

ROSICRUCIAN DIGEST

1960
JUNE

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The Influence of the Moon

Do we conform
to its rhythmic
timing?

▽ △ ▽

Mystery of the Divining Rod

Man's unknown
sense.

▽ △ ▽

What is Color?

Its universal
aspect.

▽ △ ▽

Featuring:

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

▽ △ ▽

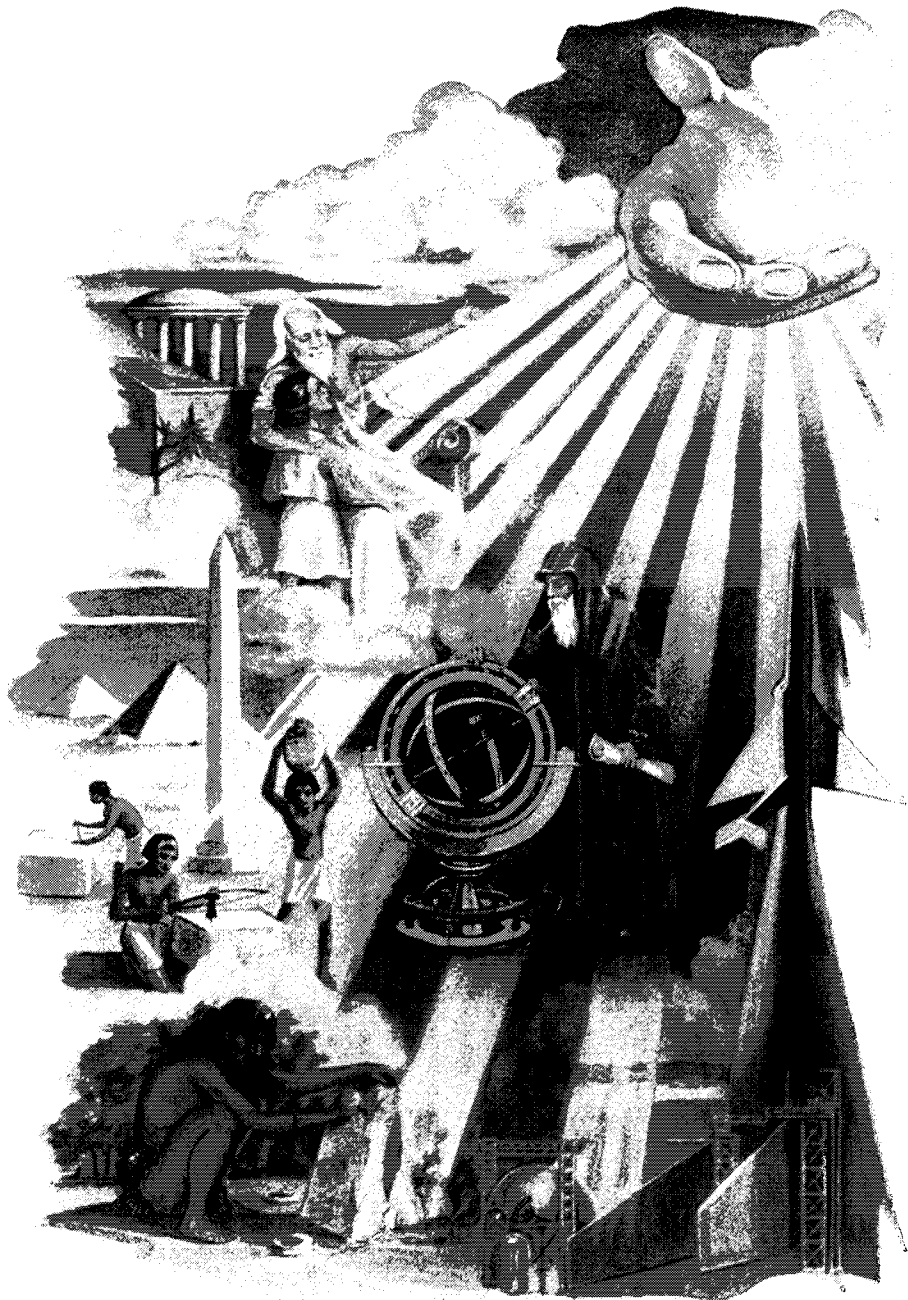
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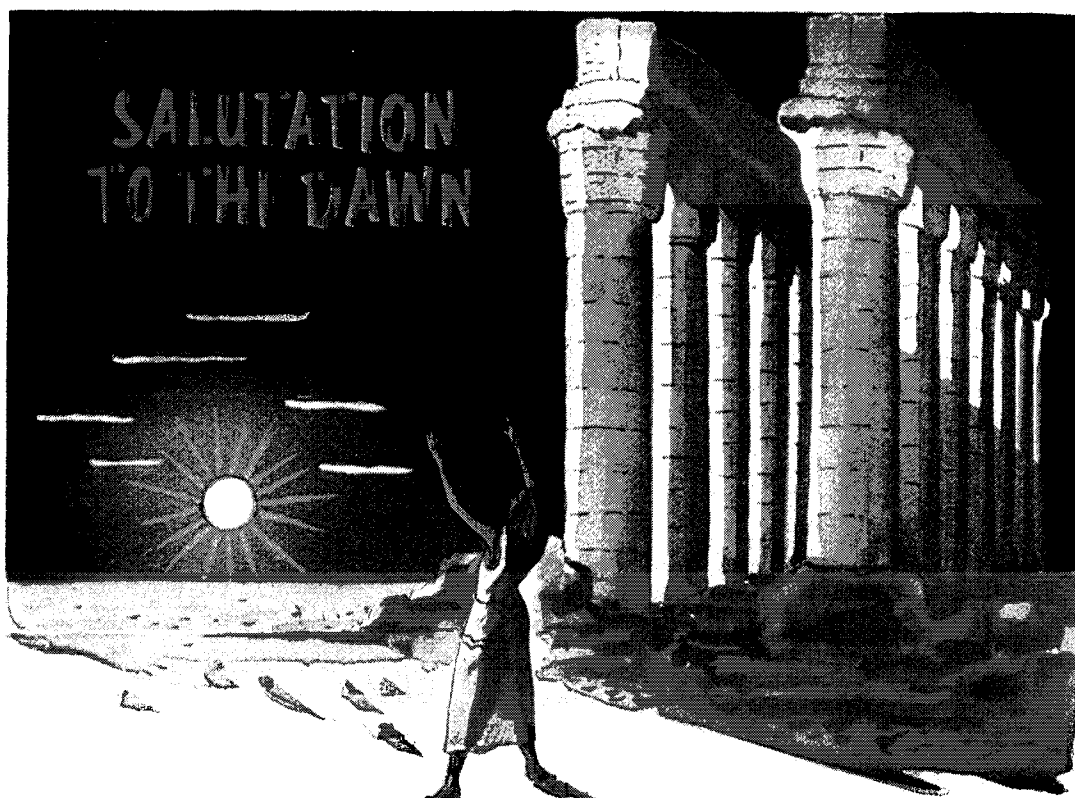
Man's Highest
Achievement

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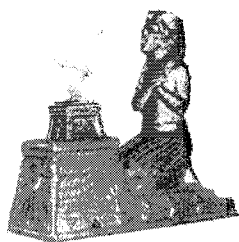
Cover:

Advance
of Man





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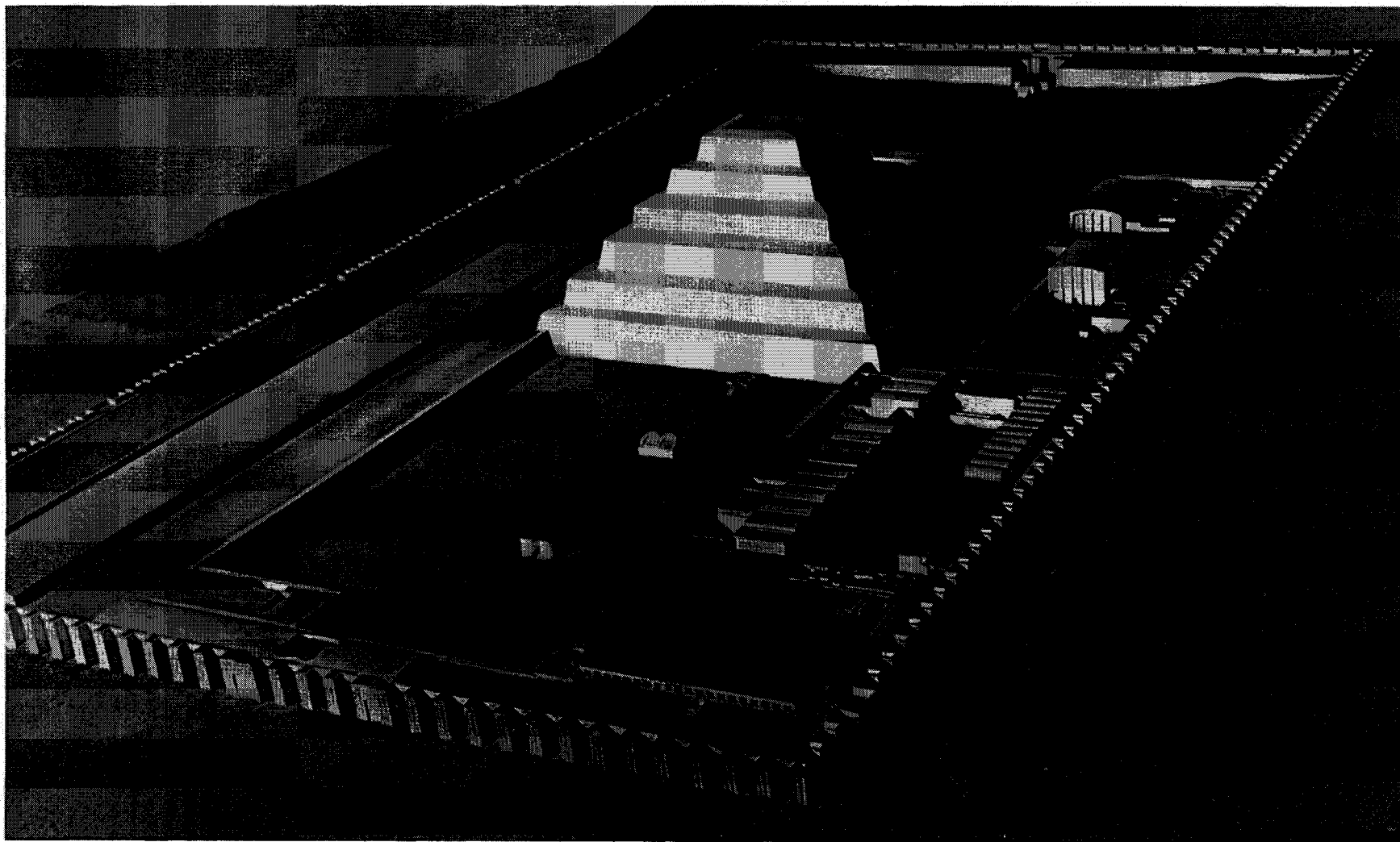
IN THE temples of yore, under starlit skies, kneeling and swaying to a rhythmic chant, the mystics offered their prayers to unseen Cosmic hosts, while in their midst a silver wisp of frankincense swirled upward to the heavens above. No mystical or devout ceremony was complete without its elaborate, ornamented incense burner containing scented resin or aromatic gum. The burning of incense was no fantastic superstition or weird rite, but the symbol of man's attainment in prayer and meditation with the great Cosmic consciousness. By inhaling its fragrance, man, while listening to the harmony of the chant, and with eyes closed to all worldly scenes, would have his sense of smell captured and be raised to a complete state of ecstasy. Thus, for the moment, his consciousness, being free from distracting sensations, could soar on high into the Cosmic realm as did the wisps of curling smoke from the burner before him. Throughout the centuries in the mystery and secret schools, the grottoes and cloisters, beautiful symbolic incense burners have ever been used.

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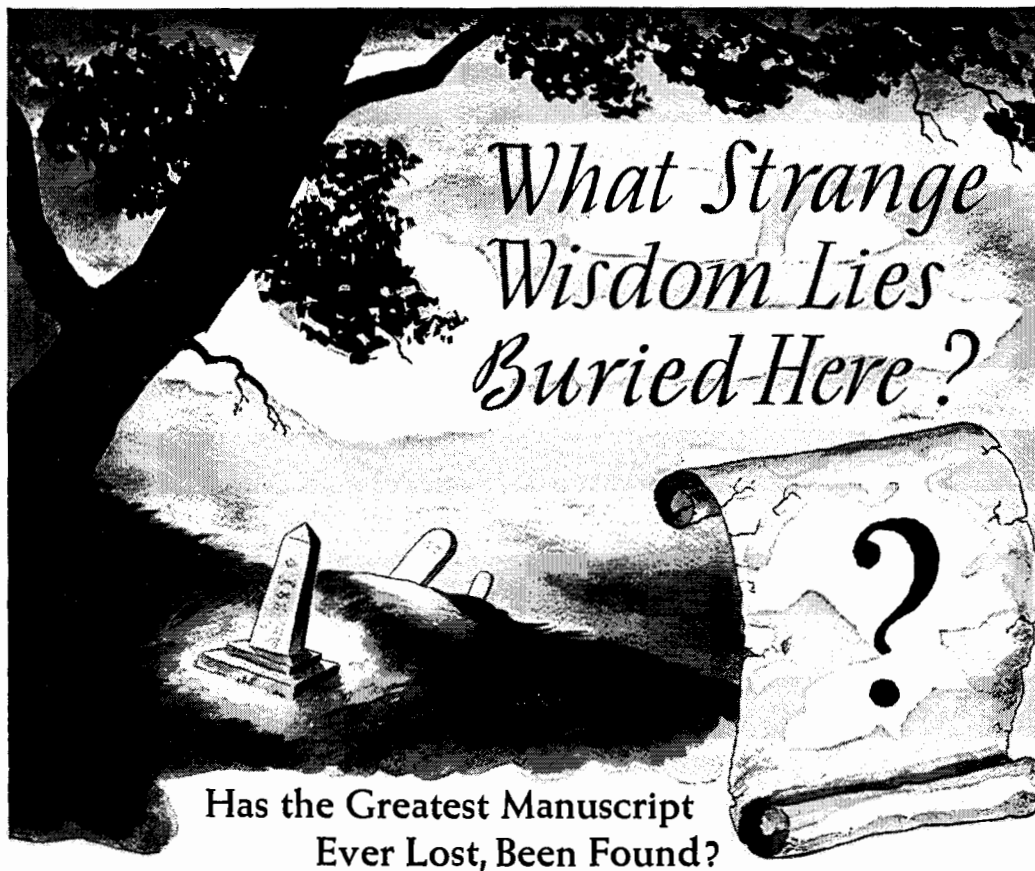
SAN JOSE, CALIFORNIA

(THIS PAGE IS DEVOTED TO THE EXHIBITION OF SUPPLY BUREAU)



KING ZOSER'S PYRAMID CITY

The above scale model in the Rosicrucian Egyptian Museum is of a city of the dead. The Pyramid, built upon order of King Zoser nearly 5,000 years ago, was the first pyramid to be constructed. The Pyramid and the mortuary city in which it is located were constructed by Imhotep—renowned physician, architect, and sage. The ruins of this City, known as Sakkara, are on the desert plateau a few miles from modern Cairo. The model shown is the only one of its kind in the



"I buried manuscript unseen in a vault. It is in a monument. In imitation of mummies I wrapped important comic, tragic, philosophic and mathematic writings in paper, in a bag, in sycamore wood. If I am dead, do not discover it, until a century is past; reburie it."

