

ROSICRUCIAN DIGEST

OCTOBER
1961

35¢ per copy

Moon Mapping

Necessary prelude
to exploration.

▽ △ ▽

The Mystery of Columbus' Beard

Some believe
he wore one.

▽ △ ▽

An Exchange of Letters

Intriguing
correspondence,
but whose?

▽ △ ▽

Featuring:

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

▽ △ ▽

Next Month:

**An Ancient
Symbol**

▽ △ ▽

Cover:

*Plea for
World Unity*



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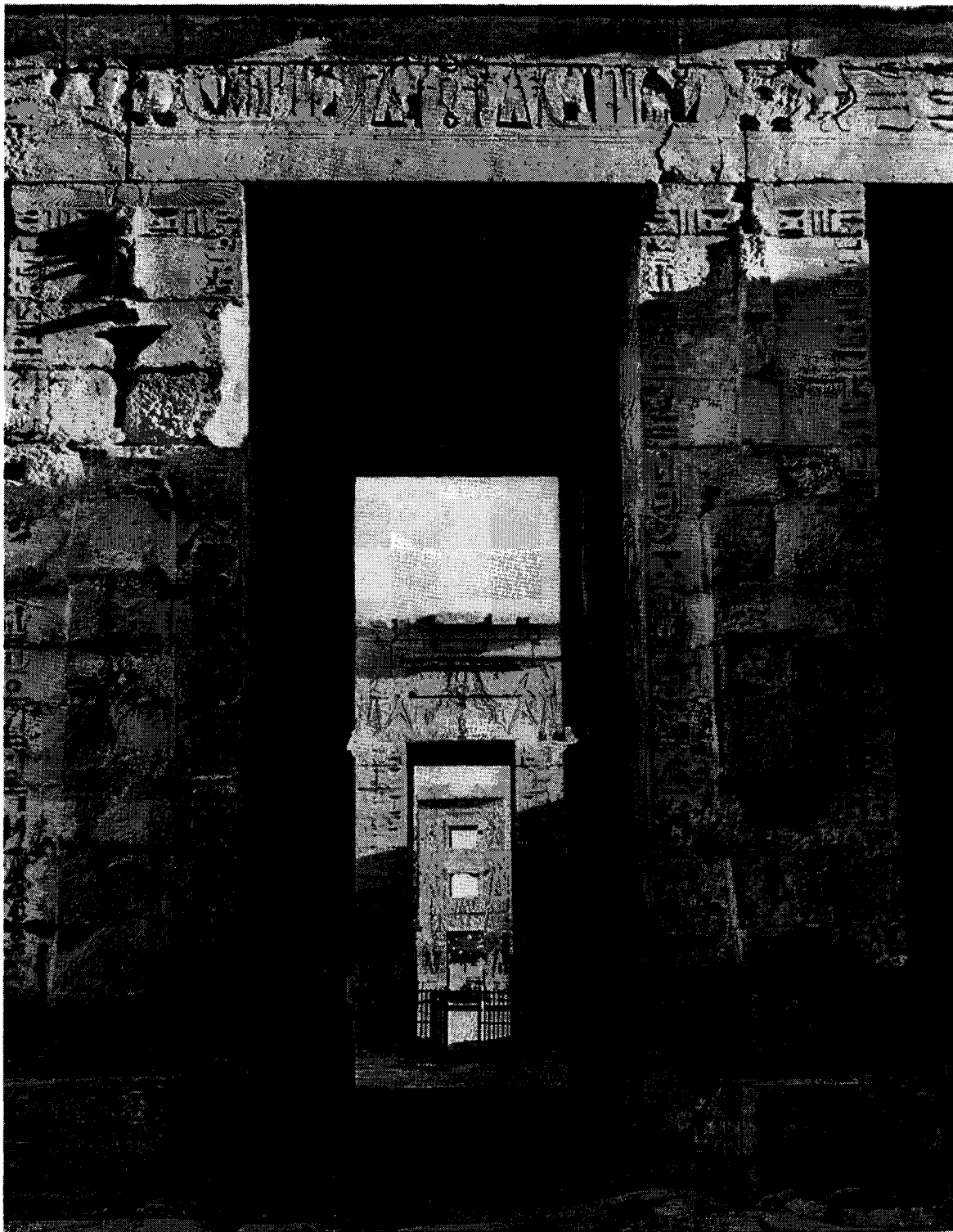
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(Photo by AMORC)

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ROSICRUCIAN DIGEST

COVERS THE WORLD

THE OFFICIAL MAGAZINE OF THE WORLD-WIDE ROSICRUCIAN ORDER

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Subscription to the *Rosicrucian Digest*, \$3.00 (£1/2/- sterling) per year. Single copies 35 cents (2/6 sterling).

Entered as Second-Class Matter at the Post Office of San Jose, California, under Section 1103 of the U. S. Postal Act of October 3, 1917.

Changes of address must reach us by the first of the month preceding date of issue.

Statements made in this publication are not the official expression of the organization or its officers unless stated to be official communications.

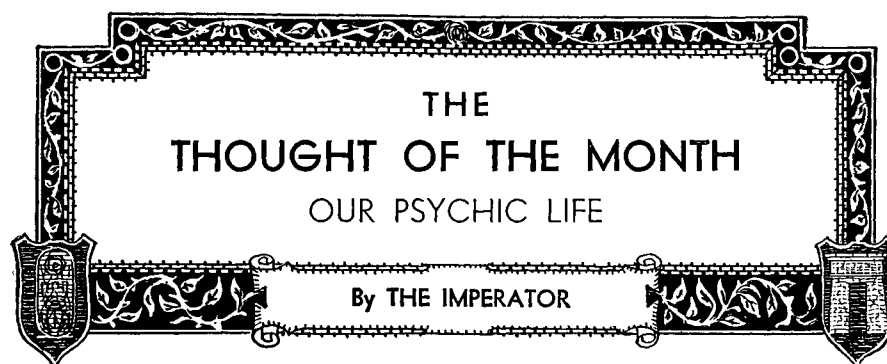
Published Monthly by the Supreme Council of
Rosicrucian Park THE ROSICRUCIAN ORDER—AMORC San Jose, California
EDITOR: Joel Disher

The Purpose of the Rosicrucian Order

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

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THE
THOUGHT OF THE MONTH
OUR PSYCHIC LIFE

By THE EMPEROR

ALL reality which man perceives has to him a two-dimensional nature. These dimensions are not concerned with reality in space. Rather, they have to do with the particular qualities of a thing. For example, everything we see has an obverse side, that is, its most prominent face or appearance. This obverse side implies or suggests to us a reverse side or quality.

There is another way of considering this: Whatever may appear to have a positive, definite quality suggests to the human mind also a negative or contra state. Having known something, it is not difficult for us to imagine the absence of it. For further example, varying light suggests darkness; diminishing sound gives rise to the notion of silence.

There was a time when man first began to realize the two qualities or two sides of his own being. There was, of course, the obverse side, that is, the most evident one, the side which was most conspicuous. The realization of this obverse side must have come with man's first self-consciousness. It was an awareness of his own entity, his physical reality.

Man must have discovered that he had the same perceivable qualities as many other objects of his world. He had, for example, form, substance, and mobility, as did other things around him. It was not difficult to realize that there was in his frame, in his physical being, some similar qualities to the trees in the forest. Even the clods of soil which he kicked out of his way had some qualities like his own body.

But there appeared to be a *reverse* side to man as well. With the refine-

ment and evolution of the organism of man, he acquired a growing sensitivity. There was a consciousness, an increasing awareness of new and strange sensations. These came from within his own being. What seemed particularly mysterious about them was that they had no external counterpart. They were different from sensations had, for example, when a bent bough struck his face as he walked through the underbrush.

In such an experience, the pain was immediately related to the bough. The origin of the sensation, its cause, was easily determined. When man burned his fingers in the fire over which he warmed himself against the glacial cold of prehistoric times, he quickly associated the flame with the hurt he experienced. But the pain of shame, the torment of grief and anguish, these sprang from within.

These sensations, these queer feelings, which apparently were not related to the outer world, became the reverse side of man. They were conceived to be opposite in quality and character to his obverse self, that is, his physical one. *To himself at least, man then became a dual being.* This reverse side was a being of *feeling* in contrast to the substance of his physical being.

It is difficult for the human mind to comprehend such a thing as a void or state of nothing. So this reverse self, this self of feeling, had also to be given substance. A reality somewhat similar to his own body had to be conferred upon this other nature of his being for it to become comprehensible to him.

That man arrived at this stage of

reasoning in this manner is not just an assumption. It is borne out in the ancient records which he left. The ancient Egyptians conceived that man had two mysterious elements in his being that were quite distinct from his body. Yet they were thought to reside within the body during the span of life.

One of these mysterious elements was called *Ka*. The exact meaning of *Ka* is unknown. It is, however, generally translated as *double, image, subconscious self, and conscience*. *Ka* was represented as a miniature figure, a small counterpart of the physical self.

In the Pyramid Texts—those texts found within the pyramids—it is recorded that the “*Ka* of King Unis is joined to his body.” This *Ka* was said to have come from heaven and would eventually return to it. Further inscriptions related that *Ka* was the guide and protector of the king in the next world.

It is significant that this *Ka* was thought to dwell in the heart, for the heart to the ancient Egyptians was the traditional seat of the inner feelings and emotions. In fact, today we still associate the heart with our feelings and sentiments. We speak of someone’s having a good heart or a bad heart in the sense of their feelings and behavior.

That this mysterious element of man, the *Ka*, was the equivalent of conscience is suggested in a funereal text. In this text is a prayer to be given by the deceased in the judgment hall of Osiris when he stood to be weighed against his deeds after death. The prayer reads in part: “Resist me not during my evidence (testifying). Oppose me not before the judge. Make not any turning away from me before the keeper of the scales.” Here, then, was a prayer that conscience, *Ka*, or the other self, should be courageous, truthful, and protect the deceased in his divine trial after death.

A Second Mysterious Element

But there was also a second mysterious element attributed by the ancient Egyptians to man’s inner being. This, they seemed to call *Ba*. That is the manner in which we translate it today. In the Pyramid Texts, to which we have referred, the *Ba* is symbolized by a bird with a tuft on its breast. What was this *Ba*? It is generally conceded that

to the Egyptians it was *soul*, as distinguished from conscience or *Ka*.

The Egyptians believed that there must be something in the corruptible (physical) body that could be separated from it after death. Wallis Budge, the eminent Egyptologist, says: “It is also significant to note that the word *Ba* seemed to originate from sources meaning strength or vital power.” Original figures of the *Ka* and the *Ba* are on display in the Rosicrucian Oriental, Egyptian Museum.

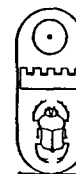
The Greek mind was more given to careful observation and analysis than was the Egyptian. The Greeks had the advantage, of course, in that their knowledge began where the beliefs of earlier civilizations left off. The Greeks noted that the properties or qualities of this inner man were unlike any other reality, except air.

They came to discover that this inner being, the mind or mental processes, was intangible. Since it also seemed infinite in its nature, they regarded it as the air one breathed, which has similar qualities. In other words, it made itself *felt*, yet it was invisible and infinite.

Aristotle thought that everything had its *entelechy*, its particular soul; the soul of one thing merged into the other next above it, in the evolutionary process. In man this higher soul or *entelechy* was identified by Aristotle with the reason. The higher mental processes then were synonymous with the inner self of man.

Later, the Stoics also considered reason to be the essential part of man; that is, the infinite element of his being. Because the vital impulse seemed to enter and leave the body with the breath, the Greeks called the vital impulse *psyche*. At still a later time, *psyche* and *soul* became synonymous to the Greeks. They went so far as to personify the *psyche*, making it an allegorical being, a kind of god. They eventually attributed wings to *psyche* by which it was thought to enter and to leave the body.

This duality concept prevailed down the centuries: There is a physical man and a psychic or spiritual one. Together, they comprise a unity during the span of mortal life. The physical as-



pect, the body, has been described as a shell or as an envelope into which the psychic self is infused. The psychic self or soul has often been referred to as a prisoner, being imprisoned or earthbound in the body.

In the dialogue, the *Phaedo*, Plato has Socrates relate: "Ten thousand years must elapse before the soul of each one can return to the place from whence she came, for she cannot grow her wings in less." This concept of the soul's being imprisoned within the body during the span of mortal life is still the common belief of many religions and philosophies.

Now let us consider some enlightened metaphysical and mystical concepts. We shall begin by thinking of man as *one entity*, not two. The obverse and reverse sides of man, or the physical and psychic, we shall say are dual *functions*. We retain the idea of duality, but we apply the duality to functions rather than to two different substances within the nature of man.

A Simple Analogy

Let us use a simple analogy for a better understanding of this postulation of functions as distinguished from substance. A lizard, known as a chameleon, has the power to change its color. At one time, it may appear as brown or green. At another time, it may be yellow.

Now each of these different appearances in color are of the *same* chameleon. The varying colors that one sees do not represent a different lizard. We know that the same chameleon with each color change is only functioning differently. So man functions dually with one composite substance of which he consists.

It was not long ago that science considered various groups of natural phenomena as being unrelated. At that time, the differences, for example, between the phenomena of astronomy, chemistry, physics, and biology, made it difficult for man to find a common ground for them.

There appeared to be hiatuses, that is, gaps between these natural phenomena. They were, we may say, like marbles in a boy's hat, the hat being the cosmos in which all the phenomena existed, but more or less independently.

Finally, these jigsaw parts of nature began to assume an order to the inquiring mind of man.

The electromagnetic spectrum was discovered. In this spectrum, like a vast scale, the phenomena which man had discovered and experienced began to fall into a mathematical order. The word *universe* for the first time in the world of science, had real significance. It was learned that these phenomena were only functioning differently. Basically, they were of the same mystical nature.

Behind the cosmos, or in it, is its motivating intelligence, its mind or force. Man has used different terms to express the cosmos in his mental and spiritual evolution. Auguste Comte, the renowned French philosopher, explains these various concepts of man in his *Law of Three Stages*.

He says that man begins by explaining the phenomena of nature *theologically*, that is, he first attributes the actions of things to an arbitrary will. Then, from that point, he moves on to polytheism—the belief in numerous beings with wills existing behind nature. Thence he moves on to monotheism. This is the concept of a single abstract will, acting for all things.

