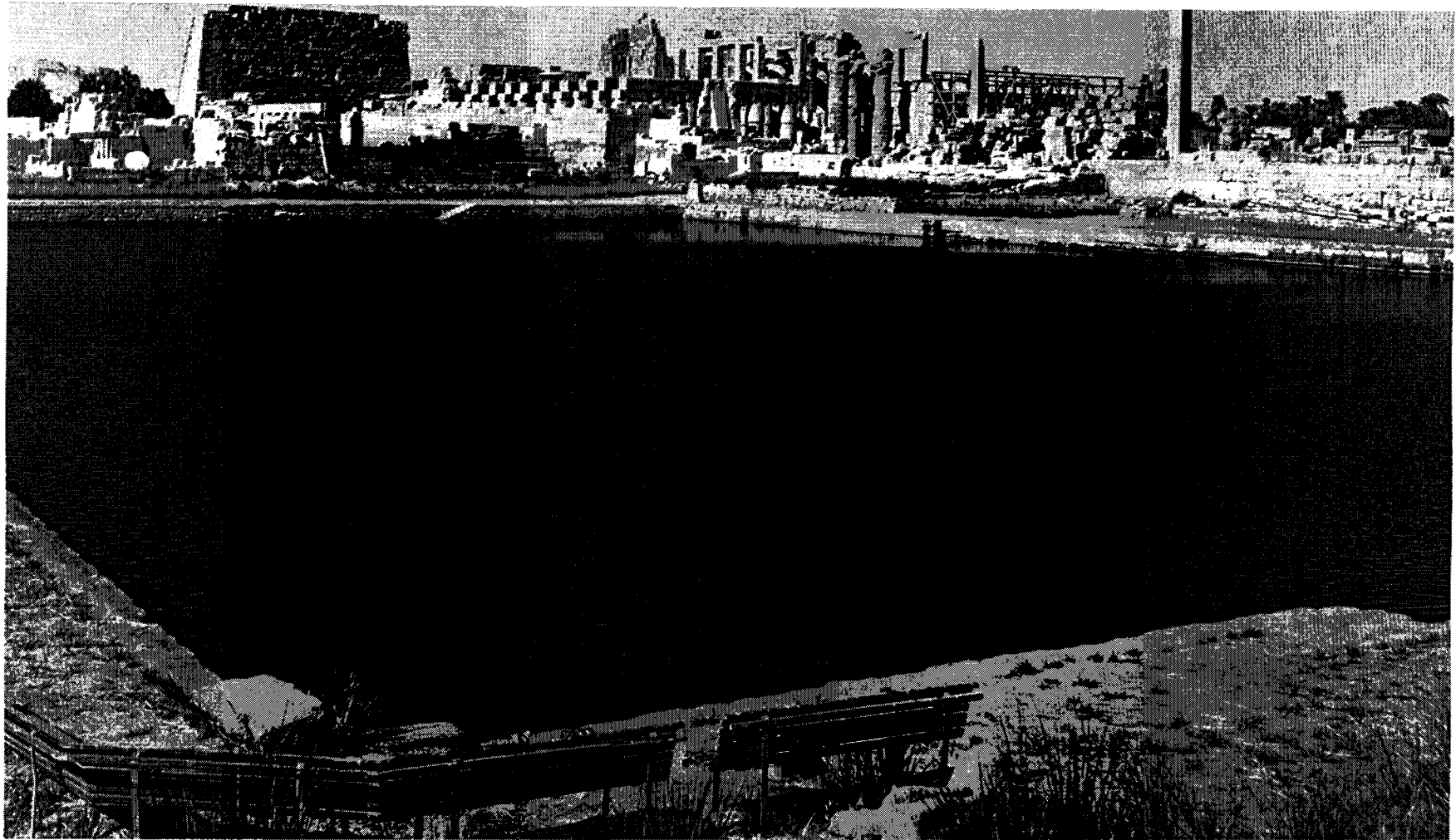
MILWAUKEE, WISCONSIN: A Rally sponsored by the Karnak Chapter will be held on Saturday and Sunday, October 15 and 16 at the Wisconsin Hotel, 720 North Third Street, Milwaukee. Among the featured speakers will be Grand Councilors George Fenzke and Harry Gubbins, Frater A. A. Taliaferro and Dr. Martha Pingel. For further information, please write to the Rally Chairman: Mr. Otto Mueller, 216 East Smith Street, Milwaukee.



### PERSONALITIES OF THE PAST

Statues of the kings and pharaohs in Egypt stare with sightless eyes over a domain which once ruled the known world. The above statue is in a temple in upper Egypt which fortunately the ravages of modern improvement, such as irrigation dams, will not destroy. The headdress worn by the pharaoh symbolizes the territory ruled by him.