So wrote Francis Bacon, renowned mystic and unknown author of Shakespeare's plays, in a cryptic code over three hundred years ago. Haunted every hour of his life for the secret of his uncanny power to probe the mysteries of life and his strange ability to accomplish miracles, the world now seeks his long-lost manuscript.

From what strange source came his wisdom? Had he received the great knowledge of the ancients as a heritage? While eerie cemeteries and ghastly churchyards are being scoured by the curious, *thousands* of men and women, in the privacy of their homes, in every nook and corner of the world, are sharing quietly the tremendous advantages of his concealed wisdom. Not in crypts or vaults did they find these rare truths of nature he taught, but by sharing the teachings of the secret brotherhood with which he had long been associated. No map or code is needed to find this knowledge. *If you* have the worthy desire to *master life*, to *develop a confidence* that comes from understanding, and to *acquire a dominant power* by

which to overcome adverse circumstances and rise above your environment, then this great heritage of wisdom may become yours.

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ROSICRUCIAN DIGEST

COVERS THE WORLD

THE OFFICIAL MAGAZINE OF THE WORLD-WIDE ROSICRUCIAN ORDER

Vol. XXXVIII

JUNE, 1960

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The Purpose of the Rosicrucian Order

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

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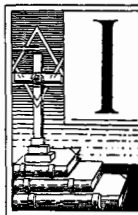
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THE THOUGHT OF THE MONTH

MYSTERY OF THE DIVINING ROD

By THE EMPEROR



Is there true merit, and does reasonable possibility exist, in the use of divining rods? What is the relationship of radiesthesia to dowsing? These are common questions asked in connection with this phenomenon.

Divining as a practice or method is related to rhabdomancy and dowsing, which have substantially the same objectives. In ancient times, the terms *divination* and *divining* alluded to the practice of presaging or foretelling the future by supernatural means. From this origin the word *divining* undoubtedly came to be associated with the term *divining rod*. *Divining* in this latter sense means to perceive the world through special faculties which are divinely bestowed upon man. In other words, such a unique faculty of perception has been considered as a divine gift.

In connection with the phenomenon, there are two schools of thought as to how the perception is accomplished. The Neo-Vitalists believe that man possesses a special vital power which they call the *entelechy*. This term they borrowed from Aristotle to whom it meant an implanted intelligence of varying levels in all things. Concisely, the Neo-Vitalists contend that divining is the consequence of a supernatural power.

The opposing school is known as the Neo-Materialists. They contend that a psychical force in man does not imply an external infusion of the supernatural. To them the psychical force is a

natural but subliminal one. It directs much of our unconscious organic functioning. Certain aspects of this psychical force we realize; of other manifestations of it, we are not conscious. The psychical force then is a graduated function throughout man's being from the unconscious levels to the conscious.

An authority who has investigated the divining phenomenon extensively is of the opinion that it is the result of "a group of the most complex physicochemical phenomena occurring in the world, surrounding living matter and unconsciously perceptible." He further holds that to some degree this phenomenon can be experienced by *everyone*. The radiation of this physicochemical energy registers upon the nervous system and is subsequently transformed into the phenomena of the perceivable world. As to other theories of divining we shall have more to say later.

Just when the practice of dowsing or the use of the divining rod began is not known. The origin is lost in the shadows of the ancient past. There are, however, numerous historical references to it that reveal it was known to the ancient civilizations. In the Bible for example we find: Hosea IV:12: "My people ask counsel at their stocks and their *staff* declares unto them." In Ezekiel XXI:21: "The King of Babylon stood at the parting of the way, at the head of the two ways, to use *divination*; he made *his* arrows bright." Though this last quotation is given to indicate reference to the use of the divining rod, we doubt that it had that meaning. We prefer to think that it

alludes to divining in the sense of prognosticating, foretelling the future.

Herodotus, in his history, indicates that the rod was used by the Scythians, Persians, and Medes. The word *rhabdomancy*, which we have said is related to divining, originated from the Greek. It is "derived from rhabdos—rod; and manteia—divination." It appears that divining was used by the Greeks to locate wells and springs. Marco Polo, in reporting his travels, tells of the use of the rod throughout the Orient.

Association and Application

The first publication describing divining and the use of the rod is *De Re Metallica*, by Georgius Agricola in 1530. However, Paracelsus in one of his works said: "Divinations are vain and misleading and among the first of them are divining rods which have deceived many persons. If they once point rightly, they deceive ten or twenty times."

Just how twigs of trees came to be used in divining is suggested by the accounts of an old custom. People noticed that in certain areas the limbs of trees drooped close to the ground. It was surmised that there was possibly an attraction of an ore in the ground for the living limb. A branch was then cut from the tree and brought close to the ground to see if there were actually an attraction for it. "Forked branches were used for convenience." It appears that the practice of searching for mineral deposits by means of divining was a rather common practice among the German miners. During the reign of Queen Elizabeth I, many of the miners were brought to England. There they introduced the practice of divining which is said to have subsequently spread through Europe.

It is interesting to note the following old formula, attributed to these miners when divining for ores: "In the name of the Father, the Son and of the Holy Ghost, I adjure thee . . . that thou tell me, so pure and true as Mary, the Virgin, was who bore our Lord Jesus Christ, how many fathoms is it from here to the ore?" During these early centuries in Europe, any delving in strange, not generally understood, phenomena brought the individual under suspicion of practicing witchcraft.

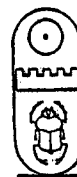
The diviner, in the opinion of the mass mind, was put in the same category as the alchemist—namely, invoking Satanic forces. Baron de Beausoleil (1576-1643), a mining authority, used divining in searching for ores. He was persecuted for practicing witchcraft and died in prison.

The equipment or devices used in divining have been varied but follow a general method of application. They consist of both conductor and nonconductor materials. A conductor material, for example, consisted of a looped wire. One end of each loop was held in each hand. The ends were held firmly, but no attempt was made to prevent the loop from turning upward or downward if activated by any influence.

Then, there is the forked twig or rod. The two ends of the fork are held one in each hand. When excited, the fork, in the hands of a diviner searching for water, will rotate upward or downward. Diviners approaching a house where the water comes to the surface will experience what to them is an involuntary movement of the arms causing the twig they hold to turn downward. In some experimentation, it has been found that, if the pipes were insulated with heavy sheets of paper, unknown to the diviner, the attraction was not felt. This would suggest some external force, as a radiation, insulated by the paper or at least mitigated by it.



It would appear that persons who are dowzers, that is, practice divining, have an exceptional sensitivity to external forces which are not perceptible to others. They are often, according to statistics compiled by researchers, subject to sleeplessness and periodic headaches. It would further appear that they are especially sensitive to Hertzian



waves. If they live near a large radio transmitting station, for example, they have been known to suffer from unusually frequent headaches and irritability. In laboratory tests these persons have been exposed to fields of Hertzian waves and the reaction is one of discomfort to them.

Investigation in this phenomenon of radiation is more popularly known as *radiesthesia*. However, it is not confined to divining alone. It investigates certain human response or perception of those conditions of which most persons are unconscious. Concisely, it is an inquiry into the unconscious perception of any radiation which objectively cannot be perceived. This investigation is as well a searching for further knowledge about the *human aura* or the radiations of an electromagnetic nature from living beings. However, these radiations, it is expounded, are not limited to human beings but are emitted by all living organisms. The word *radiesthesia* literally means "sensitivity to radiations."

Recent Experimentation

The science of radiesthesia principally uses a pendulum in its experimentation. The pendulum, in the hands of one who responds to the radiations, appears to rotate or oscillate. This experimentation with the pendulum began on a large scale in the 19th century. The practice was then called "the *magic pendulum*." It consisted of "a finger ring or piece of metal and was mainly used for locating well sites." Gradually it was applied to the attempt to locate ores. It was likewise used in the diagnosis of diseases by the Roman Catholic priests in France.

It is stated that, in 1936, the War Departments of both Germany and Italy considered the use of radiesthesia as a method for locating water. In fact, during World War II, dowsing was used in North Africa to locate water by the armed forces. In the August, 1943, issue of the *Rosicrucian Digest*, there is a photograph of officers of a North African Air Squadron in the desert of Tripolitania using a forked stick in their search for water.

Serious scientific investigation of radiesthesia began in 1937, when the English Medical Society formed a body

for the study of the phenomenon and published a journal, *Radiesthesia*. In France and Belgium similar societies were organized.

In radiesthesia different types of instruments are also used. Some of these are conductors and others are nonconductors. Of the first type there are metal globes with an extended metal point at the base. A metal chain was fastened to the top of the globe by which it was held. Thus, the globe and chain combined could oscillate as a pendulum. The nonconductor materials consisted principally of whalebone and ivory.

The experimentation fell into three different categories: *natural objects*, *artificial objects*, and *living organisms*. Natural objects are such things as the earth, rocks, and water. When they are effective, there is "a deviation of the pendulum from the plane of the perpendicular to the body." It has been found that the stronger the influence, the more circular the movement. With artificial objects the dowser claims to distinguish between different metals. It has been declared that a dowser can determine the difference between paintings executed by different artists. This is similar to the phenomenon known as *vibroturgy*. The vibrations of a person, it is claimed, are imparted to an inanimate object and are detected by one sensitive to its emanations.

A further demonstration with artificial objects concerned drugs. A drug was held in the left hand of the dowser and the pendulum in his right hand. The pendulum was then held over a collection of mixed drugs on a table. When it was attracted by a drug similar to the one being held in the left hand of the dowser, it would oscillate.

Experimentation with living organisms includes plants. An oscillating pendulum, when held above a plant by a dowser will be seen to deviate, "the rate and direction of the deviation being different for different plants." If a pendulum is held in the right hand over a plant and the left hand of the dowser touches a stalk of the plant, the pendulum will deviate in its plane of oscillation. It is presumed that this is due to the stalk or leaves having variations in their polarity which affect the radiations reaching the dowser and

cause the change in the direction of the pendulum's swing.

In further experimentation in radiesthesia, electrodes have been attached to the skin of the dowser. Low electrical currents have been passed through the electrodes. This seems to affect the skin resistance of such a sensitive person and alters the pendulum's movement. Individuals, who are dowsers, when placed in a magnetic field in laboratory tests, have caused a reaction of greater pendulum motion. This occurred even when the subject did not know that he was exposed to such a magnetic field. It is assumed that such fields excite the motor nerves of the arm muscles to such an extent as to cause the pendulum to oscillate.

Rosicrucians have long taught that living organisms radiate an energy which, as an *aura*, falls somewhere in the spectrum of electromagnetic radiations. The particular range has not yet been determined with certainty. These radiations are unconsciously perceived and then translated into objective sensations by those who are sensitive to them. It is not a question of just certain persons' having an aura. All human and living things have one. But not everyone is able to perceive the phenomenon.

In connection with experimentation in radiesthesia, this radiation of the aura has been established. A person has been made to lie upon a table. The dowser then walks along the table on which the individual is lying. He holds a rod over the recumbent person. The electrocardiograph was used as an instrument of detection and was attached to the skin of the dowser. In other words, changes would be noted in the lines of the instrument as the rod was made to pass over the body of the person on the table. There were sudden changes in the skin potentials of the dowser as he approached the body on the tables. It was interesting to note also a polarity change when the

rod was held above the feet and next above the head.

In conclusion, what are the theories in connection with the phenomenon of the divining rod and radiesthesia? One, the older theory, now generally disregarded, is that of external forces of a supernatural origin which in themselves are said to have turned the rod. The other present theory is that it is caused by a *natural* external radiation which affects the nervous system and, in turn, causes an involuntary muscular reaction. Sir W. F. Barrett, British physicist and professor of science, ascribed the phenomenon to "motor automatism" on the part of the dowser. In other words, there is a reflex action "excited by some stimulus upon his mind." The subconscious mind responds to stimuli which the objective consciousness does not perceive, it would appear. An analogy is that of homing pigeons which apparently have a naturally built radar system in their organisms by which they are able to follow earth rays to their destination.

Pronunziamento No. XIV, a special Rosicrucian treatise issued to members, gives an extensive explanation by scientists as to how the human mechanism is affected by radiations. We quote from a statement by Professor Cazzamalli of Milan University appearing in the above-mentioned Rosicrucian Pronunziamento: "With regard to the metaphysical phenomena to which no immediate cause can be assigned, there is no doubt that the presence may be presumed of special mechanisms of perception, which in certain cases transcend the ordinary ways of knowledge . . ."

For further information on this subject, we refer you to the following: *Psychical Physics*, by Prof. S. W. Troup of Cairo University; *Excitation and Accommodation in Nerve*, by A. V. Hill; *Nature of the Divining Rod*, by Prof. W. F. Barrett; *Dowsing and Biological and Physiological Aspects*, by H. Dannert.



Orthodoxy is an evil to be found alike in religion and science.—VALIDIVAR



Lost Splendor

By WILLIAM H. McKEGG, F. R. C.



INVARIABLY at the end of each epoch, there comes a great upheaval. It would seem that the Cosmic endows certain races with certain powers, and watches to see how they use those great gifts. If for good, the power remains; if perverted, the power is taken away and bestowed elsewhere.

Though great political upheavals must occasionally occur to set matters right, it is obvious that the Cosmic is principally concerned only in man's spiritual welfare, in the progress of his Real Self. This is very evident in the way all truly creative artists work. Their creations, whether in music, philosophy, poetry, or paintings, appeal to man's Inner Being, stir its smouldering spark once more into flame, giving him a renewed desire for higher knowledge, for hidden wisdom and an incentive to attain it.

The entire nineteenth century was one of Romance. It was an era of music, art, and literature. It roused the dormant senses of man and prepared him for what the present time was to bring. After almost a hundred years of inspired creations, by which his Inner Being was aroused, man heard at the close of the period the heralds announcing the approach of the new age. Many writers, poets, and artists sprang into notice, revealing in their respective works great truths that roused the minds of the masses.

In Ireland, for instance, this heraldic note was discerned in the writings of that group of intellectuals headed by Lady Gregory and W. B. Yeats, who formed a literary society and established the Irish National Theatre in Dublin, from which later sprang the famous Abbey Theatre. The writers and poets of the Celtic Renaissance restored to the minds of the people of Ireland the legends and mystic lore of

old which were being crushed and forgotten by ruthless materialism.

One stands out beyond the rest. He is George William Russell, known over the world as the poet and artist "A.E." An illuminated mystic, he possessed Cosmic knowledge and power, for which his poetic and artistic talents were but material mediums; his paintings awakened and stirred the slumbering senses of all who beheld them; his mystic poems spoke to the soul.