Comte calls the second stage the *metaphysical*. This is the belief in numerous essences or powers rather than arbitrary wills underlying nature. The third and final stage Comte has named the *positive*. His explanation corresponds to the general scientific explanation of phenomena: It presumes to know no intelligence or First Cause behind nature.

We can, however, combine the ideas of force and intelligence to arrive at a comprehensible idea of the Cosmic, so far as it lies within the power of the human mind to do so. This would be a force working with *intelligence*. This concept differs from the traditional views of the theists and deists. The latter, which are represented in many of our prevailing religions today, expound a god or mind quite detached from the Cosmic.

They describe the Cosmic as first being created by and then coming out of this god or mind. Then, next, they assign the Cosmic, which has been created, to a lower order or separation

from God. Subsequently man is left in the position forever after, as we find in many contemporary religions, of trying to bridge the gap between the god substance on the one hand and the material universe and himself on the other.

Eons and Emanations

The Gnostics and the Neo-Platonic philosophers, such as Plotinus, expounded the doctrine of the *eons* and *emanations*. Simply put, they taught that there is a graduated scale of the divine. All matter in the physical universe, they believed, had fallen away from the plethora of God, that is, the fullness of God's nature, and had slipped downward to the bottom of this graduated scale. They believed that that which is the farthest away from the God source is evil since it is in the opposite position from God. Man's body and the material world, being at the lower end of the scale, were thus considered evil.

Rosicrucian and mystical pantheists prefer to think quite differently from this. First, they state that the motivating force of the Cosmic, or intelligence, pervades all things. There is nothing without such intelligence. They say that the phenomena of the universe are not detached. There are not various kinds, which are completely isolated from each other.

They further contend that the so-called physical universe is no more debased, because it is material, than any other kind of phenomena. The differences in the phenomena or the different realms or classes of the realities which we experience, are in their functions only, not in their basic natures. This doctrine postulates that the whole Cosmic force has two general qualities so far as man is concerned.

One of these is experienced as the *physical* and the other as the *non-physical*. The more negative aspect is said to be the physical one. It is held to be negative only because it seems more limited as perceived by man. By contrast, the nonphysical is conceived to be more expansive and, therefore, more positive.

The doctrine subscribed to by the Rosicrucians contends that this universal force is a kind of *consciousness*.

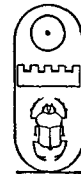
At least consciousness is the word that seems to be most descriptive of it. They expound that this force has an awareness of its own internal nature. There is this consciousness, this intelligence, for example, in both electrons and living cells, though of course, their functions are different. Though all manifestations of nature are imbued with the same primary force or intelligence, they are not fully responsive to each other.

In this hierarchy, this keyboard of phenomena, those phenomena whose functions are most closely related to each other are, therefore, most sympathetic to each other. For example, the gross substance of the physical human body, by means of its sense organs, is more able to perceive other gross or physical phenomena. Yet, as Henri Bergson, the philosopher, said, the *vital impulse*, which is of the whole Cosmic, is in man. This vital impulse is the *psychic* life. It is the outward-bound stream.

Let us think of a pyramid standing upon its apex. The point of this upside-down pyramid is man, the human organism. The oblique sides of the pyramid, stretching upward, expand and widen, symbolizing the vital impulse, the outward-bound stream within man. This stream reaches out into the whole spectrum of the Cosmic mind. Again, let us think of the capital letter V which also symbolizes this idea. The two diverging sides of "V" stretching upward are the vital force, reaching from man into the Cosmic.

In the Cosmic, there can be no self-consciousness such as we experience in ourselves. Self-consciousness, as we know, engenders distinction, the idea of separation of ourselves from other things. In the Cosmic, there can only be that kind of consciousness that compels its own unity, works only for its own oneness. In the Cosmic, there is always equality of all aspects of its nature. In the Cosmic, there could be nothing which is either more or less than anything else. Neither could there be that which is more or less perfect. If what *is*, in the Cosmic sense, is perfect, then such values as evil would be nonexistent.

In man, self-consciousness rises because he experiences the inner sensa-



tions of his *psychic* life. These sensations man contrasts with the relatively limited awareness which he has of his own physical being and of the material world. The nearest approach which we can say the Cosmic has to a self-consciousness is when man realizes his unity with it. By man's realizing his Cosmic unity, one aspect of the Cosmic, or man, becomes focused upon itself. The Cosmic is then like a flame reflected in a mirror. It has, in the human conception of it, a kind of image of itself.

To live the psychic life is to live *intuitively*. This does not mean that one should forsake his reason or rationalization. There is no Cosmic wisdom that we can receive in the sense of acquiring from the Cosmic any particular details, facts or statistics. The vital impulse or life is indifferent to the course we may choose to follow in our existence. We may choose, as mortals, to be intuitively guided or just to blunder through the best way we can. The intuition is the higher order of judgment that functions within us.

In meditation, the intuition is experienced by us as a kind of self-evident conviction. But this intuition follows after we have first reasoned and thought things through. In our subconscious, in our psychic life, there is an evaluation of the ideas which we have first formed in our conscious mind. Then there comes about what we may call an unconscious synthesis or combining of our thoughts.

The various ideas which we have pro and con will be grouped into a new order or arrangement of agreement and harmony. Then, when that agreement is had, there is such forcefulness given to the new arrangement that it enters

our conscious minds as illuminating intuitive knowledge. Consequently, this intuitive kind of knowledge, in the form that we eventually realize it objectively, does not come in that manner directly from the Cosmic.

It is first composed of the elements of our own experience. But its new *order* and arrangement is the result of the Cosmic judgment of our psychic life. Bergson refers to intuition and instinct as "unlearned knowledge." But it is only unlearned in the form in which we realize it.

Simply put, the intelligence of the psychic life is able to discern and to organize a relationship which our objective self is incapable of doing between those elements of our knowledge. We repeat, these elements were learned through experience by us, but it took the intelligence of the psychic life to unite them into a forceful and purposeful order. This intuitional method of the psychic life is a subtle one. Its *modus operandi* is still a mystery to science and experimental psychology.

Modern physics and its theory of relativity postulate the interchange of mass and energy. There is likewise a similar interchange in the nature of man. Our body is mass by contrast to our psychic self which is pure energy. To live psychically, then, we must periodically, if but for a moment, divert our consciousness from the mass of our being. We must divert it to that psychic stream of energy within us.

The theologians call the experience which follows from this procedure *revelation*; the psychologists term it a *sublime motivation*; the mystics call this penetration into the psychic life, *Cosmic Consciousness*.



YOUR CONSTITUTIONAL RIGHTS

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

*The
Rosicrucian
Digest
October
1961*

An Exchange of Letters

Beloved Disciple:

It is now three weeks since you departed and not one word regarding your mission. Have you located Benez-u-sez? Send me, without further delay, the report as I instructed.—*Your Master.*

Beloved Master:

Your letter fills me with contrition, with shame. I cannot imagine my Beloved Master writing so severely, so chastisingly, or so impatiently. (This is not criticism though I feel you will think so.)

I searched for Benez-u-sez day after day. When I grew weary I cast off my sandals and sat down in some shady spot to meditate. Not a day have I missed, not a day. At last, you will be pleased to know, I found Benez-u-sez living comfortably in the home of his renowned parents. My task would have been easier had you told me the parents were our royal rulers. Your practised reluctance inhibits you from giving out simple, necessary facts. May I enquire what principle you would have violated had you revealed this to me?

I am shocked at what I have written; yet somehow relieved. I return to my usual reverence and humbleness. I have found Benez-u-sez, but how, in a few words, can my pen portray the complete character of this young man? If you will grant me an insight into what you wish to know, I will do my best to serve you.—*Your Disciple.*

Respected Disciple:

After only three weeks away from my constraining influence, you have degenerated to disrespectfulness. This is distressing. Truly, I hoped for greater worthiness in you.

Patiently, I tell you that there was no deliberate withholding of information. I took it for granted that you knew Benez-u-sez was the son of our provincial rulers.

As I have said many times: He who frames a question, already

knows the answer, for a question is like an egg and the answer lies within its shell. You must learn to crack your own eggs, Respected Disciple.

Since I have spent so much time in training you, should it not be obvious that I have no other mission in life than to train disciples?

As to Benez-u-sez, I wish to know whether he is worthy of the high honor of being your successor. Do not reveal any of this to Benez-u-sez himself, but send me your confidential report on his character.—*Your Beloved Master.*

My dear Former Master:

Benez-u-sez has desired *me* to teach him all I know. I have no choice! It is a royal command; so it will require the remainder of my life—as well as all my time.—*Your Former Disciple.*

Pupil!

You have usurped the position I had planned for myself these fifteen years! How could you, in fairness, do this to me? If it is not asking *too much*, please tell me how this came about.—*Your Devoted Master.*

Dear Ex-Teacher:

The question you framed is an egg-shell; the answer lies inside. *Please cracks your own eggs!*—*Your Ex-Student, (now teaching!)*

Dear Ex-Pupil:

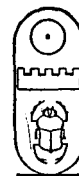
I was mistaken in giving you all my time. I neglected to train myself. You have reduced me to silence. If there is no hope for me, there can be none for you. Fare thee well.—*Your Ex-Teacher.*

Dear Ex-Teacher:

The wisdom discovered too late for one situation is not too late for ones which follow. Adieu!—*Your Grateful Ex-Student.*

In addition to the letters, there is this excerpt from the *Confidential Diary of the Teacher of Benez-u-sez:*

I did spy Benez-u-sez on a patio of the palace, playing chess by himself.
(Continued Overleaf)



(How I passed the palace guards is a secret that must not be written.) When I challenged the young man to a game, his signal to sit and play was all I needed.

We became friends instantly. He was so astonished that I could explain the nature of each move and still win that he demanded of his parents that I be made his teacher. The father of Benezu-sez apparently fancied himself at the game. (I did not discover until much later that he was three times a world champion.) In modesty, I admit His Highness taxed all my ingenuity, for I was required to explain my moves.

A fortunate situation presented itself. (Formula 679Z*) With an im-

pression of masterly skill, I executed the moves to the inevitable end. I took occasion, therefore, to point out that the rules of chess are as inexorable as the laws of life. Only a certain flexibility exists and some permutations possible in the way of application.

NOTE: The authenticity of this work is unattested. How it came into the archives—or for that matter into my possession—remains a permanent mystery. Speculation is everyone's privilege. I have thought the exchange quite possibly to be the product of the electronic age that must have existed at least twenty-five thousand years ago. It may be, so to speak, the last remnant of ancient literature produced by automatic electronic and cyclic waves—like the fiction writing machines predicted by novelists for a future time. I am afraid the matter must rest there.—S. L. B.



Don't Die Too Rich

KENTON D. KEILHOLTZ has an interesting and unusual hobby: persuading people with money to leave at least ten percent of what they own for the aid and betterment of the not so fortunate. If everyone who can afford it were to leave a reasonable amount for the use of worth-while charities, he believes there would soon be no need for unsatisfactory and inconclusive charity drives.

Retired and now living in Hollywood, California, Mr. Keilholtz has been powerfully persuasive: one of his most potent arguments being that the man who has fears of one kind or another and feels he must leave everything to his relatives is just kidding himself.

"After the immediate family has been cared for in a will," he says, "leaving money to charity is not only good, but also good sense. Taking into consideration taxes and various other levies, the amount left to a charitable cause often 'costs' nothing. Such bequests would top the list if many took the time and effort to figure it out."

Many not "loaded with money," can still find it advantageous to make charitable bequests without in any way endangering their immediate families, in the opinion of Mr. Keilholtz. And he should know, for he has been carrying on his one-man crusade for a long time. Hollywood Y.M.C.A., for example, recently honored him with an engrossed scroll, setting forth its appreciation of his personal generosity as well as his special talent for helping to secure "bequests, endowments, and memorial gifts."

Practicing what he preaches, Mr. Keilholtz long ago earmarked substantial amounts to the Y.M.C.A. and the Boys' Clubs. These organizations gave him his own early training and regard for the rights of others. He feels, too, that the Y.M.C.A. and the Boys' Clubs are in the best possible position to help combat juvenile delinquency.

Mr. Keilholtz thoroughly enjoys his hobby; so much so that he expects to exemplify his own slogan: "Don't Die Too Rich."—*Central Feature News*

*The
Rosicrucian
Digest
October
1961*

Baruch Spinoza: Dutch Freethinker



BARUCH SPINOZA's times—an age of enormous intellectual progress—were very much like ours. The earth had just been circumnavigated—a circumstance which proved it to be round, not flat. Moreover, exact mathematical reasoning established it as a mere planet of the solar system. Copernicus, Galileo, and Newton, prying deeply into nature's laws, shook the very foundations of the Biblical account of creation.

Man has an innate need for faith to give him direction in life and to comfort him in adversity. The faith he invariably turns to is one incorporated in an *authoritative* religion, revealed by miracles and directly connecting him with Deity through His seers and prophets. Handed down by word of mouth or set down in holy books, such religion provides man with a definite concept of God and an unchangeable code of ethics set forth as His commandments.

Obedience and belief reward the faithful with the assurances that they are preferred people, loved by a god who hates their enemies. The rites of prayer and worship become all the more venerable because they are part of the church of one's fathers.

Happy, indeed, then are they who can retain an unquestioning childlike faith in an omnipotent Heavenly Father who takes a personal interest in their affairs and intervenes in times of crises to save them: Man is the center of the universe, the primary object of creation, and its ultimate meaning!

Convictions, however, have to be consistent with the facts of experience and with contemporary scientific notions, or in times of crisis, they fail man altogether.

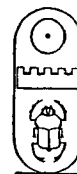
Such is the modern predicament in a world of overwhelming scientific progress: In this ever-expanding universe, there is no place for a benevolent *anthropomorphic* ruler. Furthermore, in such a universe human destiny has no real significance.

This results in confusion and loss of religious certainty for those who no longer can take refuge in old formulas and outworn pronouncements. No longer sure of the God of the Bible, they are not sure of God at all.

Exhilarated by their escape from a stale confining orthodoxy, men flaunt their denial of any transcendent belief like desperately defiant children. Overthrowing all moral precepts, they indulge in pleasure and material gain; look for salvation by radical changes in social structure; or deify a *leader* who promises them paradise on earth.