*(Photo by AMORC)*



### THE SACRED LAKE

The renowned Sacred Lake adjoining the great Karnak Temple in Egypt. Upon this lake once floated ceremonial barges upon which initiatory rites into the mystery schools were conducted. According to traditional accounts and legends, these solemn ceremonies were held on the occasion of a full moon. The candidates were accompanied by priests, torchbearers, chanters, musicians, and the bearers of the symbolic regalia.

*(Photo by AMORC)*



His future begins now. . .



## TODAY'S CHILDREN TOMORROW'S CITIZENS

HAVE YOU ever looked with concern at the language habits and customs which your child is acquiring? Do you want to bring out the best qualities of your child and, as well, adapt him admirably for the world of tomorrow? What is the proper psychological attitude for the development of a child before and after birth?

If the mother's diet, improper clothes, and insufficient sleep affect the unborn child, then what effect does *worry, fear, and anger* have upon it? What should or should not be curbed in the parent or the child to cultivate creative abilities *early in life*? The ability to develop the personality from babyhood, to avoid harmful habits, and awaken latent talents, impels the parent to consider seriously the important period *before and after* the child is born. It is said, "give me a child for the *first seven years*,"—but it is also imperative that the parent begin *before* the first year of the infant's life!

### *Accept This Free Book*

The Golden Age of Pericles in Ancient Greece taught the creation of a pleasant environment to appeal to the sense of beauty in the parents. *The right start* was and still is an important factor in the birth and development of a child. The *Child Culture Institute* offers a **FREE** explanatory book for the enlightenment of prospective parents, or those with young children. You owe it to your child to inquire. Address:

### *Child Culture Institute*

ROSICRUCIAN PARK  
SAN JOSE, CALIFORNIA



COME WITH ME ON AN . . .

## **Adventure into the Mental World**

¶ There is a lure to tales about men embarking on journeys to strange lands, or their setting out in search of places whose known location is but a crude tracing on a time-worn parchment map. One can also easily imagine the crackling of underbrush as it is trampled beneath the cautious feet of intrepid explorers, working their way through Nature's living barrier—the jungle. A cold chill can be felt as one reads of gurgling water rising over a daring diver as he slowly sinks to the inky

bottom of an inlet in search of pirate loot aboard a galleon now embedded in the sands of the sea. But none of these speculations challenges the imagination, quickens the breath, or causes the pulse to pound quite like an adventure into the unknown — the mental world.

### **SOME MYSTICAL ADVENTURES**

¶ Come with me to seek out what the eyes cannot see, the ears hear, or the senses perceive. There lies to be conquered, to be mastered, much more than all the expeditions of the world have brought to light. You who are adventurous may, in the security of your home, travel through space and time in search of mysteries far greater than those which lurk in the jungle or the frozen Arctic.

THE READERS' RESEARCH ACADEMY offers to you a supplementary series of enticing and instructive lectures entitled, "Some Mystical Adventures." They are concerned with such questions as the strange influences which are cast over human life and what lies behind the veil of the commonplace. You may obtain two of these most interesting lectures each month for the cost of only \$1.00 per month. Just write to the Readers' Research Academy, state that you would like to receive these lectures, and enclose a remittance of \$1.00 (7/3 sterling) for one month, or include payments for as many months as you wish. You may discontinue at will. These lectures will bring the mental world to your fireside with all of its fascination. ADDRESS:

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## WHAT HAPPENED BEYOND THIS PORTAL?

### *The Ancient Mystery Initiations*

**M**EN were born again. Men with heads bowed in grief, men burdened with personal problems, cynical and bitter—candidates all, they humbly crossed the thresholds of the ancient mystic temples. What was transmitted to each which caused him to return to the outer world *inspired, confident, self-reliant*?

From such initiates came humanity's most startling doctrines—the belief in immortality, great moral codes of right and wrong, theories of mathematics and astronomy, and amazing methods for treating diseases. Each initiate carried within his mind a torch of knowledge which illuminated thousands, and contributed to our great heritage of ancient wisdom.

What secret method or process for attaining this *self-knowledge* was divulged to these candidates under solemn oath? Plato said, "To be initiated is to be born again." Do we possess within us the possibility of an unsuspected life here on earth, greater than the one we now live? Did the initiations of the ancient Osirians of Egypt, the Eleusinians of Greece, the Essenes, and the Mithraists of Syria disclose a way by which all men can attain these things?

Archaeological research and the passing of time have brought to light many of the ceremonies and *enlightening teachings* of these mystery schools once

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