"A.E." was born in Lurgan, County Armagh, in 1867. He was a poor boy and mostly self-educated. He started out in life as a clerk in an accountant's office in Dublin, but in 1897 joined the Irish Agricultural Organization Society. During his spare time he wrote poetry. Though he painted for his own amusement, he did not take his painting seriously until he was about forty, and even then regarded himself as an amateur artist.

Nevertheless, he reveals in each talent vast truths—our strivings to return to the Ancestral-Self; visions of another world, the Light of which turns the light of this world to gloom. He portrays the spirits of the ancestral gods—of Finn and Cuchulain and Ossian, the Great Heroic Ones of Irish legends, now dwelling in Tir-na-n'Ogue, the Land of Immortal Youth.

His adoption of "A.E." as a *nom de plume* came about in a startling manner. While still a young man, spending a time in the country, he had painted a picture of the first man, a picture full of mystic meaning, but he could think of no title for it.

"Something ancient and eternal seemed to breathe through my fancies," he states. "I asked myself what legend I would write under the picture. Something beyond reason held me, I felt like one who is in a dark room and hears the breathing of another creature, and himself waits breathless for its utterance, and I struggled to understand

what wished to be said, and at last, while I was prenatally dilated and intent, something whispered to me, *Call it the Birth of Aeon*. The word *Aeon* thrilled me, for it seemed to evoke by association of ideas, moods and memories most ancient, out of some ancestral life where they lay hidden."

Back in Dublin, A.E. had occasion to go to the library at Leinster House to ask for an art journal. While waiting for the librarian to get it for him his gaze chanced to fall on a book lying open on a table nearby. The first word in it to catch his sight was "Aeon"—a name used by the Gnostics to designate the first created being.

"I trembled through my body," he goes on to relate. "I trembled because I was certain I had never heard the word before, and there rushed into my mind the thought of pre-existence and that this was memory of the past . . . I believed then, and still believe, that the immortal in us has memory of all its wisdom, or, as Keats puts it in one of his letters, there is an ancestral wisdom in men, and we can if we wish drink that old wine of heaven. This memory of the spirit is the real basis of imagination, and when it speaks to us we feel truly inspired and a mightier creature than ourselves speaks through us."

Plato said that the soul, when coming down to earth from the Ancestral-Self to inhabit a body, flashes across the universe in a chariot of golden fire, and during that heavenly ride sees, knows, and hears all things. Imagination is later the keynote to memory for every soul born in life, and from imagination spring all creations.

From an early age A.E. had been stirred inwardly by the loving mystery of the Earth Mother. He discovered that just as there is a divine image within each body, so too is there an essence of divinity within nature. He had had several experiences which made him aware that this was so, and that there was an Inner Being within him; also, that by developing the latent powers of his Real Self, he could become possessor of Nature's secrets, see into the Many-Colored World and (should such power come to him) beyond into the Highest World of all!

He began to stir his psychic senses. He meditated and allowed his Real Self

to function. He persisted in his attempts and finally achieved results.

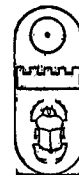
"I felt a fiery heart throb," he states, describing an early experience, "and knew it was personal and intimate, and started with every sense dilated and intent, and *turned inwards*, and I heard first a music as of bells going away, away into that wonderful underland whither, as legend relates, the Danaan gods withdrew.—Once, suddenly, I found myself on some remote plain or steppe, and heard unearthly chimes, pealing passionately from I know not what far steeples.

"Once, drawn by some inner impulse to meditate at an unusual hour, I found quick oblivion of the body. . . . I rose through myself and suddenly I felt as if I had awakened from a dream. Where was I? In what city? Here were hills with glittering temples, and the ways, so far as I could see, were thronged with most beautiful people, swaying as if shaken by some ecstasy running through all, as if the Dark Hidden Father was breathing rapturous life within His children."

A.E. delved into the mystic philosophy of the East and later formed and became head of the Hermetic Society in Dublin, gathering with some friends in a shabby room at night, after a day's hard work had been done.

He painted many pictures he had no intention of selling. These hung in his home in Dublin. Cornelius Weygandt, in *Irish Plays and Playwrights*, speaks of them.

"The pictures are of Irish landscape; of 'the Other People'; of heroes and heroines of Ireland's prehistoric days; of souls that have yet to be born; of souls that have passed through incarnation after incarnation, never to rise above an animal existence; of souls whose every rebirth has taken them to higher spirituality, and that now wait to pass along the path of liberation into that of immortality, from which they shall never be born again. These visions came to him, as the visions whose presence he recorded in his poetry, in all places—as he left the office and looked down the sun-gilded street at close of day; as he wandered in the mountains under the stars with peasants who had 'second sight'; as he talked with fellow Hermetists in meet-



ing-rooms in back streets whose shabby interiors grew rosy gloom as the talk turned on mysteries."

A.E. never allowed any of his pictures to be sold for a high price. He often let wonderful creations go for mere trifles—even giving some away. He affirmed that a poor man who sees the Truth in any work of his should be given as much chance as a rich man to purchase it.

With his friend W. B. Yeats, A.E. was always an ardent admirer of William Blake, the great poet and artist. In fact, his own mystic paintings compare with those of Blake—just as those of Blake in their time had born a resemblance in style to Raphael and Michael Angelo, whose works he in turn venerated. Like Blake again, A.E. never used models, claiming that his own imagination afforded him all he required to produce on canvas.

He can "place" an *imaginative* group of people; and, as he wills, so do they move their positions, until the desired effect is achieved. Of this, he says:

"There may be a figure sitting down and I think it would compose better if it was turned in another direction, and that figure will obey my suggestion, not always, but at times it will; and again and again when I, who paint almost entirely from what is called imagination, and who never use models, watch a figure in my vision it will change its motions as I will it."

Imaginative art is the gift of every true artist and can be obtained only when the artist is himself a mystic and can reveal to man the *Real* in nature, instead of imitating the *Unreal* like a photographer. As a young boy, A.E. beheld the Real and throughout his life attempted to disclose its revelations to others.

"I have sought to paint landscape," he writes of his efforts, "as if it had no other existence than as an imagination of the Divine Mind; to paint man as if his life overflowed into that imagination; and to paint the *Sidhe* as mingling with his life—the unity of God and man and nature in one single being; an almost impossible idea to convey in paint."

"If I rightly understand our mission and our destiny," he remarks on an-

other occasion, "it is this: To restore to other men the sense of that invisible; that world of our immortality; as of old our race went forth carrying the Galilean Evangel. We shall first learn and then teach, that not with wealth can the soul of man be satisfied; that our enduring interest is not here but there, in the unseen, the hidden, the immortal, for whose purposes exist all the visible beauties of the world."

He knows that by revelations of that invisible world through symbolic paintings and mystic poetry, man may sense a glimmer of his spiritual consciousness and hear the call of his Ancestral-Self.

A.E.'s belief that all his creations are but memories of his Lost Splendor may be glimpsed of in his first volume of poems, *Homeward: Songs by the Way*.

"I moved among men and places," he states in the preface, "and in living I learned the truth at last. I know I am a spirit, and that I went forth in old time from the Self-Ancestral to labors yet unaccomplished; but, filled ever and again with homesickness, I made these homeward songs by the way."

The poetry of A.E., like his painting, has in it nothing of the world. It is pure, with the pureness of silver flame, of celestial fire. It has been said that it is too transcendental and ought to be a little more mundane.

"The act which is inspired by the Holy Breath," he points out, alluding to his verse, "must needs speak of things which have no sensuous existence, of hopes all unearthly, and fires of which the colors of day are only shadows."

It is when we attain that complete fusion and Oneness with the Infinite that we come to realize what A.E. reveals in his poetry and painting. With the "unity of God and man and nature" we gain comprehension of the All. By stirring our psychic faculties we open the windows of the soul to Cosmic Light, which pours in, flooding our being with splendors of its own majesty, endowing us with the power of vision and of imagination, enabling us to create our own light. As A.E. writes:

"I know that all I met was part of myself and that what I could not com-

prehend was related by affinity to some yet unrealized forces in my being. We have within us the *Lamp of the World*; and Nature, the genie, is Slave of the Lamp, and must fashion life about us as we fashion it within ourselves.

"Our faculties readjust themselves, and do the work we will them to do. The dark caverns of the brain begin to grow luminous . . . How quick the mind is now! How vivid is the imagination! We are lifted above the tumult of the body! . . . We rise within ourselves as a diver too long under water rises to breathe the air, and see the light . . . This vision brings its own proof to the spirit, but words cannot declare or explain it.

"Visions led me to believe with Plato that the earth is not all what the geographers suppose it to be, and that we live like frogs at the bottom of a marsh knowing nothing of that Many-Colored Earth which is superior to this we know, yet related to it as soul to body. On that Many-Colored Earth, he tells us, live a divine folk, and there are temples wherein the gods do truly dwell."

The poet gives us a vivid picture of the Many-Colored World which he discovered when he was still a poor struggling clerk in an accountant's office.

"My dream-world was self-shining. Light was born in everything there at dawn, and faded into colored gloom at eve, and if I walked across my lawns in darkness the grasses stirred by my feet would waken to vivid color and glimmer behind me in a trail of green fire; or if a bird was disturbed at night in my shadowy woods it became a myriad jewel of blue, rose, gold and white, and the leaves tipped by its wings would blaze in flakes of emerald flame."

Katharine Tynan, Irish poet and novelist, alludes to A.E. in her book, *Twenty-Five Years*.

"He is of the world, unworldly,"—she writes of him—"the world's stain has never touched him; without religion, yet profoundly religious; the peace of God which passeth understanding lies about him. He finds gods in the earth and the air—rather, I would say, he finds God; and his life unconsciously has cast incense on the altar of the Unknown God.

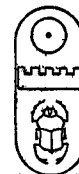
"He told me a story the other day of a friend of his who somewhere in the wilds of America became friends with an old Indian. He told him of all the marvels of the world—wireless telegraphy, radium, men flying in the air, speech kept long after the speaker was dead. 'Wonderful! wonderful!' said the Indian. 'Tell me more.' At last the reciter paused, wearied. 'The white man is very wonderful,' said the Indian. 'Can he do this?' He stooped, lifted a handful of dust and threw it in the air; stretched himself upwards, and then delicate flames ascended from his hands and his feet and his hair; his body shone in the air; he was a living jewel from head to foot. Then the glory faded. There was only an old Indian. 'Can the white man do that?' he asked."

Just as this story of the old Indian's mystic powers causes one to pause and think over it, so do the poems and paintings of A.E. hold the mind with their mystic force and beauty. In his book *The Candle of Vision* there are a couple of brief paragraphs which reveal at least one great principle known to all Rosicrucian students as one of the great truths about the divine attributes in man.

"There is nothing incredible in the assumption that every cell in the body is wrapped about with myriad memories. He who attributes least mystery to matter is furthest from truth, and the mightiest who conjectures the Absolute to be present in fullness of being in the atom. . . . The works of the Magician of the Beautiful are not like ours and in the least fragment His artistry is no less present than in the stars. *We may enter the infinite through the minute no less than through contemplation of the vast.*"

It has been said with truth that Ireland is a remnant of the lost continent of Atlantis, and that her people are descendants of its survivors. In vision, A.E. has beheld pictures of those ancient times. About 1890 he painted airships with an exactness of the present invention which at that time appeared fantastic.

"There above me," he relates of the vision, "was an airship glittering with light. It halted above the valley while a man, grey-bearded, very majestic, his



robes all starred and jewelled, bent over and looked down upon the battle. The pause was but for an instant, and then the lights flashed more brilliantly, some luminous mist was jetted upon the air from many tubes below the boat, and it soared and passed beyond the mountains."

Five or six years later, A.E. beheld a similar vision.

"I was again on high places, and this time the apparition in the mystical air was so close that if I would have stretched out a hand from this world to that I could have clutched the aerial voyager as it swept by me. A young man was steering the boat, his black hair blown back from his brows, his face pale and resolute, his head bent, his eyes intent on his wheel: and beside him sat a woman, a rose-colored shawl speckled with golden threads

drawn over her head, around her shoulders, across her bosom and folded arms. Her face was proud as a queen's, and I long remembered that face for its pride, stillness and beauty. I thought at the moment it was some image in the eternal memory of a civilization more remote than Atlantis and I cried out in my heart in a passion of regret for romance passed away from the world, not knowing that the world's great age was again returning and that soon we were to swim once more beneath the epic skies."

The world's great age is returning, as the creative artists who appeared at the end of last century proclaimed—among them was A.E. We who foster and develop our Inner Light can see in vision and imagination the great marvels about to be revealed to all mankind.



A Convention In the Offing . . .

It will be only weeks before Rosicrucian members from all over the world gather for the 1960 International Rosicrucian Convention. We hope that you will be numbered among them, to enjoy a program which will carry a wealth of significant lectures and demonstrations, rituals, drama, music, information, and inspiration.

A Rosicrucian Convention, like other conventions, is something of a responsibility for its members. Through it ideas are brought together. Your comments and suggestions are considered. You can witness, firsthand, developments and techniques employed in the Rosicrucian guidance program. You get to know the men and women who work behind the scenes of your membership activities. The convention serves to enlarge your perspective of the organization of which you're a part—to give you a realistic appraisal of the people and institution with whom and with which you are associated. Conventions are important gatherings in a world where people have a voice in the affairs that govern them.

Registration begins Sunday, July 10, at 9 a.m., and continues throughout the convention week. The nominal registration fee of \$8.00 includes six full days and evenings of one interesting event after another *and* the Convention Banquet. Here indeed is a goal attainable by all. With all of this, you enjoy the beautiful and inspiring environment of Rosicrucian Park, and the companionship of Rosicrucian members everywhere.

Make your plans now for the week of July 10-15. No advance reservation needed for the convention, but make your travel and hotel reservations without delay.

*The
Rosicrucian
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June
1960*



The Influence of the Moon

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

(From *The Triangle*, October 1923)

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



WE DO NOT have to resort to the principles set forth in any arcane science to discover that the moon has certain definite influences on our lives or on life generally. It is the purpose of this article to set forth in a simple manner some of the most vital of these influences and relate them to incidents which affect us all.

The subject is worthy of a volume, but the whole matter resolves itself into a study of the simple laws of rhythm. We will not take the time, here, to argue the point or even completely outline the principle of rhythm in life. It is, or should be, too well known to most of our members or readers to require such presentment here.

Rhythm has its place in all the functioning of the organization of the animal body and manifests itself in the physiological and psychological phases of functioning. We may refer to the peristaltic motion of the intestines, the constrictions of the oesophagus, and the pulse of the blood in circulation. These and many others are typical of the physiological organic and functional process rhythm. The psychic or emotional system of man has its rhythm, or rhythmic activity, often made more

manifest than that of the organs. In all mental or neuromuscular diseases such as spasms, tics, tremors, and others, where excess energy expresses itself, there are perfect rhythmic periods of manifestations. And we have learned that rhythmic breathing is an aid to building up health and balance.

While all this is generally admitted by the masses and by medical authorities, and undoubtedly seriously considered by the student of nature's laws, the relation of such rhythm to the phases of the moon is not generally known. Recent discoveries by science, however, have confirmed many of the principles known to a few and used by them in many ways. It is the recent [1923] discoveries, united to what many have known, that will be presented now.