Such people have failed to grow up; they have never attained that maturity of spirit on which an enduring equanimity, true happiness, and serenity depend. Achievement of maturity may be painful because it implies breaking away from childish habits and expectations and demands an intellectual effort—an effort as great for modern man to make as it was to one of the seventeenth century.

(Continued Overleaf)



In spite of discoveries on the earth and in the heavens, the recently-established Protestant churches of that day endeavored to stamp out freedom of thought by fundamentalistic adherence to every word of Scripture. Catholicism of the Counter Reformation reacted with renewed zeal against the libertarian spirit.

Heretics like Giordano Bruno were burned at the stake. In Spain (as in other countries ruled by the Hapsburgs) the *auto da fé* of the Holy Inquisition was an established procedure. Lacking enough heretics, attention was centered on the Jews, who were tortured and persecuted wholesale.

Those families able to escape to the fairly democratic country of the Netherlands were confined in a narrow walled-off ghetto. There they clung desperately to their antiquated language, their separatistic ritual customs, the exclusive study of the Torah, the Talmud, and the mysteries of the Kabbala.

The Amsterdam Ghetto

There, too, in the Amsterdam ghetto, Baruch Spinoza was born November 24, 1632. His father, a prosperous merchant respected in the community, recognized his son's unusual intellect and gave him the best possible orthodox education, hoping he might become a famous rabbi. Such education, however, did not include the mundane arts and sciences nor those languages which were the gateway to the intellectual world outside.

Baruch's early training in the Synagogue impressed him deeply, but his imagination was fired by a wider secular knowledge—a little of which had penetrated the walls of the ghetto. He was by no means a revolutionary, but rather a studious, timid and gentle youth, deeply rooted in his Jewish heritage—his aim in life the reconciliation of religious faith with contemporary scientific theory.

His mother having died when he was still a child and his father having remarried soon after, Baruch left home and the protective community, without experiencing a mental crisis even though he knew there could be no return for an apostate.

His needs were frugal, and he made just enough by grinding optical lenses to satisfy them. He found shelter in the home of a free-thinking physician who possessed a well-stocked library. There he learned German and Latin and read widely in science and philosophy. He studied the great Stoics, Plato, Aristotle, Bacon, and Hobbes.

Above all, he was fascinated by the brilliant, mathematically minded rationalist, Descartes, who maintained that human reason rather than religious faith was the only dependable path to knowledge of the universe. Baruch Spinoza's first published book dealt with this Cartesian philosophy.

It was dangerous speculation for a Jew, especially so for one given asylum in Holland. The whole Jewish community was disturbed. Fearing that pious Christians might be antagonized, the Synagogue proceeded to excommunicate Spinoza, proclaiming against him all the ritual curses in this life and the hereafter, and forbidding any Jew thereafter ever to speak, deal, or have any contact with him whatsoever.

Spinoza, (now calling himself Benedict) took final leave of his people. He left the ghetto calmly, a free but solitary and homeless thinker. Throughout his life, he lived among gentiles but never embraced their religion. He often quoted the Christ, but he never denied his allegiance to Judaism.

"I have often wondered," he wrote, "that persons who make a boast of professing the Christian religion, namely love, joy and peace, temperance and charity to all men, should quarrel with such rancorous animosity and display daily toward one another such bitter hatred. That, rather than the virtues they claim, is the readiest criterion of their faith."

He liked simple people; he encouraged true piety; comforted the sick, the afflicted; urged children to attend church and respect their elders. He never attempted to proselytize or found a sect although a small fraternity, the so-called Hattemists (The Silent in the Land), did adopt some of his predominantly mystical doctrines.

When his one and only courtship of the daughter of his host was rejected

and she married another, he withdrew from all close personal contact, to the quiet countryside. There he led a studious contemplative existence, writing without interruption. He died in his early forties of tuberculosis, as serenely as he had lived, having fulfilled what he set out to do.

The Nature of Spinoza's Writing

His works mostly published after his death constitute a gigantic mental edifice. *De Intellectus Emendatione* (Tractate on the Improvement of Understanding) introduced his method of exposition (More Geometrics), a mathematically logical reasoning.

Beginning with as few principles and definitions as possible, Spinoza set up a flawless structure of thought to arrive at an impregnable valid result. This method was intended to exclude emotional impulse or any confusion which might creep into the process.

Having analyzed the nature of the human mind to make it a more perfect instrument of perception, Spinoza fought his way from the medieval to a modern scientific mode of thinking. The ultimate truth at which he arrived was unity—or better, the fusing of the procreative active principle, God, with the fecundated, passive principle, Nature. Spinoza's basic postulate, therefore, was *Deus Sive Natura*, God, that is, Nature.

In his *Theologicopolitical Treatise*, Spinoza examined the Bible afresh in a carefully impartial and unfettered spirit. He pointed out that the books of the Bible, written at different times, for specific situations, to accomplish specific religious aims, can only be understood in their context. Scripture does not aim at imparting scientific knowledge: The Bible is literature, not dogma.

Religion is concerned with man's spiritual life, the mind turned to what is just and good. This is the only *proof* of religion that is possible or desirable. It is not necessary to rely upon special revelation to find out what God is like. He is, Spinoza affirms, that eternal order of things of which both the physical universe and man himself are partial expressions.

What science reveals to man is just the eternal order of God in the universe.

Whatever exists is in God, and without Him nothing can be, or be conceived.

All things having been brought into being by God are perfect, inasmuch as they have necessarily followed from a most perfect nature.

Every idea of everybody, or of every particular thing existing, necessarily involves the infinite essence of God.

The human mind is part of the infinite intellect of God.

He who clearly understands himself must therefore love God. God is without passions; neither is he affected by any emotion of pleasure or pain.

God does not love or hate anyone. He who loves God cannot endeavor that God should love him in return.

In the *Political Treatise* appended to his theological speculation, Spinoza developed a theory of government founded on common consent which had its influence on such systems as the Constitution of the United States.

The Ethics was the culmination of Spinoza's grandiose trilogy. In it he considers human passions and how they can be overcome by insight. He conceives the human mind or soul as the consciousness accompanying the life of the human body; hence man must come to terms with the selfish terror of his own finitude.

Animals are mortal without knowing it. Man alone knows that he must die, but in a sense, that very knowledge raises him above mortality. Nothing is eternal in its duration, but a soul capable of seeing fleeting things at once in their mutually necessary relations—or as Spinoza expresses it, *sub specie aeternitatis* (under the form of eternity)—is to that extent eternal.

This "intuitive" insight, in Spinoza's thought, provides the human mind, which is part of the Eternal, with "adequate" ideas. (A term more familiar would be Cosmic Consciousness.) Such ideas, then, are the source of our highest perfection and blessedness. The joy with which they are accompanied, is the intellectual love of God: *Amor Dei*.

Spinoza concludes with the statement that every man, by the laws of his nature, necessarily desires what he deems good and shrinks from the bad. Hatred is always bad. So he who lives under the guidance of reason endeavors, as far as possible, to render back love, or



at least kindness, for other men's hatred, anger, contempt toward him.

Virtue, when practiced without fear of punishment, or expectation of reward, is blessedness. Blessedness is not the reward of virtue, but virtue itself.

Such, in brief outline, is the philosophy of the man who was accursed and unreservedly condemned as a free-thinking atheist and enemy of religion

in his own lifetime. Generations later, Ernest Renan at the dedication of his statue closed an address with the following words: "This man, from his granite pedestal will point out to all men the way of blessedness which he found; and ages hence, the cultivated traveler, passing by this spot, will say in his heart: 'The truest vision ever had of God came, perhaps, here.'"—E. de Cs.



The Moment of Decision

By RODMAN R. CLAYSON, *Grand Master*

HISTORICALLY speaking, presidents, prime ministers, the heads of businesses, at one time or another have arrived at what they referred to as the moment of decision when there appeared to be an emergency or great need on a national scale. The decision involved two courses of action; and when made would have a far-reaching effect on peoples collectively.

Now, it has probably seldom occurred to the average person that he personally is faced with moments of decision every day of his life—decisions which may or may not affect other people. Such a decision would not be recorded in history, but in one way or another and largely from a long-range point of view, it might have a lasting or far-reaching effect then or later in his own life.

Many people admit that they do not like to make decisions. Even when financially able to do so, they cannot make up their minds whether to buy a new home or a new car this year or next. They cannot make up their minds whether to take a vacation trip this year. Of course, they are the exception rather than the rule, but they, as well as all the rest of us, do make decisions every day even though, at the time, the decision may not appear to be momentous.

Virtually every moment of our lives we are faced with two courses of action. We must decide. We must make a choice. We must make a decision; and we always have a choice. There are

always alternatives. There are always two different courses of action. The housewife must decide whether she will go to the supermarket today or tomorrow. She has an alternative; she must make a decision. The husband and father is not compelled to go to the office today, but by habit and because he likes his work, he will undoubtedly go. But he does have a choice; he can either go to work or stay at home and perhaps do something else. Knowingly or inadvertently he makes this decision every working day. When the week end comes, the teen-age boy in the home must decide whether he is going to mow the lawn on Saturday or postpone it until Sunday.

Decisions! We are faced with decisions constantly. Every day we are faced with the decision of whether to do some particular thing or do nothing. If ours is a static state, one of inertia, we have in and by ourselves made the decision to do nothing. We had the alternative to decide to do something. For instance, in the summertime it is simply a matter of decision as to whether we water the lawn and keep it green or not water and let it dry up. Our moments of decision are ever with us. Not many are important. No doubt most of them are trifling, such as deciding which magazine to read, and then what article to read first. It may be a matter of deciding whether to go to the theater or simply to relax in the patio.

It has often been said facetiously that the only sure things in life are death and taxes. But only ultimate and eventual transition stands to take place without your decision. As to the payment of taxes, you have a choice. You can pay them or not as you decide, and take the consequences. The driving of one's car is perhaps the best example of the decisions which we must constantly make. If we do not keep our foot on the gas pedal, we will not reach our destination. If we relax this foot pressure, the car will soon come to a stop. We must decide whether we will drive moderately fast or moderately slow. Shall we take this road or another? In making a turn, shall we give a hand signal or use the mechanical direction indicator? Shall we stop at the red traffic light? Granted, we do many things unconsciously, but consciously or unconsciously they are decisions nevertheless.

Smokers make a decision many times every day, each time they light a cigarette, a cigar, or fill a pipe. When we resolve to do some particular thing; if we have made our decision, we are committed to our resolution. Resolutions generally require premeditation; the matter has to be given much thought. The pros and cons of what is involved have to be considered. Resolutions have a bearing on what we do that may be right or wrong. We have a choice; we have an alternative.

Students of metaphysics look upon the matter of making decisions as actually a matter of cause and effect, of positive and negative. For every cause (your decision in this case), there is a following effect. The choice of a course of action would be positive, the choice to do nothing would be negative.

Two courses of action, alternatives, are always present. This has often been portrayed in allegorical form. For example, the Emperor of the Rosicrucian Order has written: "According to the holy writings of Zoroaster, which are known as the *Zend-Avesta*, the greatest god of all was Ormazd.

"He personified goodness and right, and he dwelt in eternal and endless light. He was the lord of all creation; he spread justice throughout all mankind, and defended the right. In oppo-

sition to him prevailed Ahriman, the demon of darkness. In him existed all the evil of iniquity. A constant conflict existed between these two forces of light and darkness."

This evolved into a system of dualism, a system of morals and ethics of conflict between or alternatives of good and evil, light and darkness, right and wrong. "In the *Avesta*, which is particularly the writings of Zoroaster . . . are numerous sagas of these contests between the god of light and the demon of darkness." The moment of decision ever prevails. We are forced to contend with this dualism. We must decide what is right and what is wrong. We are constantly involved in moral and ethical action and the choice pertaining thereto.

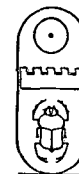
Positive Action Involved

For those who are bettering their lot in life, for those who are improving their circumstances, for those who are giving thought to further unfoldment of character and personality development, the right decisions have been made. Positive action is involved. They are aware of cause and effect; they realize that whenever there is any improvement there is "the doing away with the old, and a change into the new."

The making of decisions is not something which can be avoided. They must be confronted at every turn, and a choice made. The successful and happy person will use good judgment; he will base his decision on logical reasoning and experience. What he has learned from past experience will affect his choice. It tempers his resolution as to the best course of action. The decision he makes will always have an effect upon his future.

We often hear the expression, "Nothing happens by chance; there is a reason for everything." And this is a truism. What may appear to be a chance occurrence to you is the effect, the result, of a cause which you precipitated when you made a decision at one time or another; it is the result of one of your moments of decision.

Grand Councilor Harold P. Stevens of Eastern Canada, in his excellent address to the 1961 Rosicrucian Convention, entitled "Why We Are Here,"



touched on the core of this subject when he said, "We have free choice between alternatives . . . All is potential . . . There is no element of fate or compulsion involved . . . Contemplation of these matters must impress us with the serious importance of all that we do or think.

"Suppose we frown instead of smile. One frown won't make much difference, but two will make twice as much difference. Suppose we should start loving and forgiving those who trespass or commit error instead of resenting or hating them. What then? . . . You still have free choice." Consider the opposites, the contraries of your alternatives. You have a choice to make. Weigh your decision carefully.

We are free to choose; we are free to reject, but we must decide. We must make our own decisions. We must become accustomed to thinking in terms of "while it is true that great decisions are made by the heads of governments, business, and industry, we, too, are forced to make necessary decisions every day of our lives."

We are continually faced, as we have said, with two courses of action, with alternatives, with a choice. These are decisions which only we can make. There is no way in which this responsibility can be avoided. We are forever faced with it at every turn, at every hour, and virtually every minute of the day.

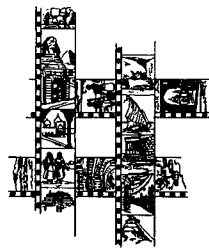
Truly, yours is a moment of decision. Make sure that your choice, your decision, is the best for you, your welfare, your future, your family, your business and, for that matter, your health, peace of mind, and happiness.