The moon, as a planet, has a very definite cycle of phases, the cycle covering a period of approximately twenty-eight days and known as a lunar month or a lunar cycle. We will use the term *cycle*. Because this cycle is divided into phases, and these phases are also divisible, we will proceed to divide the cycle into units, each unit being a rhythmic unit as we shall see.

One half of the moon's cycle is fourteen days; one half of this (or one fourth of the cycle) is seven days; one



half of this is three and one-half days. This three and one-half days equals eighty-four hours.

The full cycle of the moon, constituting one complete revolution from perigee to apogee and back again to perigee, is the lunar month referred to above. This complete cycle is often referred to as the *long cycle* of the moon, while a *short cycle* would be the ordinary tide cycle corresponding to the upper and lower transit of the moon. This short cycle is, on the average, twelve hours. Hence, we have two moon-cycles to refer to: the short one of twelve hours, known as the moon's tide cycle, and the long one of twenty-eight days on the average. We can deal only with averages because of slight variations in time.

Because there is a long and a short cycle we will also have long and short units of these cycles. Not as an arbitrary matter, but because of fundamental laws you will recognize, we will call the three and one-half days, arrived at above, as the unit of the long cycle, or a *long unit*.

Taking the short cycle of twelve hours and dividing it, we will have units of three hours as a *short unit*.

First, let us note that a *long unit* of three and one-half days equals seven short *cycles*, or seven times twelve hours.

The two units, arrived at as above, one of three hours and one of three and one-half days, manifest themselves in the rhythmic actions of mind and body like waves or undulations of rhythmic wave. Here is where we make important discoveries and can go beyond the findings of science, even, through our other knowledge of certain laws of nature.

Rhythms of Diseases

In the case of diseases we find some very interesting and helpful facts by analyzing average cases and using the averages of units of the moon's cycle. These averages betray the effect of anabolic or katabolic lunar phases, or units of the cycle as follows:

The incubation period of typhoid fever is from 7 to 21 days, or 2 to 6 *long units*. The incubation period of Varicella is 14 days, or 4 *long units*; of Smallpox, 7 to 14 days, or 2 to 4 *long units*; of Scarlet Fever, 3½ days,

or 1 *long unit*; of Measles, 10½ days, or 3 *long units*; of Whooping Cough, 10½ days, or 3 *long units*; of Dengue, 3½ days, or 1 *long unit*; and of Diphtheria 3½ days to 10½ days, or 1 to 3 *long units*.

In all acute fever cases the rhythmic period of these units is very pronounced and definite. Regular changes occur every 7 days (as has been noted for years) or, in other words, after every 2 *long units* (one positive and one negative, as we shall see). The longer the disease continues the more definite are the changes every 7 days, and even the single *long unit*, 3½ days, is well marked and important.

These units of rhythm also manifest in the process of germination and gestation of life, and have the effect also of determining sex. The average time in hatching eggs of many species is 3½ days, or 1 *long unit*. In many insects it is 1½ weeks, or 3 *long units*. The hen lays eggs for 3 weeks (6 *long units*) and sits on them for an equal period.

The ovum possesses structurally the elements of both sexes, but by a slight functional change is at one time actively female and at another actively male. The periods of change agree with the units of rhythm referred to above. Fertilization of the ovum arrests these periodic changes in one of its active sex conditions, and this determines the sex of the embryo.

We have spoken of the negative and positive units or periods. It is this difference in potentiality that determines the sex of the unit and also the strengthening or weakening influence of the units during disease. These different potentials can be determined easily.

The Key

Returning again to the short cycle of twelve hours, called the moon's tide cycle, we find that the action of the tides gives us the key to the potentials. The six hours of time preceding the maximum point of high tide are strengthening and the six hours immediately following the hour of high tide are weakening in their effect on the physiological and psychological processes of life. The first three hours before high tide point are positive hours, or constitute a POSITIVE SHORT UNIT (or wave) of the rhythmic cycle; while the first three hours after the

point of high tide are the negative and constitute the **NEGATIVE SHORT UNIT**.

Each positive unit is preceded by a negative and followed by a negative; hence in every twelve hours, or tide cycle, there are two positive and two negative units; in each day of twenty-four hours there are four of each of these units. But to be able to determine when they are negative or positive, we must take the hour of high tide as the key—taking the hour of high tide as it is known for each locality on the face of the earth, regardless of whether the locality is near a body of water or not.

Taking the long cycle or lunar month cycle of an average of twenty-eight days, we have the long unit of three and one-half days. There are eight of these long units in each long cycle. We find that the first of these units immediately preceding the hour or full moon is a positive long unit and the unit following a full moon is a negative unit. Hence we have three and one-half days before full moon as a positive in nature and three and one-half days immediately following full moon as negative in nature. There are four such positive, and four such negative units of three and one-half days in each lunar cycle of twenty-eight days.

It is easy to see now that we are living under the influence of a very systematic, though strange, series of alternating units of positive and negative rhythmic waves, some three hours long and others three and one-half days long. Therefore, while one of the long positive units of three and one-half days is in effect, there will be twenty-eight short units of three hours each, alternately negative and positive in effect also. A positive short unit in effect during a positive long unit will give a very positive effect; a negative short unit in effect during a positive long unit will give a neutral condition; a negative short unit in effect during a negative long unit will give a decidedly negative condition.

The long units of three and one-half days have their greatest influence on purely physiological functioning of the organs or physiological processes during disease or abnormal conditions of the body as a whole. The short units have

(Continued on next page)



ATTITUDES

ARE you running away from life? or trying to? Most people are running away from something. Often they don't even know from what—or that they are running. May one of these persons be even you?

Maybe you want to escape from the humdrum routine of daily living, the breakfast-work-lunch-work-dinner-sleep-breakfast rut that we all find ourselves in at one time or another. Or perhaps your friends and your business associates irritate you because of habits you've not only noticed but started counting on your fingers. Maybe they haven't left you the privacy you want; their same stale conversations bore you, or have lost all meaning for you. Maybe you're seeking a new outlook on life.

But remember, your outlook comes from within. It's not on the outside waiting to be put on, like a new suit or dress, or discarded like the old one. Nor is a new horizon found by packing a suitcase and taking the next bus out of town. However, there's nothing wrong with a change, provided you know its reasons.

Funny thing, how a woman can be singing the blues a whole morning, go downtown and buy a new dress or a new hat, and come home with her head high and her spirits soaring again, ready to pick up where she left off. Maybe women have a kind of self-assertiveness that never hurts; a pick-me-up that doesn't slap you down again. So what, if the dress wasn't really a bargain, or if the hat won't go with anything else.

Think back to the last time *you* felt in a rut. What did you do? Sulk? Have a fight with the wife or your best friend? Quit your job? Pack up and go places? Be honest about it. Were you running away? —or just taking a brief intermission before going back to the same routines?

I don't want to imply that a really big change shouldn't ever be made. Certainly not! There's always room for improvement in all of us. But a man can't improve himself unless he quits running away. If you're a runner, you're running away from yourself. And that's something not even your shadow can do. So, if you're disgusted with everything, hold on. Take a breath of fresh air. Get outside of yourself for a moment and take stock of what you see. Then accept yourself. Instead of looking at your neighbor's yard with envy, invite him to yours. The results may surprise you.



their greatest effect on the mental, psychic, nervous, and biological functions and processes of the body in either health or disease.

It is for this reason that the long periods have an important effect on such diseases (fevers) as we have mentioned, and many others; while in such conditions as fertilization, fecundation, contagion, and similar processes the shorter units have a greater effect. A purely positive unit or period of time produces a strong, life-giving *masculine* condition, while a purely negative unit or period produces only a weaker, *feminine* condition. The one is active, the other restive. The neutral period, the third state, as mentioned above, produces a passive condition.

Childbirth

We find the short units exerting their influences very strongly in the conditions relating to childbirth. Here the nervous system, the sympathetic processes, and the organic functionings, are very sensitive to the influences we have been describing. During the negative long unit of time, especially the *first three hours* after high tide maximum point, the body is at rest and the contractions are weaker and less helpful during labor; the positive long unit, especially the *first three hours immediately preceding* the high tide point, produces an active condition so far as the contractions and other process conditions are concerned, and less willful effort is needed by the patient, with no external or artificial assistance given by the physician.

If the birth does not occur during the first two units (six hours) preceding high tide, it will not occur without forced and painful conditions during the next three hours (the first unit after high tide) or without unnecessary suffering and weakness during the next three hours (the second unit after high tide). The patient should be permitted to rest and be restive during the nega-

tive units and become active and helpful only during the first unit before high tide.

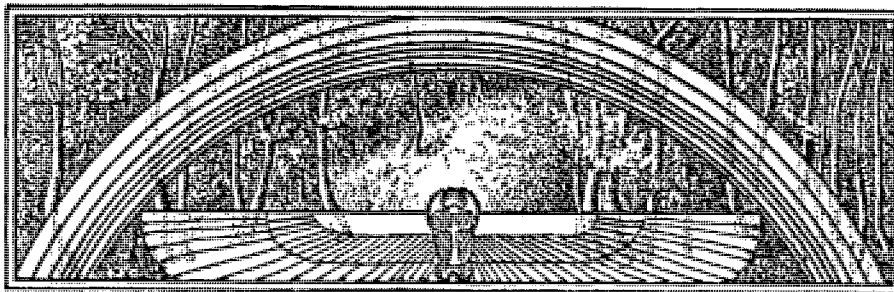
It will be noted that the contractions through labor are rhythmic and become stronger during the positive units of time, and passive or weak during the negative units. By taking advantage of such influences on the rhythm the patient retains much strength, the use of drugs becomes unnecessary and artificial assistance is entirely avoided. Of one hundred tests made of this method, ninety-eight confirmed each principle involved and the other two were affected by other causes and conditions of abnormality.

In thinking or planning, in talking or doing any mental or functional act that requires strength of the nervous system, impressiveness of personal magnetism and good vitality, take advantage of the positive units of time. In the treatment of disease administer all help possible during the long positive units and the short positive units but permit the patient to rest during the negative periods. If a crisis is due during a long negative period keep the patient as quiet as possible until a positive unit is at hand, especially a long one; then, if the patient has not reached the crisis, the positive unit will assist in passing over it successfully.

More Knowledge Needed

To properly determine the units of time one should secure from an authentic source the daily or weekly schedule of tides for the city or locality where one lives; and likewise a moon table, such as is published in most almanacs, giving the revolutions or phases and cycles of the moon for each month.

The matter is not a subject that can be widely published or even discussed with many because of general disbelief in the principles of moon influence; but we trust that our readers will be discreet enough to realize the importance of the matter, make some tests of it, and help to establish further facts.



What Is Color?

By MARY MCGOWAN SLAPPEY



God created color. From the white sunbeam, He made a rainbow. We may see color in light, in a garden, or in a theatre. At the Bureau of Standards in Washington, D.C., we can talk with color consultants and look into a spectrum showing the effect of colored lights on other colors—and our human perception widens.

Artists tell us that the mixing of primary colors—red, blue, yellow—produces colors such as purple and orange. By adding a little white to red, we will have pinks and rose. We then realize that this may be done with all the colors: this scale of colors in its gradations goes from light through middle to dark similar to tones of music. Thus, the word *harmony* can be used with color as with music.

All colors have intrinsic beauty if harmonized properly. We may have a favorite color, or we may not see the beauty of a color if we have been conditioned to dislike it. Sometimes, as in music, there are discords in color because of inartistic juxtaposition. In Nature, color is used beautifully; the cool blue of sky and the green of trees make a proper setting for warm browns of hills and the glow of flowering golden shrubs. Often the sky at sunrise or sunset is a palette of colorful beauty. In the smallest pansy, we may see yellow contrasted with its complement *purple* to splendid effect, or in the iris in any garden we find blues and lavenders

blended in close or monochromatic harmony with misty nuances.

There is color in beautiful stones and gems; the soft lavender of the amethyst, the lovely green of jade, for God made color to make the earth more beautiful. It is visioned in all the flowers, red roses, yellow daffodils, white lilies. Ephemeral flowers . . . of what importance are they? Dr. Loren Eiseley, head of the Department of Anthropology of the University of Pennsylvania, tells us that without the coming of flowering plants, warm-blooded birds and mammals would not have been able to find the food necessary for their high oxygen consumption. When the first flower bloomed late in the Dinosaur age, it was a prelude to an age of flowers and an age of man.

As God made the flowers of many colors, so God created humanity of different colors, each race being worthy by God-given right.

A report tells us that in another century or less, the full-blooded Negro may have disappeared entirely from this planet. How sad. I should think there would be even now an organization to save these dark-skinned people with their golden musical voices, their patience, their joyous and jolly dispositions sustained so often even under unfavorable conditions.

I saw a little girl in a new bonnet outside the funeral parlor door, and felt the anguish and depth of a child's grief for a father gone. I heard the singing of *Green Mansions*, the "River Jordan and golden streets of Heaven." I heard



the joy of these people at the river bank. I saw their eagerness in the schoolroom.

Then I saw a shadow across their destiny and their history. Some tried to persuade them that they would be happier mixed and mingled with all others, and this could be the beginning of their end as a group.

To me the disappearance of the Negro from the face of this earth would be very sad indeed . . . almost as if the lily and the rose were to decide to commingle . . . so we would have no more of the rose and only somewhat darker lilies.

As an artist, I see that a skin of ebony black or warm brown has all the rich elegance which artists of all times have seen and reflected in carved wood, sculptured stone, or a masterpiece in painting.

God knew what He was doing when He created humanity. The small colored girl brought a coloring-book home from school. Her grandfather was all white, her mother, grandmother, and all other relatives were various shades of color. These were professional people who somehow found their niche between two races at the dividing line of a city . . . and had wrested survival out of basic tragedy—and, even more, for they spoke for both races. Their minds were the cool minds of Nordic accountants; their speech the skilled speech of lawyers; their hearts the warm hearts of sun-loved and singing people . . . where the one ended and the other began was like the day fading into twilight.

"What is color?" I heard the child innocently ask.

"What is color?" I wanted to say. "It is the beauty of the leaves in autumn and the flowers in spring, of the clouds on a summer's day, or the shine through a thousand icicles in winter. It is red, blue, yellow, and varying shades between black and white. It is a jeweled rainbow of hope and promise."

Even as I wished for words to tell this small child of the wondrous joy of color, I knew from the look on the faces of her elders that someday it would break her heart.

For only in the world of men is color made a cause for sadness. When the

Negro is quite gone, it will be too late for mourning. When his husky songs are heard no more, his firelight is not seen again, the carnival of his spirit has been quite forced out by stiffer groups, when he will dance or sing no more with his family—then, I suppose that automation, which is already putting some human beings out of work, will reign supreme.

I of the white race am glad I have lived today and have had so many brown-skinned gold-hearted friends—who have remained loyal in these trying times. Thank God! And let's send a prayer for the good that was and can be again, if the ruthless do not blot out from the face of the earth the memory of whole peoples. *Genocide* was a new word to me, and an ugly word it is. It can work swiftly and terribly, or slowly and equally tragically. Let's preserve the best of what we have before it is too late.

A friend writes me of the inspiration at Christmas in Hawaii, while watching little children singing Christmas carols—little children with white faces, golden yellow faces, brown faces.

Alaska has become the 49th star in the United States flag. Now we, who have heard the Eskimos sing with the depth of grand opera, read about Eskimos and know that they are no longer strange people, but fathers and civic leaders and students and neighbors.

The 50th star in the American flag is that of Hawaii. During World War II, I saw a sign "Cross-roads of the World" in Oahu, Hawaii, that paradise island of blue-satin seas and washing rainbows, sugar cane, pineapple, flowering ginger, hibiscus, golden shower trees and banyan trees, like fairy cathedrals. Here we may see the waxen-white, night-blooming cereus around the University, each transcendent blossom shielding a pageant in miniature; a Nativity cradle. Here the amber-skinned maidens, as lovely as the tropic flowers, dance in their blue silken heilloom dresses beneath the stars and the great low golden moon, while the whispering winds through palm trees and ebb and flow of tides blend with the music of the land.

While walking in gardens of orchids or riding the surf near the beaches,

one can see many races—Chinese, Japanese, Filipinos, Portuguese, Polynesians, as well as the descendants of missionaries and traders from many European countries. This is an exotic land of many peoples living together happily. There are thatched roofs, and fishermen in picturesque costumes, and also there are colonial American-style cottages that might have been found in Boston's Cambridge or in any United States suburb.

It has been pointed out that the 50th star completes a cycle. Here one finds summarized the history of the American colonies: from the Eastern sea-

board, a homogeneous people of Anglo-Saxon origins, expanding westward to include the Spanish and the French, the exiles from Acadia—a refuge for immigrants from many countries.

Throughout the world, God has created His children of many colors just as He has created the flowers of land and sea. Flowers (although they have meanings) are not required to have character, but human beings are. If we could see beyond all mysteries and seek the most fabulous treasures of ancient and future ages, we would find nowhere any gift greater than this: an understanding heart!



The Song Emerges

By DON I. PRITTS



YOU are sitting on a hillside lush with new spring grass. Across the small valley, the white-capped peak of Mount Evans stands out against the blue Colorado sky, stretching its head over 14,000 feet into the thin air where the Eagle glides on the high winds.

Freshly melted snow, cold and clear in the stream below, hums a song of freedom as it rushes the life-blood down to the new green plains. Flowing, tumbling over partially submerged rocks, the voice of the stream joins in the symphony of winded trees. Together they sing the song of life.

The fragrance of pine and fresh earth brings new life and purpose to each cell and fiber of you, and for a time, your mind clears, pressure drains away. Relaxed, open to the melody, you become part of the song—part of the plan. Each note of the improvised music connects and blends with every

other note, and you find the same unifying harmony within yourself.

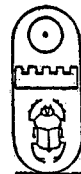
Here are the memories of centuries—the Story of Man. All you need do to hear these tales sung is to be among the trees, on a hillside, listening with your heart.

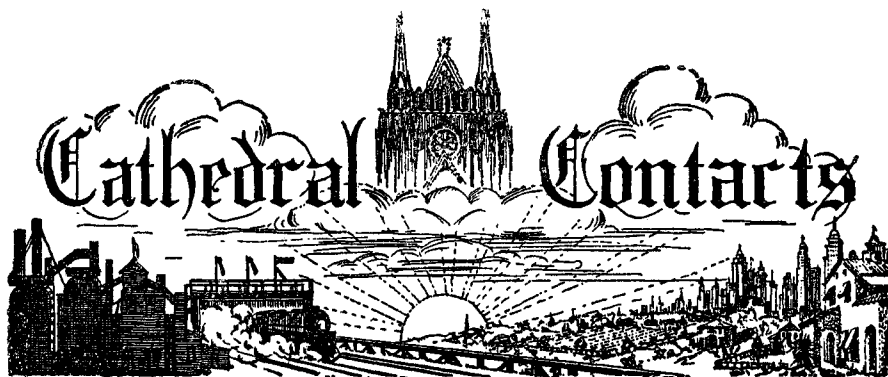
Breathing history into your body, many thoughts drift through your mind. Your heart meets and responds to life with the same buoyant fervor as the trees bending before the soft breeze.

The Eagle swoops low, catches the updraft of wind, and soars high above the peaks. The wind increases, expanding the melody; your mind rises with the Eagle—expands with the wind.

You know that all things, large or small, growing or decaying, creative or static, are as much a part of the song as the tallest peak or the smallest scrub.

Individually, each man adds a note, a new harmonic to the Symphony, to life's emerging song. Truly, The Composer must be very pleased with the strength and flow of His creation.





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.*)

HOPE OF THE WORLD

By CECIL A. POOLE, Supreme Secretary



ANY men have tried to explain why man lives. What, in essence, is the purpose of life? This basic question underlies most philosophies and speculations. Regardless of what may be the decision or conclusion of each indi-

vidual, there is one factor that seems to predominate more than any other, and that is the desire to fulfill the process of living, or we might say in another form, the desire to preserve life as an entity.

The average individual will go to great extremes to maintain the living segment of his being. In case of illness or accident, or in case of any circum-

stance that seems to impede the operation of the living body, this individual will seek, if possible, professional advice as to what he can do to maintain the spark of life which is, it would seem, his most precious possession.

All of us are desirous of living comfortably and happily. In other words, if we judge by behavior, one of the fundamental purposes of being is to adjust well to the environment in which we find ourselves. Such an adjustment is usually indicated, or at least the standard by which the judgment is made is based upon the degree of happiness and health that we have as individual beings. The well-adjusted individual, psychologically speaking, is one who has attained a degree of content-

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ment. Physically, the well-adjusted individual is one who is in good health. In other words, the effort of mankind, although it may not appear to be directly aimed in this direction, is toward the establishment of a harmonious relationship between man himself and all that is exterior to him.

Considering the great value placed upon life, the steps that man will take to maintain life, it seems that life then is the greatest of all the values possible for mankind to conceive of in this earthly existence. No doubt there is a great fundamental truth in this concept. Without life there would be apparently, insofar as man's reasoning is concerned, no purpose, no general aim or end to be obtained in all creation. Everything that exists of which we can perceive revolves around our conception of the material universe—in other words, the relation of life to it.

Since man values life so much that he will go to almost any extreme to preserve it, it is conceivable that life separate from the physical body through which it manifests in this world has also some value. Anything so subtle as life and so difficult to define or describe must have value beyond any manifestation of it that we can understand or perceive. In other words, life is one of the nonmaterial entities of which we are conscious that seems so necessary to the grasping, enjoying, and benefiting from the physical world in which we live. Therefore, life should have a value transcending the world in which we are aware of its function.

It has been said that there is a time and place for everything. The fatalist would say that these times and places are part of our experience, regardless of what effort we put forth in life. The opportunist, at the other extreme, would say that we make the time and the place to best utilize the gift of life, the motivating factor of our existence. But regardless of the philosophical theories that we may formulate in regard to our relationship with environment, the fact is that the true aim of man should be closely related to the utilization of life for a purpose that will transcend any temporary value.

The material world, we well know, is a changing world. It is composed of matter and energy which is constant-

ly in a state of fluctuation. While science tells us that neither matter nor energy can be destroyed, we are quite aware from experience that they can be greatly modified, insofar as their state of existence is concerned, at any particular time.

What, then, we ask, is the hope of the world? Are we to live so as to dominate this physical universe, and acquire absolute mastery and control over it? Or does hope lie in our using the medium of the physical world and universe solely as a stage upon which is played the great drama of life itself? Out of these two concepts come the bases of further philosophies. The individual who believes along the lines of materialism thinks that man's one great possibility and hope is to have absolute domination of the physical world, which includes time and space.

Effort in comparatively modern times has been directed toward the control of time and space, as well as the physical world. As man achieves degrees of domination, it would be conceived by the materialist that he has fulfilled whatever destiny may have been his. But domination alone is not, or should not be, the eventual aim and end of all life's evolution. Evolvement, whether on a biological or psychological basis, includes the general concept of progress and growth. Although man may dominate the physical world about him, it does not necessarily mean that he has gained the achievements toward which he is evolving.

Let us presume that man ultimately reaches a time when every physical condition about him is completely under his control. We might ask, what will he do then if his philosophy of life and his whole purpose of being has been exclusively directed toward the domination of the physical world? When he dominates the universe and controls all material manifestation, then all purpose of being will cease, because if material domination is the ultimate end of being, there will be no other place to turn nor any purpose left for further evolution.

The hope of the world lies not necessarily in the domination of the physical universe, but rather in its utilization so that life itself may become a more



meaningful factor. Man needs to realize that this physical world, which so many make effort to dominate, is the stage for a greater drama, the climax and conclusion to manifest eventually at a level which will transcend any limitation placed upon us by the physical world.

The hope of the world, then, is in the field of the spirit, in the realization that life is the one essence of which we are conscious as existing in a physical world and yet do not have direct relationship with. It is to be presumed, if this premise is true, that life is associ-

ated with a factor or force which transcends the physical world and which may continue to exist if and when the physical world has substantially changed its form.

Domination is not enough. Man's evolution is directed toward a greater fulfillment than the control of his material environment. Through evolution will come the eventual understanding of life itself. The hope of the world lies in man's realization that life and its relationship to its source is of more importance than the control or possession of all the physical world.



Evolution of Handwriting

Submitted by Central Feature News



SINCE the Dawn of Time mankind has expressed its hopes, desires, ideals, and commerce via the written word. Every day many acts are sealed with the stroke of a pen, from the housewife's grocery list to multimillion-dollar contracts executed by top executives.

The history of handwriting is the history of Man himself (see illustration, page 238). Like many modern customs, traditions and daily beliefs, writing was born in primitive religious belief.

The mystery of the sun and of animals made a deep impression on early man. So, with pieces of bone or sharpened flint he embedded crude drawings of them as symbols in the walls of his cave and on rocks.

Soon another aspect of writing arose. As people began living in groups, life became a community effort. This meant keeping tribal legends alive; it meant counting, keeping records, leaving or sending messages. The crude symbols gave way to ordered systems of marks—the first alphabet.

From Clay to Papyrus

In time the Sumerians and the Babylonians, with their superior civilizations, found a better way. Cutting soft clay with a pointed instrument was easier than chipping symbols into stone tablets. Mistakes could be erased by hand and, when the clay tablets hardened, the inscription lasted.

Many of these tablets still exist. Their strange lettering points to an interesting fact—round figures were difficult for the Ancients to make. Hence, most early writing was angular, consisting mainly of vertical and horizontal strokes.

But clay tablets had other drawbacks that prevented the spread of writing. They took up a lot of space, were difficult to carry around, and were easily broken.

The Egyptians solved this problem. In the 5th century B.C. they invented papyrus parchment—to set in full swing the march toward modern writing.

Pointed styli were useless for writing on papyrus, so the Egyptians also invented the first ink. With moistened lampblack "set" with glue and a sharp-

ened reed for a pen, writing became comparatively effortless. Parchment was flexible, so documents could now be rolled up and transported or filed.

Sounds like modern business? Don't be surprised. Our oldest papyrus manuscript dates back to 311 B.C. It's a business contract!

Another idea entered the art of written communication at this time; writing means knowledge and the ability to think. Thinking, the ancients stated, caused people to become dissatisfied. So the Egyptian priests kept writing a closely guarded secret, beyond the reach of ordinary mortals.

From Quill to Fountain Pen

Strange as it sounds, the gap between then and now was bridged by a bird's feather. Old, hard, stylus-type pens gave way to the pointed quill. Its flexible point was more suited to writing the now complex forms of expression. Better paper and longer-lasting ink helped, too.

For over 1,000 years the quill—in some form—remained the only existing writing instrument. During the Dark Ages, when most new learning was at a standstill, ancient learning was kept alive by monks, who copied old manuscripts with quills. And as late as 1850, Russia—which produced the best quills—sent millions of them to England every year.

Then came the writing revolution. By the 19th century the world was really moving. Commerce had spread all over the face of the globe. Industries were producing volumes of goods. The press of living demanded a more efficient writing instrument—more efficient than the metal nib, dip pen which had replaced the quill in the 1800's, but which required a portable ink bottle and a clean cloth for removing the numerous blots. The answer was the fountain pen.

In the early 1870's, Lewis Edson Waterman, a New York insurance salesman, sold a policy to a client. Deftly whipping out his steel nib, dip pen, and portable ink container, he offered it for the binding signature. To his horror the pen leaked all over the contract. By the time Waterman raced back to his office for another contract and returned,

the client had signed with a competing agent.

Then and there Waterman dedicated himself to inventing a reliable writing instrument that would do away with the portable ink bottle and was guaranteed *not* to leak. It took the next ten years, but in 1884 he patented the ink-control-feed system that revolutionized the writing instrument industry. His patent covered the principle of ink channels that permitted the ink flow and air intake at the same time.

Waterman began his "factory" on a kitchen table back of a New York cigar store. He made each pen by hand and sold them personally, giving a written guarantee with each. Annual production the first year was 100 fountain pens.

Until 1946 the original Waterman ink-control principle reigned supreme. For fifty years it was universally used in all fountain pens. During this period of time the self-filling fountain pen, the "safety" pen with a retractable nib, the "ladies" pen with silver filigree, and the "music point" pen, a special item with a three-pronged nib, used by composers and arrangers, flowed by the hundreds of thousands from the now-greatly-expanded Waterman Pen Company.

The Ballpoint

The next—and most recent—development in handwriting instrumentation is the ballpoint pen. Invented in 1888, by John J. Loud, a Massachusetts inventor, it was intended to be an "improved device for the marking and labelling of cartons and boxes," according to his patent application. But though it was developed only *four* years after the fountain pen, the ballpoint pen languished in obscurity until after World War II, for lack of a practical ink.

This ink was developed by a refugee Hungarian chemist named Fran Seech, in San Francisco. Marketing the precious fluid, Seech ushered in the ballpoint pen era.

Since 1946 over 500 different kinds of ball pens have appeared on the market. Only a few have survived. From steel balls, manufacturers moved to tungsten, then started searching for a perfect ball material that would with-



stand the tremendous wear on the tiny revolving sphere.

Waterman's finally broke through the metal ball barrier in 1952, with the development of the first jewel-tipped ball pen, a ballpoint with a perfectly-machined ball tip made of synthetic sapphire, second only to a diamond in hardness. But this pen was expensive to produce and sell; hence, it had a limited market until recently when an economy Jewel Point pen became possible at less than half the cost of the prototype model.

With the invention of the ball pen sweeping changes occurred in the business world. In a single stroke, complicated retail sales receipt books and duplicate—or even triplicate—bank deposit forms became extinct. Thanks to the stylus-hard ball tip, business forms are now reduced to two or three sheets with built-in carbon paper, for the ballpoint pens will give a perfect impression through several sheets of paper.

The ball pen has changed the social world, too. Good etiquette always used to frown upon a pencil for social correspondence, requiring a fountain pen instead.

Today there are *three* categories of social handwriting usage, according to leading etiquette experts. Fountain pens for "correct" formal usage; ballpoints for everyday, informal letter writing; and a pencil if, as the experts put it, you don't mind what kind of impression you make.