Once we realize what is involved in the chain of action in cause and effect, that there is no such thing as fate: Everything has a cause, and the decision we make will be the cause of an effect which we will eventually realize. We shall then be more judicious and discriminating in our reasoning and in our judgment. In making our thoughtful decision we can *will* what we may do. What we do, therefore, is of our own choice. It has resulted from a moment of decision.



Irrationally held truths may be more harmful than reasoned errors.

—THOMAS HENRY HUXLEY



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*The
Rosicrucian
Digest
October
1961*

Moon Mapping

By JIMMIE H. SMITH

IF you planned to travel to a strange country, one of your greatest needs would be a reliable map and perhaps a compass. But if there were no maps; compasses were useless, and the country a quarter of a million miles away?

The moon's rugged, trackless terrain has few distinctive features, and goes on and on without unique landmarks for explorers. It also has a much greater curvature than the earth, which means that horizons are much nearer and distant points cannot be seen. The commander of a moon rocket might tie a rope onto each of his explorers as they left the ship to avoid losing them; but a good map seems more practical.

One hazard to moon travel is the gigantic dust craters. The English astronomer, Thomas Gold, has said that radiation causes erosion on the moon, and that many of the moon's craters are filled with dust up to a half mile in depth. A loaded spaceship landing in such a powder-box would never emerge.

A moon map would guide spaceships to solid landing fields. Nearly all astronomers say that the moon will have no magnetic field. Since a compass requires a magnetic field, it would be useless on the moon, if the astronomers are correct. A moon map, too, should show the point of gravity balance.

A spaceship will pull against the earth's gravity until it gets nine-tenths of the way to the moon; then the moon's gravity will take over. This point passed, a motionless spaceship would fall to the moon instead of back to earth. Spacemen will need to know when to start applying braking rockets.

The moon map and atlas combined should give the accepted facts about the moon and how they were deduced; then the moon's explorers could check the scientists and find out where and why scientific reasoning failed.

Two simple tests indicate that the moon has no atmosphere: One, analysis of light reflected from the moon shows no signs of an atmosphere. Two, atmosphere diffuses a star's light; but a

star vanishes sharply behind the lunar horizon.

The far side of the moon is thought to be rougher than the side we see because the earth eclipses or shades one side only. This eclipsing causes rapid temperature changes, which tend to break up rocks. The recent Soviet Lunik III photographed the far side of the moon for forty minutes with a 35mm. camera and then televised the pictures to earth; but the pictures did not have enough resolution to prove or disprove the contention that the far side is rougher.

The distance to the moon may be measured by sending a radar beam to it, where the beam bounces off and returns. The speed of the radar beam is known, thus the time for the beam to make a round trip will indicate the distance. The first spacemen will measure the distance more accurately—for their expense accounts if for nothing else.

The moon's surface is often studied with a bolometer. The bolometer measures thermal radiation (heat) and indicates the surface temperature of the moon. This instrument shows that the surface temperature of the moon drops nearly three hundred degrees Fahrenheit per hour when a shadow sweeps across the surface at its hottest. This rapid temperature drop could only occur if the surface is a nonconductor of heat. Hence, the surface is most likely dust or loose gravel. The low reflectivity of the moon indicates that any dust or gravel consists of coarse particles.

The moon's mass has been measured by its effect on earth—tides for example. Since the moon's density is too low for any appreciable iron to be present, it should not have a magnetic field. If it does, all accepted theories of the earth's magnetic field will be shaken. The earth supposedly has a molten iron core which causes the magnetic field with convection currents in the core.

Several free-world nations are thus today in a predicament: The moon is far away, compasses are judged to be



useless there, and all available maps worse than inadequate.

Moon mapping had an international flavor in its origin in the seventeenth century when an Italian, Galileo Galilei, adapted and used the "magic optik tube" or telescope of Jan Lippershey, a Dutchman. This spirit still prevails in the present moon-mapping project: the United States, England, and France each has a significant part.

The Need Is Urgent

The need for a lunar map becomes more urgent with each passing day as the United States works to get rockets and men ready for a landing on the moon as quickly as possible. To obtain such a map, the United States is sponsoring the work of two scientists at the University of Manchester in England. The English, in turn, have called upon the director of the Pic-du-Midi Observatory in France to supply thousands of "close up" moon photographs.

For many years, C. F. Campen, Jr., of the United States Air Force geophysical research project, has read the literature concerning moon maps. Many, perhaps most, moon maps it was discovered were little better than free-hand sketches based on rough measurements and photographs made in the nineteenth century by J. Schmidt, J. Maedler, and other noted astronomers of the time. Astronauts, Mr. Campen realized, would quickly get lost on the moon if better maps were not forthcoming.

In 1958, he heard about Gilbert Fielder (now Dr.), who had new ideas on moon-mapping methods. Mr. Fielder was working at the University of Manchester in England, under the guidance of the Chairman of the Astronomy Department, Dr. Zdenek Kopal, who in June 1961, published a book summarizing man's knowledge of the moon.

Contacted in regard to the badly needed moon maps, Dr. Fielder and Dr. Kopal pointed out that their technique would require better photographs than were available. Arrangements were accordingly made with Dr. Jean Rösch of France's Pic-du-Midi Observatory to supply new photographs of the moon's surface.

The present status of this friendly cooperation among the United States,

England, and France is as follows: Pic-du-Midi Observatory has supplied over 15,000 "close-up" photographs of the moon—photographs sharper than most because Pic-du-Midi in the Pyrenees is more than 9,000 feet above sea level. At the University in Manchester, Dr. Fielder and Dr. Kopal are applying their technique to the stack of these photographs from France; but they estimate that 200,000 moon photographs will be needed before the project ends.

The Kopal-Fielder technique gives measurements said to be ten times more accurate than earlier ones—in fact, so accurate as to leave only a negligible margin of error when dealing with moon peaks, some estimated to be 20,000 feet high.

A moon mountain's height may be calculated from two simple bits of information: the length of the mountain's shadow, and the angle and altitude of the sun as seen from the moon mountain. Dr. Fielder and Dr. Kopal improved on this simple technique by adding motion.

Instead of measuring the shadows at only one time, they made "time-lapse" photographs—measurements of the same shadow in photographs taken at short intervals. The changing shape of a shadow indicates a corresponding change in the moon's surface. And the change in velocity of sweeping shadows indicates the relative tilt of the lunar landscape.

The English are contributing to the moon-mapping project, realizing that the United States will use the maps first; but they have every intention of using the maps themselves later on. (The work of Dr. Kopal and Dr. Fielder and the photographic project in France were made possible by United States' sponsorship.)

The Aeronautical Chart and Information Center in St. Louis, Missouri, has the job of turning this mountain of data into a simple, complete map. Cartographers at this center were formerly devoting their time to making aerial charts of potential military targets.

Dr. Gerald P. Kuiper, director of the University of Chicago's Yerkes Observatory, has just completed a lunar atlas. It contains the world's best moon photos, covering the sixty percent of the

lunar surface visible from earth. Copies sell for \$30 each.

Rapid Preparations

Rapid preparations for using the moon map and atlas are being made. Between October 11, 1958, and September 25, 1960, the United States fired seven moon probes. Two reached more than sixty thousand miles into space. One managed to reach escape velocity, but missed the moon by thirty-seven thousand miles and went into orbit around the sun.

Dr. Werner von Braun's Marshall Space Flight Center in Alabama in October of 1960 started awarding twenty-eight contracts for manned-moon-flight studies. Also in October, the English firm of Hawker Siddeley proposed a design for moon-exploration equipment—a caterpillar-tracked conveyance holding a crew of twelve. It also designed a rocket vehicle for getting the moon truck to its destination.

Project "Ranger" will put a survivable payload on the moon. Projects "Surveyor" and "Prospector" will each involve controlled equipment landings on the moon. For the next decade, chemical rockets of the Saturn type will be used for manned space travel. Nuclear rockets of comparable thrust,

it is estimated, would cost five to ten times as much; however, they will eventually take over for all space travel.

Los Alamos Laboratory in New Mexico is continuing its tests of the Kiwi nuclear reactors, forerunners of nuclear-powered rockets. Never intended to fly, the Kiwi reactors were named after the flightless Australian bird. Man is inherently curious about his universe. The moon may tell how the solar system was created and how it has changed.

The assumed absence of wind or rain on the moon would mean nothing existing to destroy its diary of creation. A few months ago, a Soviet scientist claimed it might hold evidence of life on other planets. With meteors piling up on the moon for millions of years, and no atmosphere to burn them up, spores of living microorganisms may be found.

Even if no one wanted to see a *dead* planet, the moon would still be a necessary stop on the way to others which are living. It has been predicted that men will be on the moon in less than ten years. If you intend to be among the first, you had better get your map. And your clothing. Republic Aviation is already showing just what the well-dressed moon traveler should wear.



OCTOBER ROSICRUCIAN RALLIES

Lodges and Chapters sponsoring rallies in October extend an invitation to all members. For further information address the Rally Chairman listed:

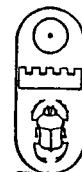
BOSTON, MASS. Johannes Kelpius Lodge. Room 306, Gainsborough Bldg., 295 Huntington Ave. Oct. 15. Walter Mascioli, 35 Kenney St., Canton, Mass.

COLUMBUS, OHIO. Tri-State Rally. Deshler-Hilton Hotel. Oct. 28 and 29. (Note change of location.) Grace Ghent Dean, Box 5441, Shepard Sta., Columbus 19.

DETROIT, MICH. Thebes Lodge. Detroit Federation of Women's Clubs Bldg., 616 Hancock West, Detroit 1. Oct. 28 and 29. Gertrude Syria, 187 W. Buena Vista Ave., Highland Park 3.

LOS ANGELES, CALIF. Southern California Rally. Hollywood Masonic Temple, 6840 Hollywood Blvd. Oct. 21 and 22. W. H. Reynolds, 148 N. Gramercy Place, Los Angeles 4.

MINNEAPOLIS, MINN. Essene Chapter. Dykman Hotel. Oct. 21 and 22. J. Cleveland Cradle, 1665 University Ave., St. Paul 4, Minn.



The Mystery of Columbus' Beard

By

LIEUTENANT COLONEL W. MANSFIELD



From a photograph of the Columbus bust on the façade of the Seaman's Church in Pontevedra 1546.

"The Riddle of Columbus" (Rosicrucian Digest, October, 1960) stated the general confusion existing regarding most of the "facts" of Columbus' life. This present article, also from the unpublished Ms. of the late Lieutenant Colonel Mansfield, considers the matter of Columbus' personal appearance. The author, long associated with the Criminal Courts of England as an investigator into the authenticity of documents and signatures, spent many years in private research into the life of Columbus. Much of that research centered around Portosanto and Pontevedra in the Galician Province of Pontevedra.—EDITOR

IN Pontevedra stands the beautiful Church of Santa Maria la Grande, the Seaman's Church, re-erected between 1480 and 1558. This Church was built by subscriptions from various rich *mareantes* (fishing masters), and many are the contributors' names engraved on the stones of its walls.

No less an authority than the great writer Antonio Lopez Ferreiro—who wrote the 14-volume *History of the Santiago Cathedral* and who was a competent judge of Architecture—in his *Galicia* (Vol. II p. 304), called the façade of this Pontevedra Church "La Perla de arte Gallego" (The pearl of Gallego art). Sr. C. Sampedro says—*Documents . . . Concerning the History of Pontevedra* (1896, Vol. I, p. 24)—that in the whole of Spain there is nothing like it.

This façade is not only very beautiful, but also of special interest to us in that on the right of the large center rosette window is shown the head of Cristobal Colon [Columbus]. Over the entrance door in a square niche is represented the Assumption of the Virgin, nine Apostles standing around the four-poster couch of the dying Virgin.

In various other niches are to be found the saints who were the patrons of the various guilds of Pontevedra. This façade, commenced in 1546—or 54 years after the discovery of America—displays the same Patron Saints of the same guilds that Colon must have had in mind when he was giving names to his discoveries.

The head of Colon is of special interest, however, since it very much resembles the so-called "bearded photograph," which the French writer, André Thevet, included in his *Pourtraits* published in 1584 (Vol. II, p. 522).

Rather curiously, of the many people in Pontevedra I asked, no one could tell me whom this bust was supposed to represent. In the British Museum I came across an excellent description of this façade, with the statement that the bust on the top right-hand side was Colon, the great Navigator. When my film negative of the façade was enlarged, I was more than astonished to see a man with a long thin face—and a beard!

Eventually I discovered Thevet's "bearded photograph" of Colon with its close likeness to the bust. By an extraordinary coincidence, both the bust on

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the façade and Thevet's picture show the face at nearly the same angle.

In Bryan Edwards' *The History of the British Colonies in the West Indies*, London 1793, there is in Vol. I a frontispiece also showing Colon with a beard—the whole face not unlike Thevet's picture although it is from a different angle. In Vol. II there is another frontispiece showing Colon with a thin face and a beard. Although I have not been able to verify the claim, Edwards states that this is a reproduction from an old Spanish painting executed shortly after 1504.

Usually Colon is depicted as having a round face, clean shaven, with a dimple in the chin. Such pictures are quite evidently copies of the so-called Jovius picture, which even at the beginning of the century was already thought to be rather fanciful. Pierre-Louis Ginguené, author of *Histoire Littéraire de l'Italie*, for one, contended that the woodcuts in the *Elogia* were not faithfully copied from the portraits of the Jovian Gallery.

Some years ago the Royal Academy of History in Madrid published an *Informe* (Report) about Columbus Pictures accepting the round, clean-shaven face as the most authentic. The compilers of this *Informe*, however, did not take into account what a number of contemporary writers—some of whom had known Colon personally—had to say about the matter.

Columbus A Redhead?

Angelo Trivigiano in his *Libretto* says: "... de faza luengo ..." (*with a long face . . .*); Fernando Colon speaks of his father's having "a long visage;" Las Casas says: "... il rostro luengo . . . la barba y cabellos quando era mozo, rubios, puesto que muy presto con los trabajos se le tornaron canos . . ." (*the face long . . . the beard and hair when he was young was red, but with troubles had early turned gray . . .*) It would seem to me that the

bearded Colon is more acceptable than the round clean-shaven one: A seaman, who had been 40 years on the sea, *would most likely have a beard.*

Las Casas in Chapter XI describes the conduct of the natives of Guanahani, the island Colon renamed San Salvador: "The Indians, in large numbers observing the Christians, were frightened by their beards. They went to the bearded men, especially the Admiral . . . and they reached out with their hands to the beards . . ."

I have already said that in Pontevedra no one was able to give me any information about the bust on the façade of the Seaman's Church. Even the President of the Archaeological Society, although a Member of the Royal Academy of History in Madrid and the author of a book about the many inscriptions inside the Church, could not enlighten me.

At a later date, I gave a lecture in London mentioning the matter of the bust as well as the Spanish book containing the information. The Madrid newspaper *Debate* reported the lecture but unfortunately incorrectly.

The Academy of History in Madrid wrote to the Spanish Ambassador in London since he had been the Chairman at the function, asking for a copy of the lecture. I replied with a long letter, together with photographs, explaining the matter very fully. My letter was never acknowledged.

Perhaps readers will be amused to learn that the Spanish book from which I obtained information about the bust was printed in Pontevedra in 1894! It is full of interesting information and was evidently compiled by people who knew more about the local affairs of Pontevedra than the learned gentlemen I was able to consult. Nevertheless, for making public this story of the bust, I was referred to in print by a Madrid historian as a conspirator and a brigand!

Interesting, too, in this regard is the



The "bearded Columbus" from André Thevet's *Pourtraits*



"Informe sobre los retratos de Colon." (Report about the photographs of Colon), issued in the name of the Royal Academy of History in Madrid in 1851 by Sr. Carderera. On the title-page is the so-called Aliprando Capriolo engraving, the Committee of the Royal Academy having selected it as being in their opinion the one most resembling the great Discoverer.

On p. 8, Sr. Carderera refers to Antonio de Herrera Tordesilla and his *Historia General de las Indias Occidentales*. There he refers to Sr. Herrera as one "a quien su diligencia y exactitud con todo el caracter de testigo abonado." (*Whose diligence and care give him the character of a trustworthy witness.*)

Sr. Carderera then gives what he calls an extract from Herrera: ". . . . la barba y cabellos cuando era mozo, rubios, puesto que muy presto con los trabajos, se le tornaron canos" (*. . . the beard and hair when he was young being red, but very soon owing to the work began to turn gray . . .*)

Although we have been unable to find this quotation in Herrera, it seems curious that the Academy did not follow what they call "a trustworthy witness." Instead of giving Colon a long face with a beard and an aquiline nose, they selected from a large number of prints the fattest face they could find with a stump nose.

Readers have probably recognized that the so-called Herrera quotation, too, as given by the Academy is *not from Herrera at all*. It is another of the many mistakes that this illustrious

body has made: Las Casas has been mistaken for Herrera! (Cf. Las Casas' quotation earlier in this article)

An ardent follower of the Colombo School has reported that owing to my disclosures about this bust "an intervention of the Royal Academy of History in Madrid has been forced on account of its important functions"; this perhaps was the reason for not acknowledging my letter! At any rate, an intervention would have been welcome because then a rather needed and long overdue revision of the *Retratos* might be made.

Although having little to do with the beard of Columbus, there is a chapel in this Pontevedra Seaman's Church which definitely perpetuates the connection of the name Colon with it. A few years ago a wooden altar in a side chapel had to be removed owing to its complete decay through dryrot. After its removal an inscription in the stone wall behind became visible. The inscription reads:

OS DO CERCO DE JUAN
NETO E DE JUAN DE COLON
FEXERON ESTA CAPILIA

(We of the Cerco Juan Neto and Juan de Colon Gave this Chapel.)

"Cerco" was a large fishing contrivance, handled by 70 to 80 men. Juan Neto and Juan de Colon, both *mareantes* (fishing masters) were evidently the owners of such a "Cerco."

Is there in Genoa or elsewhere anything like these Colon monuments in Pontevedra? Especially, is there anything authentic anywhere to prove that Columbus did not have a beard?



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ROSICRUCIAN DIRECTORY

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



(International Jurisdiction of The Americas, British Commonwealth,
France, Switzerland, Sweden, and Africa.)

Life Is A Bridge

By E. C. PEAKE, F. R. C.

The world is merely a bridge; ye are to pass over it, and not to build your dwelling upon it.

—Inscription on the Victory Gate, Fathepur, India.

WE all step on the Bridge of Life at birth, spend our lives crossing it, and finally, having had quite an adventure, we step off again. On either side can be seen certain views; many, however, cross with a stiff neck and see only one view—their own.

To a child the crossing is a novelty, for he is intent on looking from side to side to see what's going on. There is so much to interest—at least a child. Later he grows tired of the novelty. A particular feature on one side arrests his attention and thereafter he sees only what he looks for. When he has finally crossed as a grown and ancient man, a lot of what he might have seen has been lost.

As a child he started with a character full of promise, but the adventure of Life left him mostly unchanged. This bridge is only one of many, and if a man does not know it, subsequent bridges—unless he uses more intelligence—will prove too painfully hard to cross at all.

We get what we ask for, for man has been given the privilege of choice. He is not entirely a creature of instinct. He has a tremendous field of immediate and inherited experience from which to choose. Should there be some gauge, some standard with which to measure the opportunities and challenge their respectability? The question leads to difficulties, for people vary so much that it is impractical to make standards for everyone. Man can accept only the standard which he sets up for himself.

The approach to life can be made only on one's own standards—a matter of individual conscience, about which the whole of one's mental and spiritual world revolves. That is why there are so many religions and so many diversities within the religions themselves. Actually, the problem resolves itself into the question: What do I lack in my own character which allows me to fall

first into this grievous error and then into that?

When things go wrong, it is always our own fault. Either we knew we were in error in the first place, did not pay enough attention to the problem, or somebody else did wrong and we were too lazy, or perhaps too polite, to stop them.

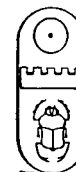
That is what is meant by having a stiff neck when crossing the bridge. We looked to other people; we should have looked to ourselves and our myriad personal expressions reflected in the water as we made our way over the bridge.

Life is a long lesson to teach us who and what we are; but we cannot understand a word of it if we start without a knowledge of the principles by which to interpret experience. Could we have looked over the bridge with some of this knowledge, we might have seen facets of our nature and character which would have explained many problems and helped us over many difficulties. *We are not one person but many.*

Take the case of a business executive. During the morning, he is a stern, brisk, dynamic element in a business organization. In the afternoon, when he slips off for a game of golf, a sail, or fishing, he is a very different kind of fellow from what he was in the morning!

At home with his family, he changes, we hope, into a loving husband and father—different again from either the brisk executive or the bantering sportsman. At a local literary and debating society, he may declaim not business or golf, or family affairs, but some problem of social implication.

At home again, he is interrupted by the whine of the village siren and he nips out smartly, for he is a volunteer fireman. The executive, sportsman, lover, father, and philosopher is now intent on putting out a fire on someone



else's property. In the course of the day, he has been *at least* six different personalities, none of which was wholly compatible with the others.

A Complex of Characters

Fundamentally, each of us is a bundle or complex of such characters in a sense which implies inheritance. Psychologists tell us that we have lurking in our systems the blood lust of our primitive ancestors. Clergymen tell us the same thing. In terms of more recent acquisitions, our families inform us that Uncle George's fine eye for a good painting is seen in our own liking for *objets d'art*; that our way of wrinkling our nose is inherited from Aunt Jane; that our regrettable liking for something out of a bottle is a legacy from our late ancestor, Grandfather James.

These notions we ourselves may even perpetuate on Judgment Day to account for our lives:

"Well, now, John X, let us take the matter of . . ."

"Oh, that! Easily accounted for. It was a fault inherited from Grandfather James. Can't help these things; they're in the blood, you know."

The fallacy of such notions will also appear in the summation on that same Judgment Day:

"So, you excuse what you have done amiss as the inheritance from your ancestors! You can claim nothing to your credit then for virtuous characteristics, for you must have inherited them as well. Are you a man with an individuality or only a bundle of antiquated relics of other people's lives?"

"John X" is right when he explains his conduct on the basis of inherited experiences; but wrong in attributing them to others. The character is one's own. Scientists have been able to isolate the chemico-physical elements of *physical* heredity, but confess their inability to detect personal character or individuality by such means.

While our physical bodies are inherited, there is no evidence that our own personalities are derived from someone else. An illustration may make this clear. When you lift an arm, is it the body which directs the movement? You may say it is the mind.

But what is mind? It is something, which like the arm, has to be directed. The thing which lifts the arm and which directs the mind is YOU. It is part of a Trinity of Existence which has your name on it.

So many think we have a soul inside us; but each of us is a portrayal of Soul with certain peculiarities. In one sense Soul manifests as a physical body and in another as the possessor of mental characteristics. Both are standardized by the state of evolution of the particular soul manifestation.

When we look around us—the difference in the degree of evolution which people portray by their behavior is seen clearly. Some obviously are near the stage of primitive Man, others are noble, cultured, and refined, with a high degree of intelligence and susceptibility. Between the primitive and the developed man lie all the types which comprise the millions on this planet.

We might ask why all are not born with the same degree of intelligence and nobility so that they can exert their God-given faculty of choice and enjoy a better life than most do now? The answer is, of course, that we do not start living when our physical body takes in air and emits the doleful wail of a newborn baby.

It is merely manifesting in its behavior the results of many other lives it has experienced. As it steps out across the bridge, it displays the characteristics of the many it was in its past.

The resultant distinctive personality which is the combined presentation of these previous lives is seen most clearly in the way a child begins to *differ* from other members of its family. The inherited features are its own and it has made them for itself.

It might be argued, perhaps, that we *are* like our parents and our grandparents. Everybody says so. That is true; but we are not *what we are* because of them. We have come to live among them because they are like us.

We are drawn to that bridge where we can satisfy our choice according to our previous lives. If we like the environment of a bar and the sound of the juke box, we shall have our reward and be born in a family where we can have our fill of these pleasures. If we

like more esthetic things, we shall be drawn, again, to a family where these things are valued.

We either can go forward and live a fuller life, or become degraded and seek pleasures which bring discord, disease, and disaster. Reward and punishment are loose terms to describe the results of the Cosmic law of choice.

Those, who realize why they suffered previously, and why they then chose to deny beastliness and desire godliness, inherit a new life where this choice can be exercised to the full. Human choice allows us to do evil, but human experience enables us to see our errors and to choose again. When we realize this, a way of life described by the Master Jesus, Gautama Buddha, Confucius, and many others begins to extend before us.

Knowing something of one's past, one is able to understand better his own character and the causes of his many problems—his experience making reincarnation a fact. Each of us is an immortal being which inhabits one physical body after another in order to exercise its choice and liking for certain things.

In the past thousands had their first experience of choice, among them ourselves. We have come a long way, but the end is not in sight. Buddhism implies that escape lies only in the complete sacrifice of desire. By aspiring to a cessation of desire, one can replace the petty strivings of self, and ultimately become a saint. In the meantime, our common-sense attitude to life should be first to live without harm or annoyance to others.

That principle is the essence of true civilization to the consummation of which all great men and women have devoted their lives and given us those human institutions and forms of government which yield more and more blessings to more and more people.

The individual may well spend much time and thought practicing this vital need, for a disregard of it separates us from the real benefits of the Life Abundant, which itself is clamoring eternally to give every help to the aspiring soul but is defeated by indifference to the highest ideals.

Setting out across the bridge with the lamp of enlightened sympathy in his hand, one may inherit in a new future rewards in a scale with life's highest ideals. They exist in overwhelming abundance and variety. They can be obtained only by the renunciation of self in favor of the welfare of others.

Past, Present, and Future

Reincarnation is a profound experience involving the Past, the Present, and the Future: The Past embodied in the physical self, the Present in the mental consciousness, the Future in the domain of our aspirations as soul-personalities in the process of evolution.

By keeping this principle of the eternal triangle in mind and identifying ourselves with it, we incorporate into our being a new sense of continuity. Unconsciously, we link ourselves in the present with the past and the future, and our nature cannot fail to change.

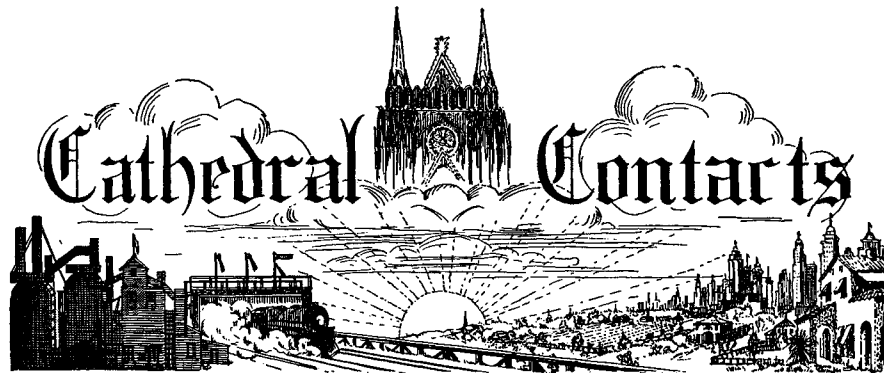
From a condition which is spiritually deformed by lack of association with those factors which have produced us, we now become the objective creators of our own lives. This marvelous conversion is a step towards becoming eventual Masters of our own Destiny. By so doing, the principles of reincarnation will provide us with a future in which we shall be less subject to the destructive forces of our environment and increasingly able to enjoy that richness of life which is our inheritance—a future when we shall cross the bridge with complete confidence and understanding.



It is the customary fate of new truths to begin as heresies and to end as superstitions.

—THOMAS HENRY HUXLEY





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.*)

LOYALTY

By CECIL A. POOLE, *Supreme Secretary*

CONSTANCY, devotion, and faithfulness are considered virtues. The individual whose loyalty to a cause in which he believes is maintained regardless of circumstances that might attempt to destroy or replace it has always been an object of admiration.

Certainly, in history we have selected as outstanding those individuals who have shown their devotion to a cause, a person, or an ideal, and have maintained that devotion with unquestionable loyalty even to the sacrifice of their property or their lives.

The fact is that loyalty—even if evidenced by the quality of being faithful to an ideal, concept, or person, and maintained with absolute devotion—is

not in itself a virtue. Sometimes our confidence and devotion have been misplaced—given to individuals loyal to a worthless cause.