Recently another revolution shook the art of handwriting, a revolution that completes the circle of writing ease as far as the fountain pen is concerned. In 1953, the ink bottle became obsolete when the cartridge fill ink principle was invented. The cartridge-fill principle utilizes a replaceable plastic cartridge of ink in fountain pens. Thus the hand never touches ink, doing away with any inadvertent spillage when filling a pen.

With this invention Lewis Edson Waterman's dream of a really clean, efficient writing instrument was finally realized. Since its inception this cartridge-fill principle has been adopted by several other major American writing instrument makers.

This, then, is the history of handwriting. From the pointed stick and stylus through the goose quill, steel pen, fountain pen, and the ballpoint, virtually every business, social, political and necessary communication has required handwriting. War cannot be waged without the President's signature on the Declaration—in ink. Nor can peace be declared without signatures in ink. Taxes, schooling, every act of living requires the written word. You can't be legally born without a signature on a birth certificate, and you aren't legally dead until a death certificate has been signed.

Between these two extremes you depend on the handwritten word every day for everything you do or possess.

ATTENTION, HIERARCHY MEMBERS

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

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

Thursday, August 18, 1960

8:00 p.m., Pacific Daylight Saving Time

Thursday, November 17, 1960

8:00 p.m., Pacific Standard Time

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1960*

Desire

By RODMAN R. CLAYSON, *Grand Master*

WHAT do you desire? Is it something you wish to do, accomplish, or purchase? Throughout our lives we have interests, from time to time, which may constitute desires insofar as our thinking is being influenced. However, as we later look back, we may find that many of those interests turned out to be no more than passing fancies of the moment, perhaps connected with a particular event or activity. A desire may have to do with a real need; on the other hand, it may have to do with a very real achievement. Perhaps the least important of all desires is to possess some sort of luxury.

Desire falls into many categories. It may be a simple wish or a prayer; it may be a longing or a yearning; or it may be an actual craving. All of us have desires of one kind or another, and these desires rise in our consciousness every day. However, to achieve or to possess, there must be something more than a simple desire or an expressed wish. If we are truly earnest in our desire, and it is for something worth while rather than just a passing fancy, it must become a part of our very being. So important must it become that it dominates our life, our thinking. The thought in the back of the mind or consciousness will come forward again and again.

Take the young man who desires to become an attorney. The desire virtually becomes a passion with him. He will develop analytical and logical thought; he will take those courses in schools of education which will prepare him for the eventually necessary ex-

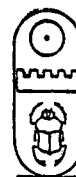


amination to determine his true qualifications for the legal profession. He studies diligently, becomes acquainted with practicing attorneys and judges, and visits courtrooms. With such determination, preparation, and training this young man will succeed in attaining his desire.

If one wishes to travel, to visit a foreign land, and if the desire is truly earnest and sincere, he will begin to save money for that purpose. He will establish a date for his objective, such as four years from the present time, when he is sure he will have saved the necessary money. He will also in other ways arrange the personal circumstances of his life so that he will be free to travel at that time.

A great many people have the very worth-while desire simply to experience better health, particularly if they have had years of some chronic distress. If the desire for improved health is strong enough, and the approach to the course of action is intelligent and logical, and if professional assistance is sought when needed, then in most cases there will be a true manifestation of the desire.

Simple desires may or may not be fruitful, depending upon their importance and real need. If the desire is to own an automobile or a better home, and a family's resources are limited, long range plans for the accomplishment must be made. A certain amount of money will need to be saved and put into the bank every payday. The father of the family will undoubtedly make every effort to work overtime, from time to time, in his present employ-



ment, or to perform odd jobs at night and on week ends which will augment the salary which he receives from his regular employment. If the wife and mother is not too busily engaged in caring for young children, she may perform part-time work as well. Perhaps there are things which she can make or do which will have a saleable value. All of these things will augment the regular family income. If the desire for the automobile or the new home is sufficient, the necessary amount of money will eventually be saved for the purchase of the car or for the down payment on the new home.

Discipline and Forethought

Naturally, if we are going to establish a program for ourselves such as this, we must practice a certain amount of discipline. Certain pleasures that we had previously enjoyed which seemed to cost very little at the time, such as going to the theater twice a week or going to a restaurant for dinner twice a month, will have to be restricted. The attendance at the theater will have to be restricted perhaps to once a month, and the dinner at a restaurant also to once a month. The sacrifice thus made will add to the savings which will eventually grow to the point where the end will be in view and the desire soon attained. Such a program of living will naturally require some changes in one's life, and call for adjustments to be made. Depending upon one's ability and earnestness, practically any worthwhile desire can be achieved, assuming that it is well within the realm of reason.

A person with a very limited income, and no possibility of augmenting it would not establish for himself an impossible objective, such as to retire and live the remainder of his life, say, in Scotland. It would be reasonable for this person to desire or wish to visit Scotland, but very unreasonable to passionately desire to retire and live there.

There are those, of course, who maintain intense desires but do not objectively work toward bringing about their fulfillment. They depend upon the laws of chance or, as they say, good luck, to bring about the realization of their desires. Unless such a person knows that he is going to inherit some proper-

ty or money, he would be foolish to go through life waiting for that uncertain and very unlikely chance that the money would be forthcoming in some miraculous way. He would also be foolish to place his faith in the chance win of a lottery, sweepstake ticket, or other game of chance. Very few people can afford to play with chance in this way, and most certainly they should not do so if it will jeopardize their present and perhaps future welfare. If they do so, many disappointments will be theirs, not the least of which will be the non-fulfillment of their primary desire.

The achievement of some of our desires may cost us very little in a monetary way. For instance, take the case of a young couple who have just moved to a new city. For business as well as other reasons the husband will want to get acquainted and make necessary business contacts. One way is to become a member of a service club, such as is found in virtually every American and Canadian city. The wife will want to participate to some degree in social activities; therefore, she will affiliate with certain women's clubs.

Eventually the couple will want to enjoy a greater social life together, and in order to do this they may become associated with one or more lodges and a church of their choice. They may also participate in various civic functions. This may seem elementary, but it is very necessary to the success of the young man's business and for the well-rounded community life of the couple. Knowing full well their desires, they will apply themselves to the logical sequence of events which will tend to bring about the fulfillment.

On this subject, it must be presumed that desire was only the primary impetus and that *will* and *determination* became the driving force. The will-to-do must always accompany our worthwhile desires. We must recognize our abilities and try not to go beyond them until we have had sufficient time to train and prepare ourselves for that which will necessarily be involved in achieving the success we desire. During such preparation we will attract to ourselves some of the necessary elements for our accomplishment. We will apply ourselves and work actively toward the objective.

For success, our efforts must be effective. What we do must be constructive and worth while. In being ambitious we must at the same time be conscientious and sincere. We must extend ourselves and expand the sphere of our activity—leave no stone unturned, and be ever ready to explore new possibilities. We must profit from experience and know what to expect in the future. We gain a fitness for our objective. We allow the desire for that objective to dominate our life. Every day it will enter our consciousness again and again, for we intend to make it a future achievement. We do not let such thoughts, however, interfere with the *efficiency* of our present work.

Re-Orientation

Many persons have wished all through life that they might have the opportunity to carry on some particular activity, but because of circumstances—the demands of their own environment—it was never possible to do so. Such a person should not be disappointed at the unfulfillment of this particular desire. All of us must have dreams and ideals; without them life would not be very important. But we must acknowledge our own limitations. We must be honest with ourselves. In many instances, an improvement can be made in our circumstances which may eventually lead to the fulfillment of our objective, at least in part. Sometimes we can effectively create the circumstances which will bring about a new realization.

We know of an author who has always wanted to travel and visit various countries, particularly those in the Orient. This author is incapacitated physically, and confined to a wheel chair. Knowing well that he will never be able to visit the foreign lands which he dreams about, he writes marvelous stories about them. In his thoughts he visits these lands; and in his printed words he takes his readers there. This is a rewarding accomplishment. True, it is a secondary realization of the primary desire, but it has brought this particular author much happiness. His writings have actually encouraged others to visit the lands which he himself cannot visit.

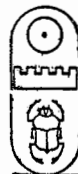
If the desire is great enough, we will have the life-to-do. We will take dis-

appointments in stride; we will meet surmountable difficulties and profit from the experience. So as not to delude ourselves, we will be prudent and discriminating in devoting our attention to the truly important things which will help us to an eventual realization. Such an approach to life and to our desires will resolve many difficulties and open new vistas for exploration.

Make your state of mind a cheerful one. Develop natural attitudes and faculties so that you will entertain only the most valuable and useful elements in the mental climate of your thought processes. Today you may see no possibility of achieving your desire, but with the passing of time it may become a reality. Few monuments were built overnight; therefore, the fact must be admitted that time is a necessary factor. Because this element of time may mean the passing of several years should not be a deterring factor. Make every step one of forward advance. Initiate and institute helpful and valuable means for the fulfillment of your desire. If you have laid a firm foundation, your building will be stable and lasting. Be sure that it is truly representative of the value you place on it.

It is said that hope burns eternally within the heart, but oftentimes the hope is misplaced by our expecting someone else to do what we should be doing for ourselves. Hope is a kind of desire; however, if there is to be a full manifestation, the desire must be a positive one—alive with the elements of potentiality. This, of course, should be linked with confidence, and of course with will and determination. If we are not happy with our lot, the time has come, if our desire is sufficient, to do something about it; otherwise, the conditions will not improve. Furthermore, we cannot live for ourselves alone. We cannot expect to be rewarded with happiness and peace of mind unless our desires include others—our family and our friends. With these thoughts ever in mind, we will find that accomplishment not only salves our ego but brings joy and benefit to others. No man was ever truly happy who thought only of himself.

He who would live life to its fullest must not only work toward a definite objective, the real fulfillment of his



desire, but he must work for those he loves. There must be a purpose for the end which one has in view. One must plan his course of action. According to the intensity of his desire, just so will be his joy in achievement. As we have said, it is a wonderful thing to have a dream and a goal. It is truly necessary to have these things if life is to fulfill its purpose. If we are irresistibly drawn by a great desire or dream, we will work very hard toward its achievement. We will work consistently toward such goal in the face of obstacles, and will not fritter away our time on trivialities.

Achievement does not come about through accident. Those who enjoy success have been imbued with courage and determination, and they have made good use of their creative power. Why are they different from other people? The answer is that they have been practical and logical in their course of action; they have fought to realize their achievements, their dreams and desires. They have manifested as well a sound sense of values.

Constructive Action

As you work toward the fulfillment of your dreams, you will never be bored with life. Plan your life; and follow a planned course of thought, constructive action. Hopes and dreams have a definite place with us, but we must not make the mistake of building our lives on them. Fortune favors those

who prepare for possible or probable opportunities and are ready to use them at the opportune moment. Furthermore, we have to create opportunities. It is not often that they simply come to us.

In the conscientious effort to attain your objective, power will flow through you. You will have the incentive to do something. You may bring about revolutionary changes in your life as long as you live with purpose and aspiration. To this will be added inspiration from what is gained as the result of your own effort. You must have courage and resolution. These must be fired with confidence. Probably the hardest lesson to learn is that little is gained without labor and even sacrifice.

Success in life is yours when you learn that with will-to-do you have the power-to-do. Success is not necessarily a matter of occupying a high office or of being the author of the book of the year. Success is in making the most of what you are, and in gaining the most from what you have. A great man once said that it is best to do that which is near at hand, and great things will come to your hand to be done.

In all personal activities there is the need for control. Triumph over adverse conditions brings the power which helps us to guide our destiny. If we have conviction, discernment of perception, and patience to carry through, achievement will be realized. From within ourselves will come the means of making our dreams and desires come true.

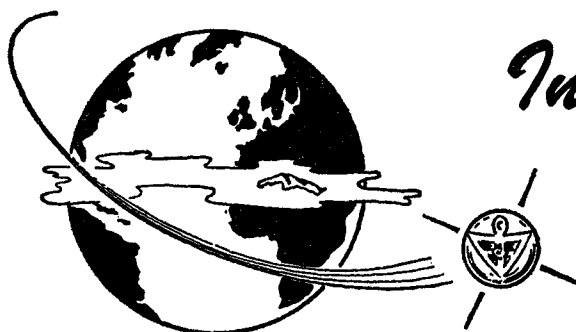


UNITED KINGDOM ROSICRUCIAN RALLY

The Ninth Annual United Kingdom Rally for Rosicrucians sponsored by the Francis Bacon Chapter of London will be held Saturday and Sunday, September 3 and 4, at the Assembly Rooms, St. Pancras Town Hall, N.W.1.

A warm welcome will be given to all members of AMORC who can attend this inspiring mystical festival. Write to the Rally Secretary, Mr. D. McLellan, 30 Longfield Avenue, Hackbridge, Surrey, as soon as possible for full particulars.

*The
Rosicrucian
Digest
June
1960*



In Orbit

Rosicrucian
Activities
Around the
World

You may have noticed that we're successfully off the launching pad and now In Orbit—cruising outer space at quite an altitude. If our remarks are at times far out—it's the rarefied atmosphere and we're still earth people. Be patient, we'll get adjusted in time; but keep us in your radarscopes—or whatever you use.

* * *

Every day is someone's birthday—and quite a few of those someones are AMORC members. They get a birthday greeting from the Imperator—a custom started many years ago. On an average, a thousand go out every week. The message is the same but they go out in four languages—English, French, Spanish, and Portuguese.

* * *

Rosicrucian Park, someone recently noted, should be a very musical place these days with both a Wagner and a Mozart among the employees.

* * *

Garry, Janis, Jessie, and Mike are all Campbell, California, youngsters going to Hamilton School. Along with others of their classmates and Mrs. Cox, they visited Rosicrucian Park and the Museum. Their letters of appreciation addressed to Frater James C. French, the Curator, are typical of the comments coming from Hamilton School. Wrote Garry: "The tomb would make a good fort. And dark, too. I liked it. I almost fell when I came out of it." Janis was taken with the toys and surprised that Egyptian children had them: "I did not know those children had marbles and dolls. I had fun." Jessie declared: "The part I enjoyed most of all was the statues. The shapes were

different from the ones we make nowadays."

* * *

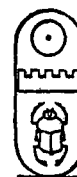
A 13-year-old boy likes us. "While browsing in the public library," he wrote, "I came upon the October issue of the *Rosicrucian Digest*. I took it home and read it through." He did the same with the November, December, and January issues. In the January issue, he singled out "Not Death but Transition" for special mention. He closed by saying, "I shall be an avid reader of your wonderful magazine for many years to come. Thank you." And thank you, too, for your fine letter, Frank John Lagana!

▽ △ ▽

Now that the New Year has returned a great many Lodge-and-Chapter Masters to the status of ordinary members, Soror Minniemae Hart wants to know what they're going to do about it. To her, it's this way: The *Rosicrucian Past Master* has cut a record at the speed of maybe 78, 45, 33. Now that he's out of the groove, what about his *R.P.M.*? She suggests that he shouldn't lose his momentum and stop altogether. Let him continue active and make his *R.P.M.* a telling matter in Lodge and Chapter affairs.

▽ △ ▽

Soror Katherine Cain, director of Dallas Sunshine Circle, came up with an idea sometime ago that is as successful as it is unique. Each member of the Circle was given a white plastic triangle. On one side, it read, "Cosmic Law Fulfills"; on the other, "AMORC 1960." When definite aid was rendered another, he was to be given the triangle as a reminder—a reminder not only that he had been helped but also that he should help someone else. The triangles have



been changing hands rapidly in an ever-widening circle, proving rather uniquely that "Cosmic Law Fulfills"—a very fine bit of information to be spread around.