Loyalty is a somewhat active process, and more important than the process is the virtue of selecting the ideal to which to be loyal. There are individuals today who have had their loyalty to ideals questioned. In these questionings, it is the actions and purposes of the individual which are examined, seldom the ideal itself.

The important matter that should be impressed upon the consciousness of all individuals is that while loyalty is an important attribute that we should develop toward those concepts or ideals

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that are worthy, more important—or at least before loyalty—there is the basic decision of where we should direct it.

It is written, "Our passions dictate to us in all our extremes. Moderation is the effect of wisdom." In this statement we see quite dramatically the difference between the actions of an individual who is motivated by his emotions alone and those of one motivated by wisdom.

Wisdom is the ability to select worthwhile ideas. It gives us the perseverance with which to seek out and to know those things which are of ultimate and true value. To those values toward which wisdom has directed us, and to which we subscribe our effort and our purpose, loyalty is the active factor that causes us to maintain the ideals represented by them.

Undeniable Rights

That men should live together in peace, that each man should have a right to evolve his own being, are undeniable rights, fundamental to the preservation and promotion of human dignity. But many men have been sidetracked from these worth-while aims by efforts directed to causes and ideals which are of a temporary nature and which have no permanence insofar as true value is concerned.

Some years ago a popular motion picture was based on the life of an individual who went into an undeveloped land and there devoted himself to the promotion of the product of his employer almost at the cost of his own life and family.

He was loyal to the extreme in his work, in his effort, and in his purpose, but in the end he found that his loyalty had been useless, that he had promoted only the selfish ends of a group of indi-

viduals whose purpose was to exploit the underprivileged of the area in which he worked. This man exhibited all the traits of loyalty, but his aim was misdirected.

He had selected his aim through the influence of others. He had listened to the *promotional ideals* of those who sought to *exploit human beings*. He had confused ideals with personal gain. While he himself did not gain greatly, he was promoting that gain on the part of others.

When we attempt to analyze our loyalty and the objects of it, we return to a fundamental, philosophic principle that is basic to a decision that each of us must make in life—the selection of permanent values. Wisdom alone can direct us toward those values which have endurance beyond anything that we or any other human being may do.

Any value that can be destroyed or aborted by a human being is a value which is transitory in its nature. The values toward which we should direct our loyalty and which we should uphold with all our effort are those which cannot be torn down by any human action—those which in truth have their roots in the Infinite. They have their beginning in causes that precede our own existence or creation.

True values endure regardless of what we do about them. Mankind can gain by directing loyalty toward such values because in doing so man links his effort, his purpose, his aims, and his life to that which cannot be undermined or destroyed. His life will then take on a similar value because of his loyalty, his devotion, and his constancy to ideals and purposes which do not begin or end in the transitory nature of the physical world.

NOVEMBER ROSICRUCIAN RALLIES

Lodges and Chapters sponsoring rallies in November extend an invitation to all members. For further information address the Rally Chairman listed:

DALLAS, TEXAS. Triangle Chapter. 1921½ Greenville Ave. Nov. 11 and 12. Miss Jane Nightingale, 5650 Gaston Ave., Apt. 8, Dallas.

PHILADELPHIA, PA. Benjamin Franklin Lodge. 1303 West Girard Ave. Nov. 4 and 5. Tillie Fineberg, 50282 Walnut, Philadelphia 39.



Next Door to Heaven

By OSWALD J. RANKIN

A DEEP sleep is a close approach to heaven. At such time, one is nearer the celestial state of consciousness and farther from the objective and worldly limitations. Perhaps one is next door to heaven.

Often very important work is done during sleep. The French have a saying, *Qui dort, dine*—meaning, “who sleeps, eats,” or “sleeping is as good as eating.” All doctors know the value of deep sleep. The physical and moral upliftment from this foodless feeding is the effect of a hidden Power of a benevolent Nature operating in the calmness and stillness of “unconscious consciousness.”

A sleeper, usually considered to be unconscious, is only unconscious of another state of consciousness—that is, unconscious of that to which he has shut his physical eyes and ears. He is in another state of consciousness, not in nonconsciousness. Would you want to be a rock? Even so, perhaps escapism would not be easy that way.

Nonconsciousness would mean annihilation, or nonexistence. There is no such thing. A drop of acid on an ordinary calcium rock produces effervescence and liberates carbonic gas. If a piece of the rock is heated sufficiently in a closed crucible, we get quicklime. Calcium is insoluble in large quantities in water; thus it may rain continually *ad libitum*, but the rock remains for ages much the same. It would have to rain soda-water, rich in carbonic gas, before anything unusual could happen. Then there might be a chemical reaction. But what are chemical reactions? Are they not signs or effects of a kind of microscopical intelligence? And is not this intelligence a degree of consciousness?

The rock may be said to have a rudimentary state of consciousness owing to the minute intelligence in each of the countless calcium atoms. The rock never dreams because it never sleeps, and it never sleeps because it has only one, unchanging degree of nonapperceptive consciousness—a sort of mineral

consciousness. We human beings have two highly developed apperceptive states of consciousness, changing over once every twenty-four hours. If we were nonconscious during sleep, or conscious of *nothing*, how could we account for the fragments of dreams upon awakening? We must have been somewhere, and we must have been something. We were conscious entities wherever the event took place.

According to Descartes, thought implies the existence of a thinking entity. Freud said as much for dreams. Today no one except a rank materialist would controvert our twofold constitution. Paul's enunciation: “There is a natural body, and there is a spiritual body” will stand good for all time. It seems, therefore, that the ultimate Thinker is a spiritual entity and that thoughts, in accordance with our twofold constitution, are expressible on both the objective and subconscious planes of consciousness.

A thought, although invisible in the objective state of consciousness, may nevertheless be visible in the subconscious state during sleep. Mystics and Sages have always declared the subconscious interior side of life to be the real, compared with which much of the exterior counterpart is illusion, or at best a derivation of the inner and real. They have long known that the sleeping state is the waking state of the Inner Man.

Duality, we know, is the universal principle underlying a natural law which says one extreme is known by the other and that all learning is by way of contrasts. In sleep, the world of matter does not exist to us. We are oblivious of all its illusions, and since there cannot be consciousness of *nothing*, it follows that what we are conscious of in sleep is likely to be reality—the opposite extreme and other half of the duality. In sleep, one has interior impressions during the state of utter insensibility to exterior impressions. One door closes, another opens. At no time are both doors closed or open at the

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same moment. The doors are the two philosophical extremes. There is no tangible *between*, and, therefore, no apparent steppingstones to a fuller elucidation of such phenomena.

We seem to be forever see-sawing in and out of reality—perhaps next door to heaven three hundred and sixty-five times a year. Apparently, we bob up and down, attaching more importance to the downs than to the ups—always treating our inner impressions too lightly because they seem too far removed from actuality.

The difference between sleep and so-called death, it has been said, is that one is diurnal and the other sempiternal, which implies a dual periodicity, like the recurrence of hours and years. Incidentally, this settles the question of survival and reincarnation, for there is no sleep, however deep, without an awakening, as manifested throughout Nature. In these two aspects of sleep, the degree of consciousness is about the same: an interior awareness of interior things, impressions, and conditions through interior sense perception—the interior awareness being in turn blanked out every time objective consciousness takes over.

The fact that remembrance of interior impressions is beyond the range of objective consciousness does not mean

that only impressions of the material are real. Certain incidents of early childhood, such as learning to walk, forgotten in after years, were realities while we were there. There is no logical reason why we should be able to remember details of subjective mental experiences when the objective phase of the mind has had no part in the experiences.

On the other hand, many men have become great because they were encouraged by a vision of achievement which, wittingly or unwittingly, may have been the mental aspect of a deeper and inner vision. Quite apart from the possibility of advanced inner development in former incarnations, in the case of saints or sages it may be that from early childhood they have held their heavenly visions in mind and allowed them to develop into concrete realities in their lives.

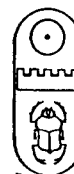
Mystics and prophets of all ages have known the deeper purpose of sleep. Many of the old kings were sages. Agrippa understood what Paul meant when he spoke of his "heavenly vision." It was well known to the writer of the Book of Job, that "In a dream, in a vision of the night, when deep sleep falleth upon me, in slumberings upon the bed; then He openeth the ears of men, and sealeth their instruction."



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Seek Ye First the Kingdom

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

(Rosicrucian Digest, December 1930)

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

I AM not going to preach a sermon with the text: "Seek ye first the kingdom of God, and his righteousness: and all these things shall be added unto you"—far from it—but I am going to call your attention to a few significant thoughts incorporated in this injunction.

The words really constitute a command and a promise, a promise of certain fulfillment added to the command. The command, "Seek ye first the kingdom of God" is followed by the promise that all things will be given to us. We are told that having sought the kingdom of God, certain things will be added to our blessing. It is the nature of these other things that is of interest.

We may think that because of the continuous cry for material things, such as wealth, health, the enjoyment of peace, happiness, liberty, and the necessities of life, the average man and woman are but little interested in the spiritual things of life. If this is true today, it must have been true when the injunction was first so forcibly stated.

The fact that people were enjoined to seek the kingdom of God first intimates that this great blessing was being made secondary in all their seeking. Certainly, the Master Jesus was not unaware of the necessities of life, and did not imply that no thought should be given to the requirements for food, health, or personal safety.

Neither did he believe it wrong to desire a comfortable home and enjoy the wholesome necessities, even luxuries of life. The statement to several individuals that unless they gave up their wealth, they could not enter the kingdom of Heaven was not meant as a general rule for all mankind, nor did it imply that material possessions constitute a detriment to spiritual advancement.

In the one outstanding event where he instructed the individual to give up his wealth, he was talking to one who was devoted to its accumulation and made it his god. He directed his words principally to this individual who boasted that he could buy anything in the world that he needed. Saying to such a man that he could not enter the kingdom until he had given up his wealth had an entirely different meaning than if such words had been spoken to a person of moderate circumstances.

It is a fact, however, neither religious nor sectarian, that unless a person seeks first of all the blessings and grace of the spiritual life, other things cannot be obtained through the laws of universal adjustment. There are only two ways whereby the material things of life can be secured:

They must either be earned, or else wrongly obtained through theft, deceit, error, or evil. This applies not only to money but also to property, to clothing, home, food, physical protection, health, happiness, contentment, and peace.

There are certain laws or processes which govern the attainment of material things, whichever method we use. If we use the right method and earn the things we need, we can use the processes of labor, legitimate purchase, unselfish service, appeal to the Cosmic, or the application of certain metaphysical principles.

No matter which one of these we use, we can expect results only if we have earned and deserved what we are seeking. On the other hand, if we try to secure wrongly what we have not earned or deserved, we have the processes of theft, deceit, appropriation, misrepresentation, cunning, and other means.

From the Cosmic point of view, the process makes little difference, for if we

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attempt to secure what we have not earned, we violate a fundamental law, even though our method may come within the so-called man-made laws.

We often hear it said by those who defend unethical means that what they have done is "within the law." They may cleverly evade the restrictions of man-made laws, and thereby defeat them, but there is no way whereby they can evade Cosmic laws.

There are those who proclaim that "life owes them a living," and that the community must support them since they are here without asking for existence. It is useless to discuss their contentions. Until man realizes that life owes him nothing, and he owes everything to life, he is not ready to take the first step in the right direction. To earn and deserve the things of life is not so simple as it seems.

The gift of life itself constitutes the greatest blessing that the Cosmic can bestow upon a human being, and this possession puts every human being under obligations to God and mankind. It is a debt which can be paid only by one's manner of living.

If blessings other than those of life and consciousness—blessings such as continued health, protection against disaster and disease, ill fortune, and poverty—are sought, greater obligation than that of our divine birthright is incurred.

God has given man the faculties, creative power, and talents with which to create and accumulate the things he actually needs. By obtaining them through his efforts, he earns them. If he seeks for those things which he cannot produce through his own efforts, he must earn them and deserve them in some other way.

Seeking the blessings of life by earning them requires, first of all, that man attune himself with the spiritual principles of life and place himself in a reciprocal position. Whether we look upon God as a personal dispenser of blessings or look upon the Cosmic as an impersonal Divine Mind regulating the affairs of life, we must realize that it is only by placing ourselves in the good graces of God or the Cosmic that we can expect either one or both to grant our wishes.

From the spiritual or divine point of view, God and the Cosmic expect us to place the spiritual needs of life above material things. God and the Cosmic look upon man as a spiritual being. His physical body and worldly expressions and interests are purely temporal and transitory.

Man's material requirements of today are of no importance tomorrow, and the material things, which yesterday seemed to constitute the dominant requirements of life, are looked upon as nothing today. Only life and the consciousness within our body can be considered as the real and everlasting requirements of our existence.

We should not be surprised, then, that God and the Cosmic place all of our material necessities in a secondary classification. They are not primary in any sense nor essential to our continued spiritual existence. If we were to separate our material existence from the spiritual, we should find only the shadow on one hand and reality on the other.

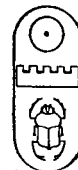
Man's Great Requirement

Without fostering and developing the reality, the shadow would soon pass out of existence. Man's great requirement, therefore, is to develop and mature the spiritual part of himself. Until he has made that part of his being as nearly perfect as it is possible for him to do, he is not privileged to demand or seek for material blessings or possessions.

This is what is implied in the command, "Seek ye first the kingdom of God!" If this is the paramount desire and ambition of any human being, all other things must take a secondary place and be left to the fulfillment of the law, as promised in the latter half of the injunction.

Seeking first the kingdom of God—raising one's attunement with the spiritual powers and principles of the universe—will bring as a rich reward all the other necessities as added blessings of the spiritual life.

It is not strange that those who have found grace with God and attunement with the spiritual kingdom have discovered hundreds of material things, which they thought to be necessities of life, to have slipped into memory as



childish whims and fancies of no practical value whatsoever.

No earthly pleasure can possibly take the place of spiritual joy. No earthly music can equal the songs of the angels' voices. There is no art of an earthly nature that can take the place of the sublime and transcendental beauties seen in periods of Cosmic attunement.

There is no physical rest, no material contentment of mind, that can equal the soul-inspiring peace that comes through Cosmic attunement. Until each of us has learned of these blessings and has enjoyed them, he is incapable of judging what he really needs in life.