▽ △ ▽

Frater Albert T. Doss, of Cairo, Egypt, whom many remember as Chairman of the Rosicrucian International Convention in 1956, is likely to be known to many more in the future in connection with travel. He is now in San Jose as Travel Agent for Egyptian Tours. Anyone for Egypt?

▽ △ ▽

Frater Francis Fallon of Triangle Chapter, Dallas, found himself with a project on his hands when he visited Dallas optical firms in behalf of the Missionary Optical Service. Thinking to further the plan of Leslie J. Carian of Wellington, New Zealand, to collect unwanted spectacle frames and lenses for use in mission areas in Africa and elsewhere, Frater Fallon found Dallas concerns so cooperative that he appealed to the Sunshine Circle of Triangle Chapter to help him get several hundred frames and lenses to New Zealand. The need continues and these new helpers of the Missionary Optical Service are still busy.

▽ △ ▽

Elephants got into the *Digest* spotlight in August of 1950 when Herbert P. T. Hyde of the Geological Survey Office in Nigeria reported in *Nature* magazine that elephants prefer sandstone to granite to walk on. After 25 years' observation of three districts, Mr. Hyde discovered that the areas in which elephants circulate are limited by the extent of the limestone base.

Having only recently come upon that issue of the *Digest*, Dr. Elisabeth Masing Bandelier in Argentina writes: "I'm not an elephant, but walking in the mountains, I do the same thing. If

I can, I avoid the granite as it gives me an extremely disagreeable sensation in the body. The great weight and heavy step of the elephant create a strong vibratory movement in the soil. The porous sandstone absorbs this vibration. In granite, the vibration is not only readily passed on but even reinforced, which bumps back into the animal itself, causing in its body a vibratory interference of the hard kind."

All very logical and we're grateful—as much for the fact of hearing from Dr. Masing Bandelier as for the evidence that the answer to every question comes to light in time.

▽ △ ▽

At last there's a contemporary who can say with Henry David Thoreau, "I was determined to know beans." She is Mary Lohr, 15, a sophomore in Vista, California, High School. She was conducting a month-long experiment as a science project. It concerned soy beans and music. Only five beans were involved but, to Mary, the results were pretty conclusive. She put each in water in a separate jar, put each jar in a separate room, and treated each with a different kind of music for an hour a day; that is, four got symphonic arias, popular numbers, ragtime, and bongo; but the fifth little bean got none.

Mary got results from the first day when the little bean who heard the symphonic arias responded. She says it "seemed to puff up immediately." And at the end of the experiment, its sprout was by far the longest. In order then followed the sprouts produced by popular tunes, ragtime, and bongo. The fifth little bean—the one who got none—up and died.

Not satisfied, Mary tried five more beans—and then five more. The results were the same. Mary's certain now: Soy beans and music go together and "long hair" is the best for sprouts!

ROSICRUCIAN DIRECTORY

A complete directory of all chartered Rosicrucian Lodges, Chapters, and Pronaoi throughout the world appears in this publication quarterly. See the *May* issue for a complete listing—the next listing will be in *August*.

▼ ▼ ▼
(International Jurisdiction of North, Central, and South America, British Commonwealth and Empire, France, Switzerland, Sweden, and Africa.)

**The
Rosicrucian
Digest
June
1960**



Egypt Builds a New Pyramid

Presented by JOEL DISHER, F. R. C., Department of Literary Research



THE old pyramid at Gizeh was dedicated to Light, the new one rising at Aswan is consecrated to Life—life-giving water that will reclaim a dead desert and grow food for the 8,000,000 estimated additional Egyptian mouths to be fed in the next ten years. The new pyramid is *Sadd El Aali*, the High Dam at Aswan, which will totally utilize the waters of the Nile and waste not a drop.

Water is life. In a country where rain falls only six days in the year at one place (Cairo), and but one day in another (Aswan), its importance is never to be lost sight of. Sixty years ago in the initial attempt to save precious water from being lost in the Mediterranean, a 100-foot dam was raised across the Nile at the First Cataract. Between 1907 and 1912, it was raised an additional sixteen feet. And once again between 1929-34, it was lifted another thirty feet. Over a mile long, with 180 sluice gates, it has held back some of the Nile's flood water in October to be used more advantageously in the Spring.

Even so, in the past fifty years agriculture and industry have not been able to keep pace with Egypt's growing population. More arable land and more hydroelectric power are needed—and these *Sadd El Aali* is expected to make possible. The cost for this advance is, however, great; and, surprisingly enough, a matter not alone of Egypt's concern. The whole world must share it. Every bit of land reclaimed and every drop of water saved has meant the sacrifice of something irreplaceable.

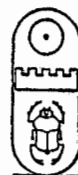
The water impounded by the first dam created an artificial lake behind

it for 140 miles. When it was raised sixteen feet, it extended the lake another 45 miles upstream. With the final thirty feet in 1934, the lake behind it extended from Aswan 225 miles to Wadi-Haifa on the border of Sudan. *Sadd El Aali*, under construction, will add two and a half million acres of now desert for cultivation, reclaim 750,000 acres now flooded, and raise the hydroelectric potential to 15,000 million Kilo-watt-hours per year.

This is, of course, both a necessary and a good thing. What concerns the world—and it must be said, the governments of the United Arab Republic and the Sudan, as well—is the encroachment of the present on the past. History once preserved in sand is now about to be submerged in water.

Since the first Aswan dam, Egypt's historic sites have been slowly disappearing, but now the pace has been so much accelerated as to be overwhelming. Temples, monuments, and countless historic spots previously partially covered with water during the year will now be wholly covered in some cases to a depth of many feet—and may no more be seen by man. It is a door that once closed may never

The purpose of this article is to acquaint *Digest* readers with the present-day race-against-time to rescue architectural remains in Egyptian and Sudanese Nubia before the water building up behind the new Aswan Dam completely obliterates them. The main source drawn upon for this information is Mr. Albert Raccah's very fine article in the February issue of the *UNESCO Courier*: "The Modern Pyramid of Aswan: *Sadd El Aali*."



again be opened. A part of mankind will cease to be. As with the passing of an old and sagacious mentor, the wealth of his counsel and knowledge will pass with him. Man's memory of a brilliant chapter of his past will be cut off.

New life must take precedence over old. As the surgeon faces the responsibility in a difficult birth to sacrifice the mother in order to save the child, so Egypt must steel itself to the loss of ancient treasures in order that its present-day populace may be fed.

In its dilemma, it has appealed to the world for help. If that help is forthcoming, much may be accomplished.

Dramatically highlighting the situation are the famous Temples at Abu Simbel and Philae which are priceless pieces of the world's heritage. Less dramatic are smaller temples and 100 sites of historic worth—only a fraction of them excavated or in any real sense known. Their loss is just as irreparable. These, as well as Abu Simbel and Philae, lie in Nubia—Egyptian and Sudanese.

It is a tense moment in this conflict between the present and the past. Says Christiane desroches-Noblecourt: "Like a landscape before a terrible storm, when the horizon lights up in a translucent glow and the unearthly hush envelops all nature, Nubia has never been more beautiful." ("Journey to A Land Condemned," *The UNESCO Courier*, Feb. 1960, page 8)

Against this threat of obliteration to

so much of the cultural heritage of the world stands one champion defender, The United Nations Educational, Scientific and Cultural Organization (UNESCO), representing 81 nations. Its director-general, Vittorino Veronese, with the unanimous support of his Executive Board, has begun a campaign to preserve world treasures which would otherwise be destroyed. With the wholehearted cooperation of the United Arab Republic and the Government of the Sudan, UNESCO is promoting a plan whereby Abu Simbel and Philae may be preserved *in situ* while lesser monuments and artifacts may be removed elsewhere.

It is an undertaking that, beyond the concerted effort of experts in many fields, will require hard cash to the amount of \$100,000,000. A staggering sum but small in comparison with what it buys for the world: 1) full scale cooperation in a peacetime cultural project; 2) preservation of some of the proudest mementoes of man's past achievement; 3) maintained contact with a veritable storehouse of future learning.

On March 8, UNESCO began its campaign to alert the governments, museums, and public-spirited citizens of the world to the necessity for immediate action. In the reported opinion of Mr. J. O. Brew of Harvard University and Chairman of the International Committee on Monuments, Artistic and Historical Sites, and Archeological Excavations, this may well lead to a revival of the Golden Age of Egyptology.

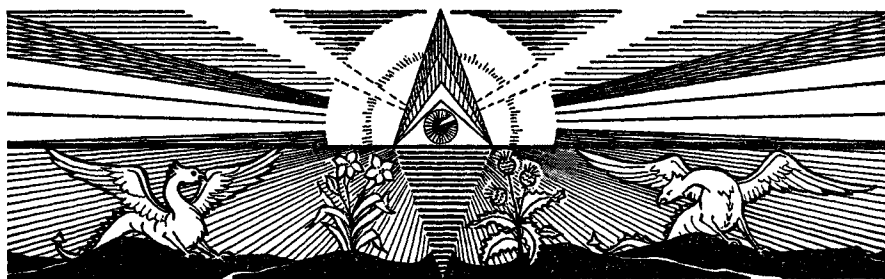


Foresight of the Deeper Mind

Recently at a meeting of the American Psychoanalytic Association held in New York a report was made of cases in which patients had foreseen illnesses and operations which made serious changes in the life of the individual. There was no conscious knowledge of these conditions before the dream.

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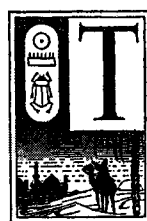
Dr. R. K. Greenbank, Temple University School of Medicine in Philadelphia, who made this report told his colleagues in a way of explanation that "it is felt that the deeper portions of the human mind are aware of things about to happen which the conscious mind may not be aware of."



On Tolerance

By M^{LL}E. JEANNE GUESDON, F. R. C.

(Abridged from a longer manuscript by the author.)



TOLERANCE is a word we see in moralists' books, or in religious publications, but we never think much about it—and much less apply it to our relations with our human brothers and sisters. One definition states that tolerance is "a disposition to be patient and indulgent toward those whose OPINIONS or PRACTICES differ from one's own." If we asked the passerby in the street the meaning of this word, how many could give it to us? We read it and forget it; it has no deep meaning for most men; it offers but a very superficial interest to part of their objective consciousness. And still it is one of the first virtues we should acquire and put in daily practice. Those who are endowed, at birth, with such an inestimable gift are the more certain of finding happiness.

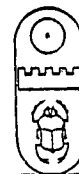
They walk in life peacefully, undisturbed by the faults of others, their blunders, their differences of opinion and ways; they contemplate their weaker brothers with patience, in a good-natured disposition, always ready to extend a helping hand. Their abstention of criticism is not the result of indifference, but undoubtedly the fruit of a broad understanding, and of the complex evil elements that are unceasingly assaulting it, and hindering its efforts toward virtue and attunement with God's harmonious laws.

Tolerance without understanding would not be that virtue of which Christ has given us examples, but just a manifestation of an easy-going, indifferent nature—and even the expression of selfishness, or of apathy, unconcern.

The tolerant man understands that everyone has a right to his own opinion, that Truth has to be searched for and may be found through many different ways, by different roads; that everybody has received as a birthright the liberty to express and manifest his own nature in the most befitting manner. The errors of his fellow men do not irritate him; for he who understands everything can forgive all the sins and failures of men.

When we find fault with others we must remember that it is easier to be charitable than to be just. Since we cannot judge in strict justice, because we certainly ignore some of the motives that have prompted the acts, we can form our opinion only on one basis: our own viewpoint. Thus we cannot appreciate at their right value all the circumstances surrounding a fact; and even should we grasp them and understand them perfectly, there is still an individual inner motive, which could be perceived only if we had, for one moment, the other's personality. This implies that we would be perfectly attuned with Cosmic consciousness and therefore able to tolerate and forgive.

When in perfect harmony with the



Divine Mind we never feel such petty sentiments as Intolerance; we meet everybody's outward manifestations, their idiosyncrasies, in a comprehensive and generous spirit. To attain that serenity we must use all our efforts to fight intolerance in our thoughts first, and secondly in their manifestations—our actions.

If Christ, the very perfection of the Sons of Men, the Sinless One, has commanded us to forgive the sinner, and has given us the first example of humility in judgment, and of forbearance, how do we dare in our own frailty and imperfection to judge and condemn? We have a natural disposition to see the mote in our neighbour's eye, but are quite blind to our own mistakes, and we easily criticize what others are doing in the very moment that we, most innocently, are doing exactly the same.

Even the purest of the Mystics have their trials and temptations. Have you not found, lurking in dark recesses of your memory, strange ideas, strange temptations, which presently are unaccountable, and so unusual in your well-organized life that you hardly recognize them as part of your intellect? Now you can master them; they seem altogether harmless. But what if some day they came to life again, and in their renewed vigour swept away all your present conventionalities, morality, and ideals in life?

Then all your contempt for the sinners you have been criticizing and condemning would be of no use to uphold you. You might be taken off guard and lost at sea, as pride with its delusive colors would have cloaked your weakness with a false idea of strength, and painted your virtue as strong and inexpugnable, while it was just built upon sand. It appeared safe only because it had not been beaten by the rough seas of temptation. Many lives appear virtuous because no trouble has rippled their cold surfaces, but storm may come at any time and make havoc of a presumptuous security.

Temptation clothes itself, for each of us, in the form that is more susceptible to reach our individual weak points—for the Mystics in deep spiritual tribulations; for the intellectual man, in complex problems of the mind; for the

material man, in the snares of grossly material delusions.

If we understood the motives of others, if we could peep in their heart of hearts and see it palpitating with life experiences and bitter sufferings, maybe often we would be more ready for sympathy and pity than for condemnation. Observing life and how it unfolds in human nature, I have had an opportunity to watch closely the process of temptation, and how it may come inadvertently upon people, and in the flash of a thought change a happy life and turn it into a maze of conflicting tribulations.

If we analyze intolerance we find that it is born from pride, ignorance, absence of humility; should we ever find fault with others if we were not so sure of our own opinions, creeds or attitude in life? Intolerance, in all ages, has been one of the greatest evils of humanity; we have but to consider its crimes, in religious matters, to understand and estimate the real importance of the harm it has caused in the history of civilization.

But why do men in general forget so often that they have no right to impose on others their own ways; that the truth they perceive and see with their own light may not be evident to others?

Intolerance has been at all times obstructing the march of civilization, dispersing the good will and efforts of men, and it is manifest also, not only in religious matters or social dealings, but in lesser activities of our life, and, worst of all, in our homes, where it can make us, at times, most unhappy and dissatisfied. Can there be anything more distressful, more annihilating, than the coercion of intolerance where generous and comprehensive love should prevail, and be the background of every act, every thought?