Man may think more food, a better home, better clothing, more money, or relief from some physical condition are the great needs of life, but he is incapable of judging until he has enjoyed the fullness of spiritual life. Therefore, until man first seeks the kingdom of God, he is not ready to receive the things that may be added to the Cosmic blessings of the spiritual life.

Until man is in attunement with the spiritual kingdom and is giving it the full devotion and adoration rightfully belonging to it, he is not entitled to ask further blessings from the Cosmic. The subject cannot stand before the king and ask that additional blessings be given unless he has manifested in all his thinking a loyalty and devotion that prove his worthiness to receive what he asks for.

Man cannot approach the Cosmic seeking the greater things of the material world until he has earned them by giving that loyalty, devotion, and cooperation which attest the sincerity of his desire to enter the kingdom of God. This command and promise, then, of seeking first the spiritual and the real and rendering genuine gratitude for their possession should be the controlling law of one's life.

Tomorrow, You May Expect . . .

PUSH-BUTTON luxury in the home: a roll-back roof like that on a convertible to admit sunshine or starlight when the weather is fine.

Heat cables inside the roof and under the driveway to melt snow and eliminate shoveling.

Cold light to flood a room with radiance or soft candle-glow—in rainbow colors to suit decor and changing moods.

Microwaves to bake potatoes in 4 minutes, to finish a 5-lb. roast in half an hour.

A machine to remove fattening properties from luscious gravies, pies, casseroles.

A remote-controlled gadget to open or close windows, operate a vacuum cleaner, feed the goldfish, turn heaters on or off.

A tiny dashboard accessory to warn when your car is veering from a safe path; a control to start, stop, and steer your car—electronic road controls to take over driving chores completely.

A transistorized amplifier to make a music master out of a one-lesson man. A single guitar string will recreate full-throated chords reminiscent of Handel.

Wishful thinking? No, not according to George W. Fellendorf of Easton Pennsylvania's Planetronics, Incorporated, who not only has studied predictable marvels but also has made a few himself. It is his conviction that more abundant power to activate machines and heat homes may soon be harnessed from the sun, from atomic energy, from waste products of nuclear reactors. These are actual predictions from laboratories of electronics engineers. Tomorrow we may expect them!

—Central Feature News



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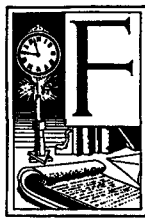
Thou causest the night to pass into the day, and Thou causest the day to pass into the night. And Thou bringest forth the living from the dead, and Thou bringest forth the dead from the living. And Thou givest sustenance to whom Thou chooseth, without stint.

—The Koran, Surah III:27



Rosicrucian Activities

*Around the
World*



FROM the Grand Secretary's office comes the announcement of the following appointments: Soror Olive L. Asher, Inspector General for the Minneapolis, Minnesota, area; Frater C. F. "Pat" Cope, Inspector General for the Dallas and Fort Worth, Texas, area; Frater George Meeker, Grand Councilor for Ohio after serving as Inspector General in that area; Frater Hugh Brooks, Inspector General for the Kansas City and St. Louis, Missouri, area.

▽ △ ▽

New quarters have been found in San Francisco for Francis Bacon Lodge—3027 26th Street. Grand Secretary Harvey A. Miles was a distinguished guest at the first convocation on August 4. The Master, Serviliano Y. Masinda and his officers feel that the lodge has really found a new home.

* * *

On August 23, Lewis Pronaos, Maracay, Aragua, Venezuela, passed its third anniversary mark. On Sunday, August 27, the occasion was duly celebrated.

* * *

Ever write a one-act play? If you'd like to try, get the requirements from Soror Villa Simpson of Vancouver Lodge. If your play is selected, you'll earn \$10.00. Better hurry, though, for entry deadline is October 17, 1961.

* * *

Oakland Lodge's Deputy Master, Phoebe Ormsby, has just presented the Lodge with her water-color portrait of Dr. H. Spencer Lewis. Members de-

clare it to be life-like. You'll want to see it on your next visit.

▽ △ ▽

Some days ago, Soror Bonnie MacConnell addressed a note to Rosicrucian Park on notepaper, individual and distinctive: A sketch of one of Arizona's historical spots at the top and a four-line explanation across the bottom of each sheet.

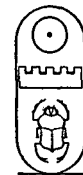
Curious, the editor slipped a one-dollar bill in an envelope and sent it off to Mar-Bon Distributing Company, 1621 West Buckeye Lane, Tucson, Arizona. And what do you know, a neat packet of notepaper came in return. Also, the information that this concern is a joint project of the MacConnells. Frater Mac is the artist of the sketches, and he and Soror Bonnie are doing a fine job of publicizing Arizona history.

▽ △ ▽

"Medicine and the Mushroom" in last May's issue of the *Digest* recalled to Frater Werner Kron of Frankfurt am Main a pertinent passage in Gustav Meyrink's *An der Grenze des Jenseits* (On the Borderline of the Beyond).

In substance, the reference runs: "Mr. X, a scientist and traveler throughout the East, met a desert Shaman who was able to transport or teleport the wedding ring of Mrs. X from Paris to Mr. X in the desert. He simply drank a bowl of water in which he had boiled mushrooms! (Meyrink called them Fliegenpilze—*agaricus muscarius*—but the encyclopedia states the Persian name to be *amanita muscaria*).

"The mushroom water induced a death-like sleep. When the Shaman awoke, the wedding ring was in the



empty bowl! A year later, Mr. X, in Paris again, questioned his wife about the ring. She told him that about a year previously (at the exact time the Shaman was in his trance) she had had a strong urge to place the ring on the fireplace mantel. Almost immediately, a wild-looking man, whom she thought to be a beggar, appeared—and disappeared as quickly. When she reached for the ring, it had disappeared.”

Frater Kron wants to know—and so do we—whether this Asian medicine man was in possession of the knowledge that the mushroom *amanita muscaria* stimulates the separation of the consciousness from the body? Dr. Puharich’s opinion is unknown; but Gustav Meyrink knew—or did he?

* * *

Encouraging word comes from Poland from Frater Mieczyslaw Wilbik, Deputy Grand Master. He writes of the improved health of the Grand Master and expresses the hope that Rosicrucian activity in his country may be resumed in the near future.

▽ △ ▽

Pythagoras Chapter in Liverpool last year conducted a unique experiment, the results of which were mentioned in its May bulletin.

A small inch-long piece of decaying wood was sent to three individuals. Each in turn was asked to record his impressions after holding it for a time.

The reports were broadly in agreement: The wood was associated with ritualistic procedure. The longest report stated that the wood “appears to come from the cellar or vault of a church or a building that has, or has had, strong religious or mystical connections.”

The wood did come from a place of historical interest—the old House Museum at Bakewell, now being renovated. It is thought that a priest of the Chantry of Our Lady—the Chantry existed only up to Reformation times—once lived there. Excavations have uncovered a 15th century vestment cupboard and a Holy Water Stoop.

A member of the Museum Committee was sufficiently interested in the experiment’s findings to suggest that further work by the experimenters in the Museum itself might “pinpoint items of

interest so that further exploration work may be considered.”

▽ △ ▽

Last year, in its October issue, the *Digest* reported “A Temple of Understanding” in Washington, D. C., as “A Dream Unfolding.” Continuing progress is reported in this material symbol of the spiritual unity of the six world faiths: Buddhist, Christian, Confucian, Hindu, Islamic, Judaic. Dr. Wen Yen Tsao, cultural counselor, Embassy of the Republic of China, writes: “As a universal symbol of the brotherhood of man, the Temple of Understanding will render its service unique and unprecedented in the history of interracial relations.”

▽ △ ▽

In connection with Columbus’ beard, was it mentioned that last year’s *Digest* article on “The Riddle of Columbus” was reprinted in the May-June issue of London’s three-year-old history magazine, *Past and Future*? Well, it was.

▽ △ ▽

In its June issue, United Arab Republic’s *Egypt Travel Magazine* hailed the establishment of a new school of dancing in Cairo. The Nelly Mazlum Company of twenty-five male and female dancers at the Ezbekia Gardens were offering a series of ten dances with such provocative titles as *Hide and Seek*, *The Husband of Four Wives*, *The Prince’s Dream*, *The Blind Man*, and *The Dervish*.

Long an exponent of ballet technique, Soror Nelly Mazlum has trained her company in a departure which she calls “expressive dancing”—a combination of Pharaonic and popular traditional styles. While she devises the choreography and scenery, she is ably supported by Mamduh Fahmy and his wife, Berlanti Mursi, who execute the costumes and scenery.

Three separate orchestras provide the special music: one conducted by Michel Yusif, a second by Samy Turk, and a third by Tawfiq Zaki.

The success of the venture is attested by the enthusiastic audiences which have crowded the “26th. July Theatre” to attend the performances.

Volcanoes and Camellias

By HARRY ZODY, F. R. C.

DURING more than a score of years as a foreign correspondent and free-lance writer, I have had occasion to visit many countries and to explore numerous spots of historical and scenic interest. Among these, active volcanoes have always held a peculiar fascination for me. Whenever I observed the fury of earth's pyrotechnics, I wondered what mysterious forces were at work deep within the bowels of our planet. According to available information, some 430 volcanoes in the world have erupted within historical times. Dormant or dead ones total several times this number.

In 1944, I watched Mt. Vesuvius. Violent earth tremors accompanied the waves of flame, smoke, and molten lava which billowed into the sky. Mauna Loa put on one of its intermittent shows while I looked on, and I was impressed by the fireworks from the cone of Mexico's Paricutin.

None of these left a more lasting impression than Oshima. Because of its beauty? Yes, but also because of the more than 5,000 persons who are known to have committed suicide there.

A part of Japan's Fuji volcano group, Oshima is a small island about 75 miles southwest of Tokyo. According to volcanologists, it owes its existence to subterranean eruptions of Japan's most sacred Mt. Fujiyama and Mt. Mihara. Its inhabitants claim that the island is older than Japan itself.

Japan can boast of a wealth of scenic beauty, but Oshima is certainly one of the most exquisite spots in its domain. Countless varieties of fragrant camellias bloom profusely during the winter. Regal palms nod lazily in the breeze. From Mt. Mihara one looks down upon a carpet of forest, field, and patches of riotous color.

In the distance, six other islands raise their haze-veiled heads above the blue Pacific. In one direction, you see the Izu peninsula reaching for the horizon. On a clear day, you may glimpse the glory of Fujiyama. The

clouds below its snow-covered summit make it a pudding garnished with whipped cream. It literally floats on a bed of iridescent vapor. If you see its top, you seldom see its lower slopes. An unforgettable sight.

Aside from this story-book panorama, the island of Oshima itself defies description or comparison. Its captivating loveliness, so I was told, has caused people to jump unhesitatingly into Mt. Mihara's yawning crater. Ridiculous? It has happened.

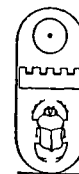
Hundreds—men, women, teen-agers—have become intoxicated by the magnificence of nature's display and have ended their lives. Psychiatrists call it a hypnotic trance. Historians explain the suicidal urge as a holdover from ancient sacrificial customs.

Be that as it may, the record reveals that countless intelligent, and well-adjusted people, convinced that the moment of blissful enjoyment is the crowning achievement of their existence, have succumbed to its fatal fascination.

The ways of the East remain inscrutable. The facts, however, are that while the appreciation of beauty in the East equals that in the West, the same importance is not attached to life. The occidental may be deeply moved by the intrinsic beauty and wonders of nature, but the oriental—especially the Japanese—takes it all far more seriously. Such a scene to him is the gift of Buddha and the ecstasy of the moment must be shared with Him.

My guide told of a girl who visited Oshima in 1932 with a friend. They ascended Mt. Mihara. The magic of the sight held them in a hypnotic vise. Suddenly one girl raised her arms and exclaimed: "Too sacred, too beautiful!"—and jumped into the smoking crater.

Her companion returned a few days later with another. They tossed a doll into the flaming crater and prayed for the soul of their departed friend. Barely had the doll disappeared when the



girl's second friend jumped from the precipice to disappear among the billowing clouds of smoke.

Two days later she herself joined her companions in a suicidal leap. Since then, hundreds have chosen Mt. Mihara's crater as their funeral pyre.

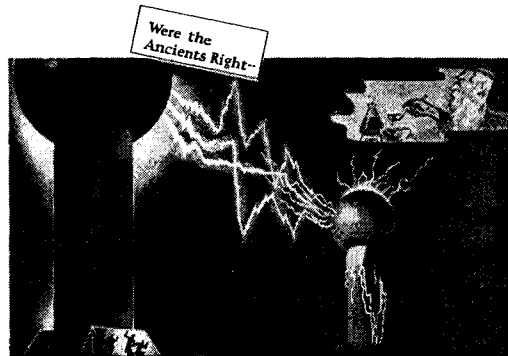
Eruptions after World War II so changed the rim of the crater as to make it almost impossible to scale the rim of the boiling abyss. In 1950, an estimated forty million tons of lava poured forth from the volcano. The following year an additional twenty million covered the rim and sides of the volcano to a depth of 15 to 20 feet.

No one knows Mt. Mihara's exact age, but in A.D. 720, history recorded

a major volcanic turbulence. Again, in 1684, after being dormant for 86 years, an eruption took place, violent enough to cause the island's entire population to evacuate to Tokyo. There they remained for three years.

Today, Oshima's 22,000 inhabitants are a happy, friendly people, who derive their living from the tourist trade. Nearly 200,000 visitors in 1954 made the overnight steamer trip from Tokyo. Not one of them was among Mt. Mihara's victims.

The beautiful island of Oshima is no longer a place of self-sacrifice. Instead, it has become a favored spot for tourists, and its multicolored camellias have covered its tragic past.



Will Man Create Life?

Can man become a creator, peopling the world with creatures of his own fancy? He has revealed the secret of organic functions and measured the forces of mind—now, breathlessly, he tears at the veil which conceals the nature of life itself. Will this be his crowning achievement—or his utter annihilation? It is one of the greatest controversies of the day, but metaphysicians startlingly announce . . .