It may not be expressed outwardly but still be existing in our sentiments. What is this irritation, this annoyance we feel sometimes at other people's manners, in the working out of their opinions, if not intolerance in thought in its first inner manifestation? Sometimes we feel a kind of antagonism, which we more generally call *antipathy*, when we clash with other's vibrations. Is this not a kind of intolerance too,

which we should get rid of if we desire to become attuned with the All-understanding and All-forgiving Consciousness of God?

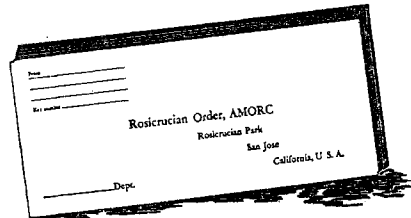
All vices and human defects, as also all virtues and qualities, are related to each other, and we may observe how they encroach upon and seem to be blending into each other. There is no absolute separation, no definite limit between them. Look for instance how intolerance engenders hatred and anger, and how benevolence is closely related to tolerance and forbearance; like unto all things and manifestations of Nature, notes of one octave have corresponding notes in other octaves, harmonious relations. Thus tolerance is in harmony, formed and blended with the highest, noblest qualities of man: generosity, broadness of mind, patience, and charity.

Man's inner nature is most complex. The highest specimen of mankind may have a flaw in the perfection of his moral and intellectual qualities; he is sure to have weaknesses of some kind. But also the lowest personality has certainly some good point, some divine

little spark hidden under the dross of vices. Give him, through tolerance and mercy, with the right teachings instead of hard condemnation, some chance of redemption, and you will see the small flower of righteousness begin to grow and unfold under the warming light of love.

Shall we not try, if only for a few days at least, to make an effort to overlook little things which would irritate us in our home, in our office? Shall we not accept in a loving spirit the ways, opinions of our friends, or relatives, or acquaintances, even if they are not exactly as we would have them?

Then, if only for a few days we have made sincere efforts though they be but few, they will be like stones added to the foundation, the building up of our character. It is possible that we will forget our good purpose; but some day, later on, we will think of it again, make new efforts, add a few more stones. And a time will come for the greatest blessing and recompense, when we are able to see nearer the goal of Perfection, in Divine Love and Wisdom.



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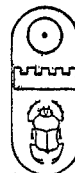
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Windows and Doors

By ALPHA L. WOLFE, F. R. C.



JUST as a building plan is incomplete unless it provides for windows and doors, so no life is fully lived without means of both objective and subjective expression. We look out of windows which let in both light and air. We go out and in through doors. In our life, memory is the only window looking to the past, while imagination serves as a door through which we go into the future. Realization in the present and anticipation for the future help to round our life span of events. Truly, the eyes are windows of the soul.

As we look out upon the world our soul sees through windows clear and bright, or through glass that is dull and murky with the accumulations of smoke, dust, and dirt from the environment. When we understand little of what we see, or interpret it falsely, we misconstrue the motives and intentions of people and events. We are like the woman who criticized her neighbor's washing as she viewed it through windows begrimed with dust and smoke. Our memories may be as clouded as were her windows when we fail to contemplate the true meaning of living harmoniously with self and others.

Loving self as well as others keeps our windows clear as crystal; by keeping the hinges of our doors well-oiled, we may open and close them silently at will. We screen our windows and doors to keep out undesirable creatures. There are also undesirable thoughts which should not be permitted to enter our minds; unwelcome visitors may steal away valuable time if not screened out. We shade our windows to let in the right amount of sunlight. We lock our doors and windows to protect life and property, or to enjoy the privacy of our homes. When we open our door it should be with a purpose in view.

Open doorways are like open minds with entrance and exit at will. It is in

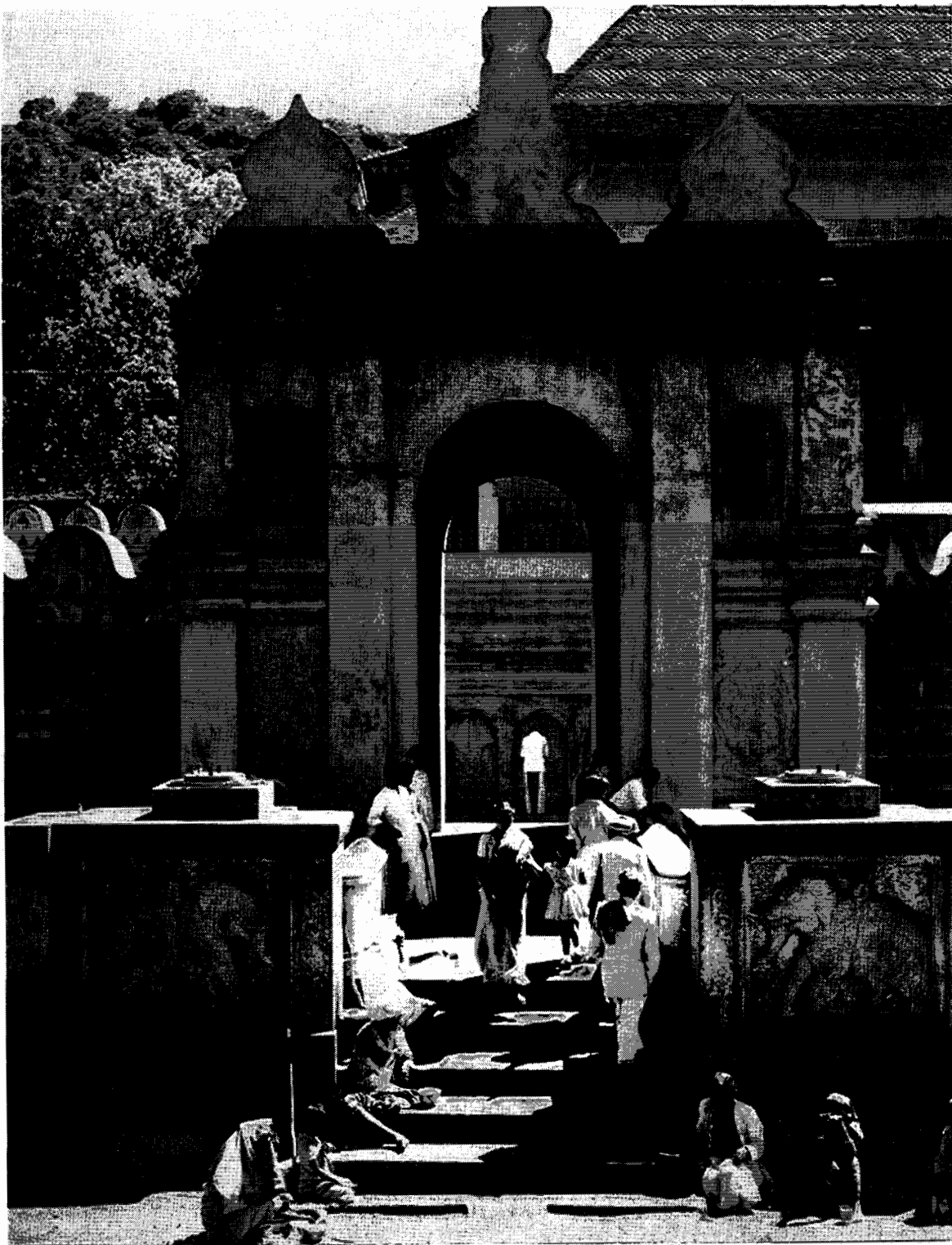
our power to close the door of our mind against any temptation to fritter away time on trivial and useless activity. We may go out into the environment to exercise our sense faculties in experiencing eventful purposes. Or we may close our door to remain within to reflect, contemplate, and meditate on experiences to gain the needed lessons which provide wisdom for future action. A door with a glass window is like clear understanding. We need not expose ourselves to outside events.

We need to be like a double-hinged door having the ability to swing freely out or in as the need for adjustment arises. Or we need be like the revolving door with its more complete adjustment to changes. Still more modern is the door operated by the photoelectric cell which opens to us without effort as we wish to turn within to rest and reflect, or go out to experience and serve.

The door to our mind must be open to knowledge, understanding, and wisdom. A closed mind ceases to lend nourishment and growth to the soul-personality. The opening between personality and soul should be more like an arched doorway, always open for entrance and exit as need arises to experience or to meditate on experiences. The pathway leading to the door of selfhood should be bordered by beautiful flowers and shrubbery, representing the mystical in art, music, literature, science, or recreational activities which permit creative self-expression.

This beauty is necessary as an entrance to the Divine portal within our being. This in turn will inspire us to create more beauty within our soul as well as to provide enjoyment for others. We can by our love of beauty instill and inspire the same love in others. When all doors open to a world of beauty and all windows look out upon beautiful landscaping, we shall become happier healthful human beings.

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TEMPLE OF THE SACRED TOOTH

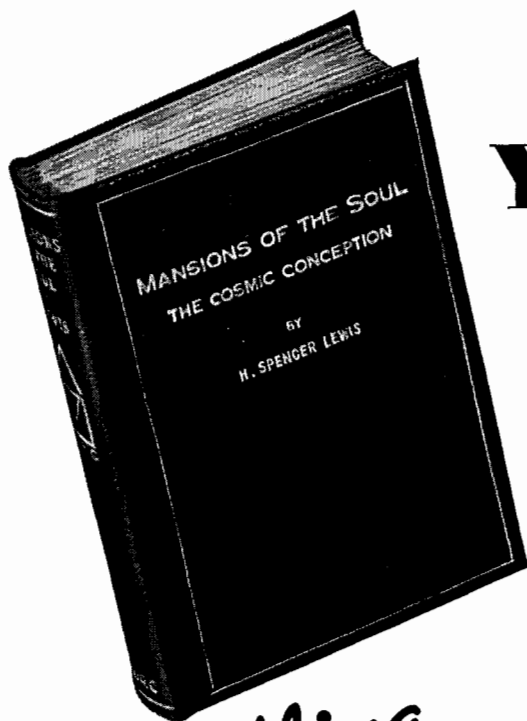
In Kandy, Ceylon, is this celebrated temple. Within its revered precincts is a relic said to be a sacred tooth of Gautama Buddha. Pilgrimages of the devoted are made to the Shrine and permitted to file past the archive where they gaze in reverence on the receptacle in which the relic reposes. On the outer steps, beggars seek alms from the devoted as they do at many of the cathedrals in Europe and elsewhere.

(Photo by AMORC)

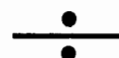
SINAITIC	CANAANITE- PHOENICIAN	EARLY GREEK	LATER GREEK	LATIN	ENGLISH

ORIGINS OF OUR ALPHABET

This table traces the origins of our alphabet from Sinaitic days to the present. Note that the earliest "alphabet" was ideographic, and was a cross between the "picture alphabet" of primitive men and early Egyptians, and the symbolic alphabet of letters. (See "Evolution of Handwriting" on page 222.)



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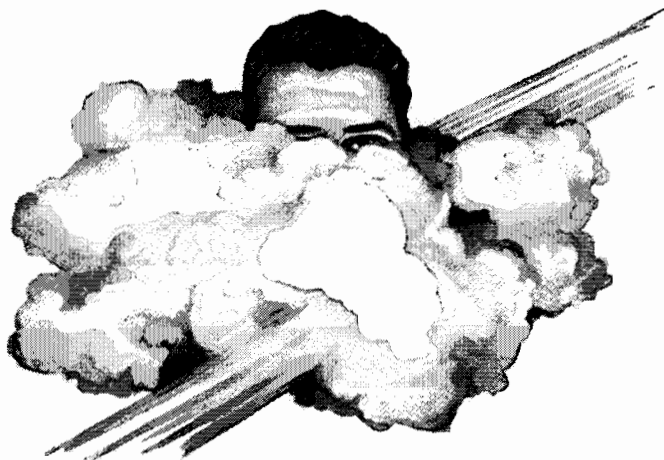
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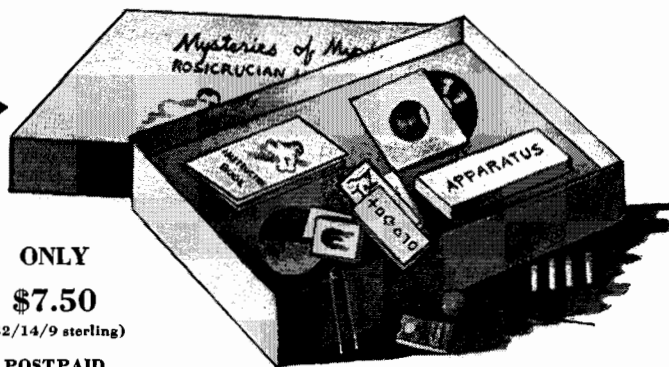
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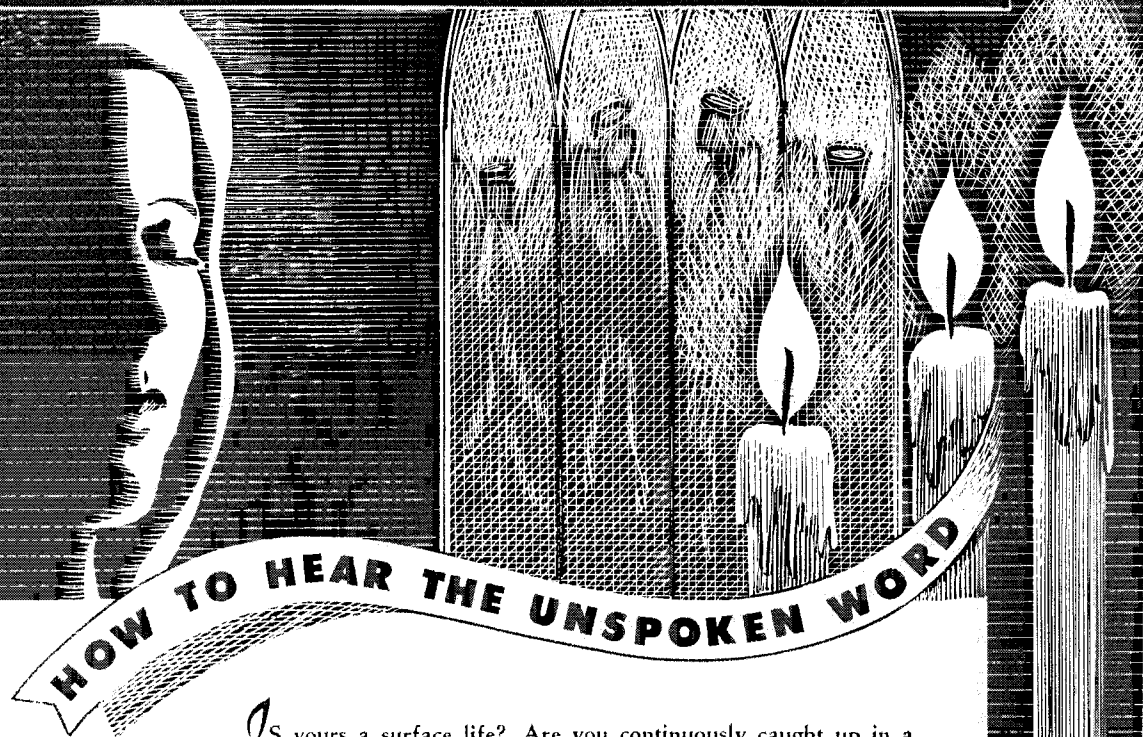
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