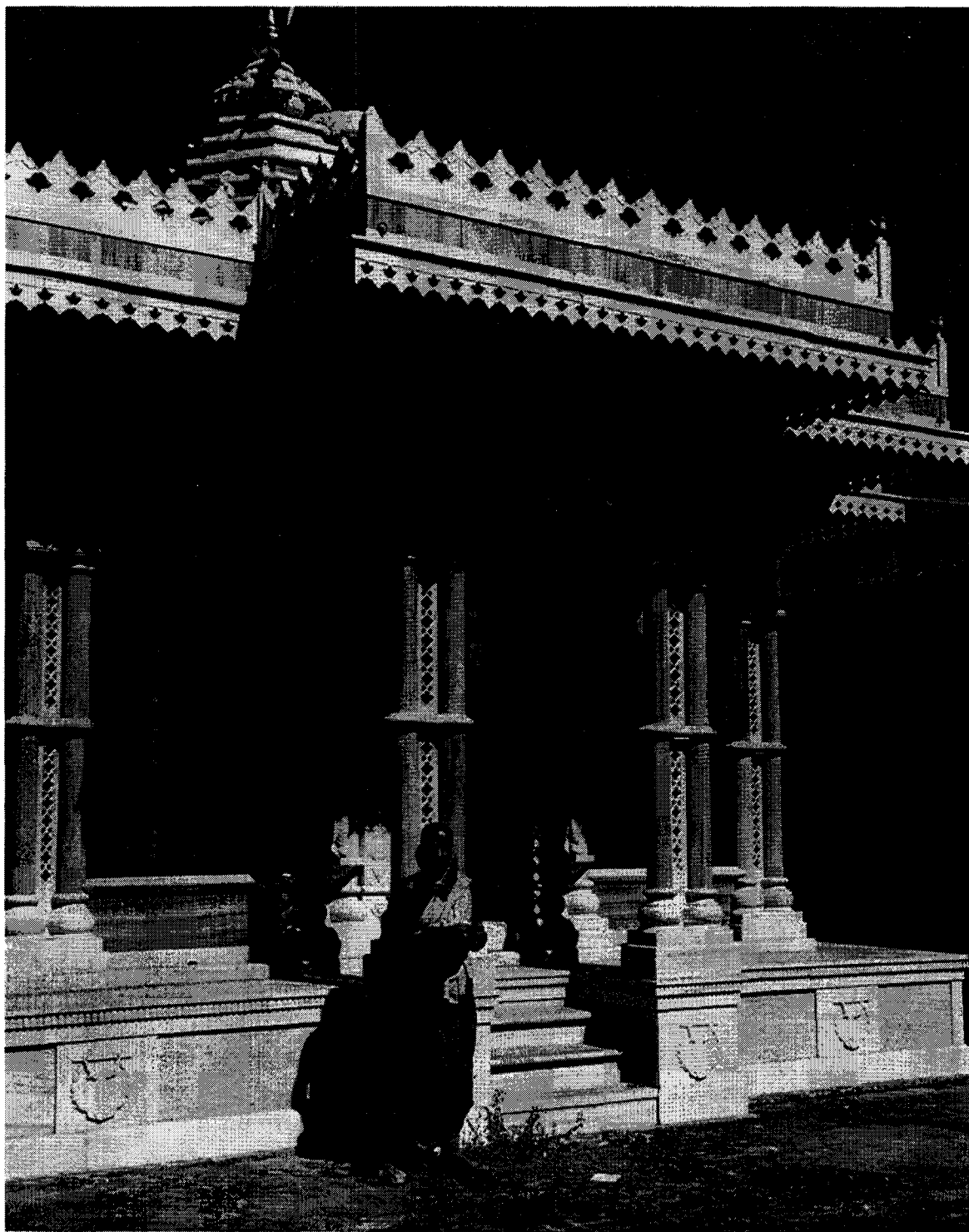
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TO A GODDESS OF BEAUTY

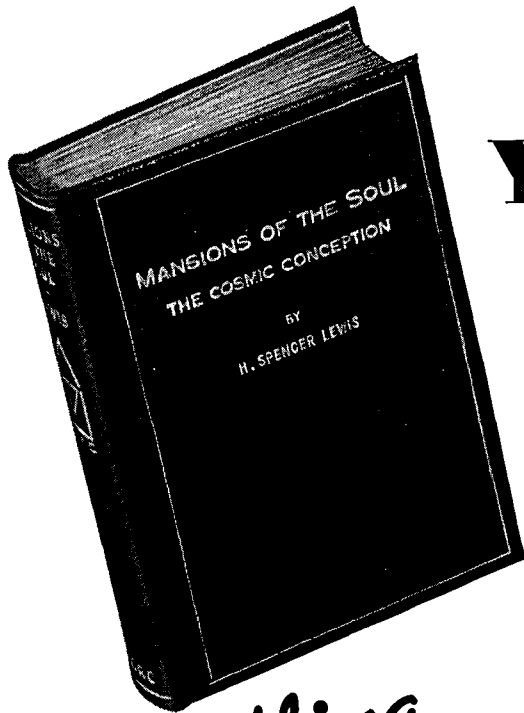
The renowned Maha Lakshmi Temple in Bombay, India, is consecrated to Lakshmi, goddess of vanity and fertility. Before it stands a devoted acolyte. The interior is of marble and ornate in its furnishings.

(Photo by AMORC)



MOORISH SPLENDOR

Part of the famed gardens and Court of Lions of the Alhambra (Red Castle), erected in the 11th century by the Moors. The Alhambra, perhaps the most splendid example of Moorish architecture, overlooks the city of Granada, Spain. Its magnificent gardens, fountains, and sculpture reveal the high degree of culture inherited by the Arabs from the ancient Greeks.
(Photo by AMORC)



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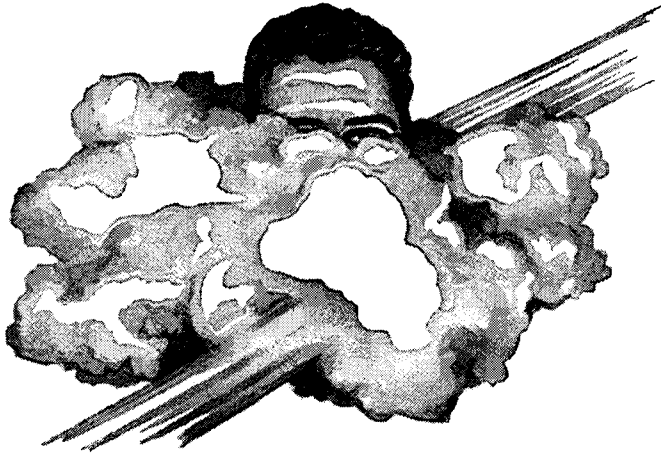
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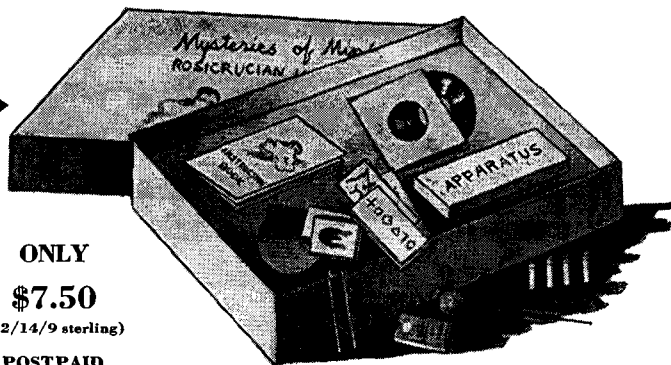
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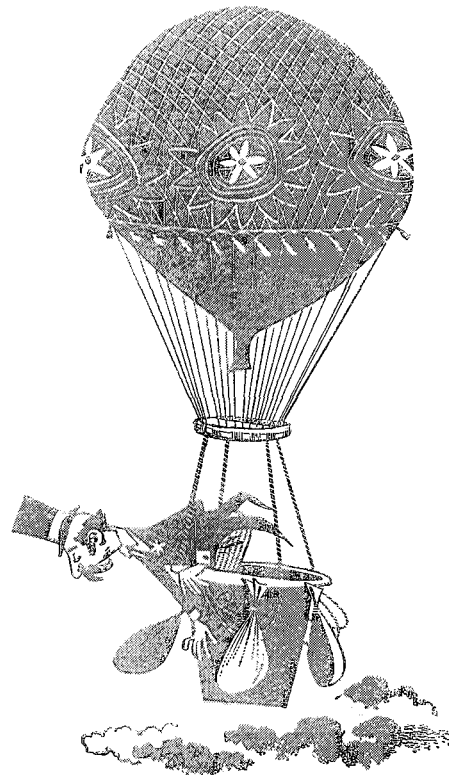
Along Civilization's Trail

SOLD! BUT NOT CONVINCED—This age-old lament undoubtedly had its origins in the dim distant past when bartering first began. It's the cry of those who feel they have been pressed to buy against their will—of those who have been sold through *high-pressure salesmanship*.

Advertising has taken a share of abuse in its time. It's one of those elements in society, like the weather, about which everyone complains but does nothing. It is deplored on the grounds that it imposes on the public's privacy; that it is obnoxiously persistent in its approach; that it is everywhere present, and ultimately leaves the public no choice.

But it has also been the whipping boy for millions of persons who have no sales resistance. It persists, too, because people literally *ask for it*. By their overwhelming response to its appeals, they have continued this most controversial situation down through the ages.

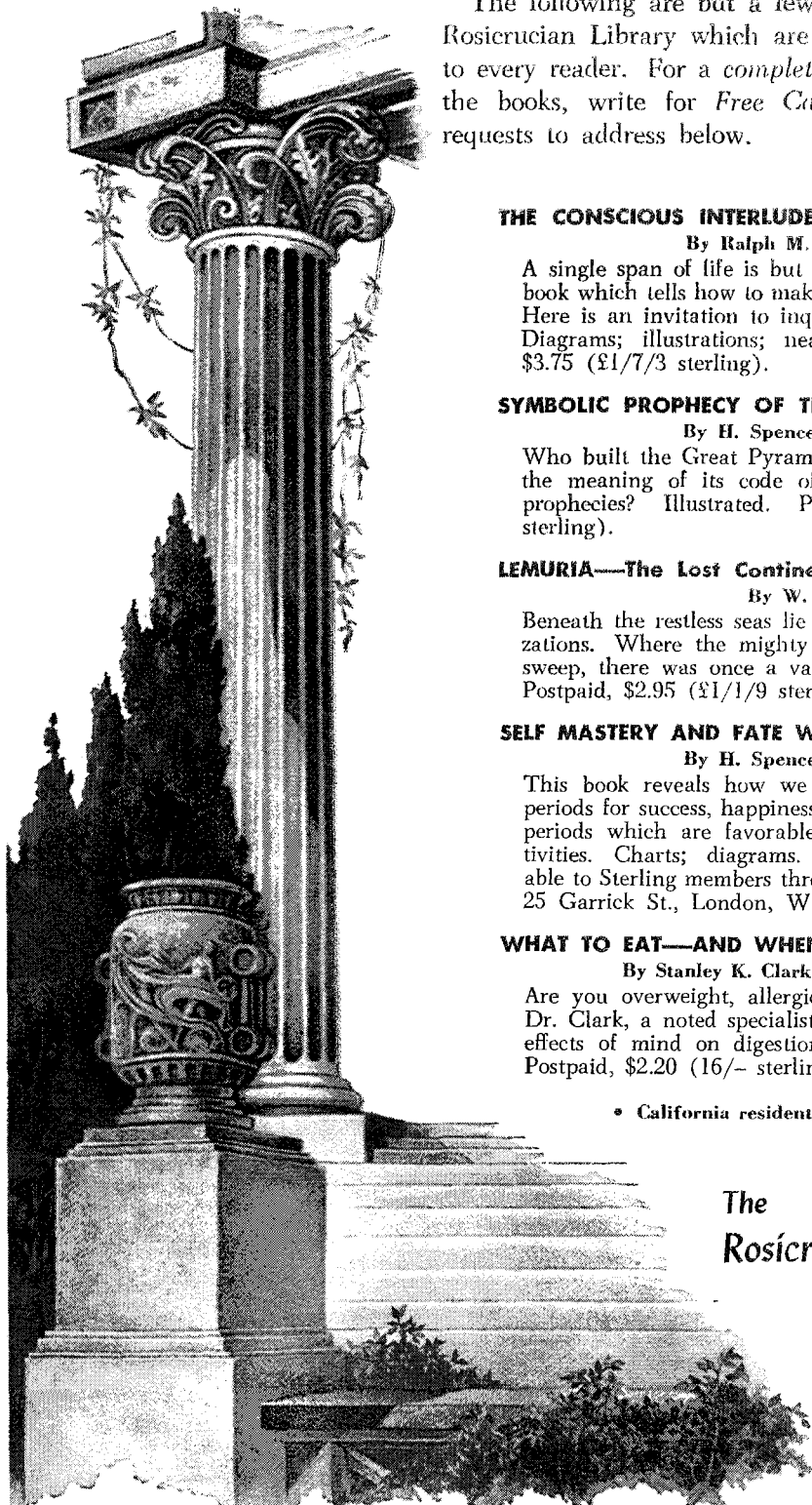
People may not like to be confronted with advertising at every turn, especially after they themselves have been *sold*; but neither would they like to be *left out* on a good thing that advertising might bring. There is undoubtedly room for improvement in advertising methods, but perhaps more room for understanding on the part of the public.



THE ACED—Groups of people in the over-sixty bracket have begun to organize themselves into units called *Experience Unlimited*. Through this organization they hope to make available a commodity with which age is often richly endowed—*experience*; and at the same time provide work for idle hands which have been put into retirement long before their period of usefulness is over.

Experience can be a two-edged sword, however, for of itself, it is no virtue. It can carry with it the wisdom of lessons learned, or it can bring with it the obstructionist tendencies of an unwillingness to change. Experience is after all only a contact with an idea or an event. In this sense everyone has *experience*. It's what a person does with his experience that counts. If these groups want to sell themselves on the basis of experience, they must realize that the value of experience lies in adapting it to new tasks and new concepts ahead, and not in perpetuating the ideas, events, and happenings that constituted the experiences themselves. Too many people use experience in the sense of continuing the substance rather than the spirit of their past.

Adventures In Reading



The following are but a few of the many books of the Rosicrucian Library which are *fascinating and instructive* to every reader. For a *complete* list and description of all the books, write for *Free Catalogue*. Send orders and requests to address below.

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