

ROSICRUCIAN DIGEST

1961
APRIL

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Mr. Jefferson
Private citizen

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**A Royal
Opera-Bouffe**

Notes on its
tragic ending.

△ ▽ △

**“Lost”
Civilizations**

Legends of
“delirious dreamers”?

△ ▽ △

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- *Mysticism*
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the May**

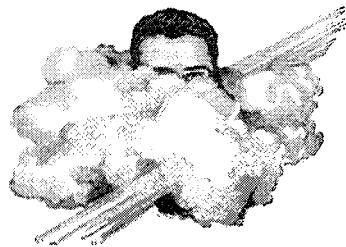
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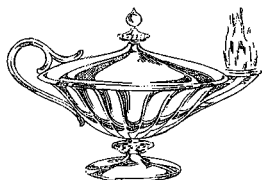
*Plea for
World Unity*



Mysteries of Mind



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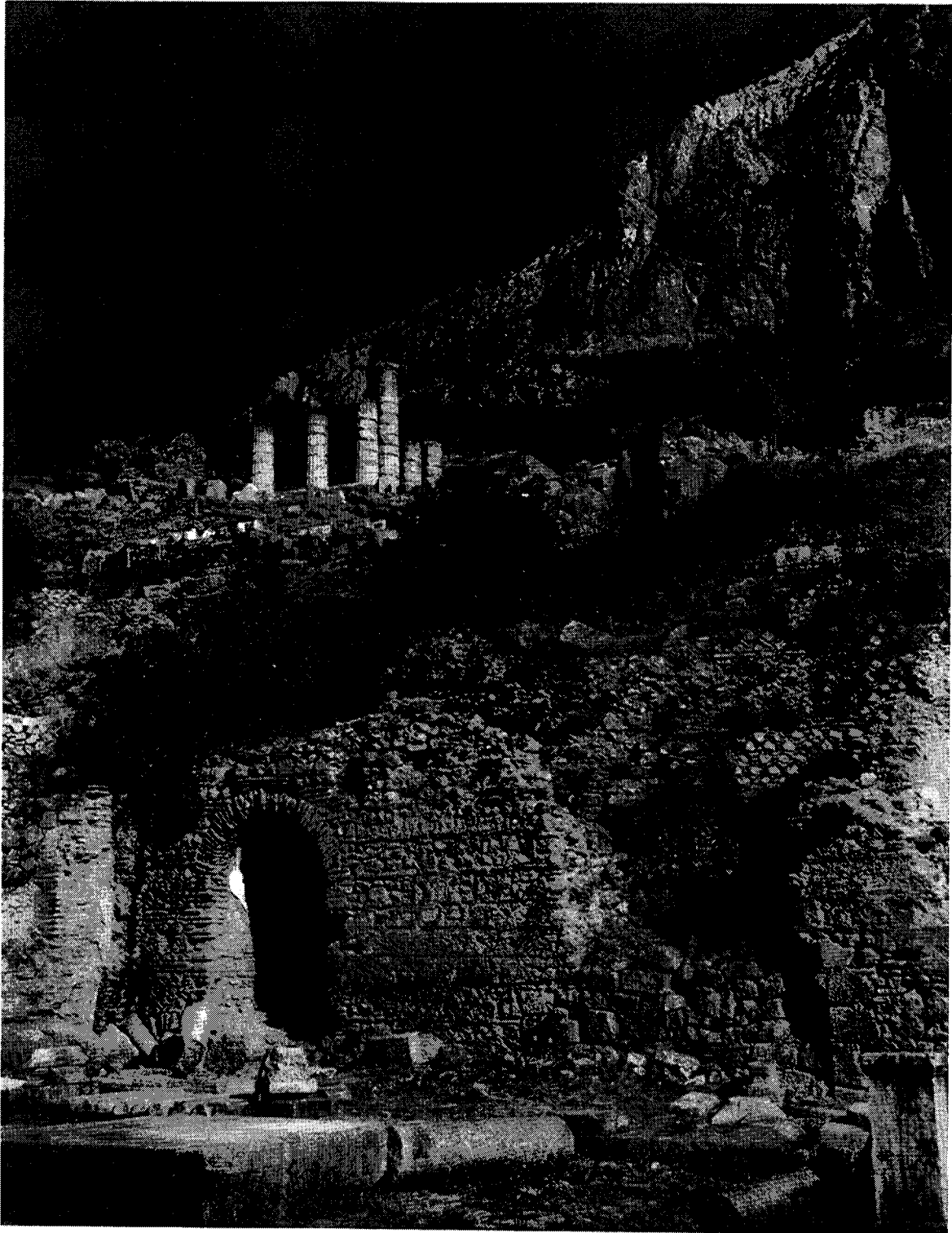
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(Photo by AMORC)



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San Jose, California



ROSICRUCIAN DIGEST

COVERS THE WORLD

THE OFFICIAL MAGAZINE OF THE WORLD-WIDE ROSICRUCIAN ORDER

Vol. XXXIX

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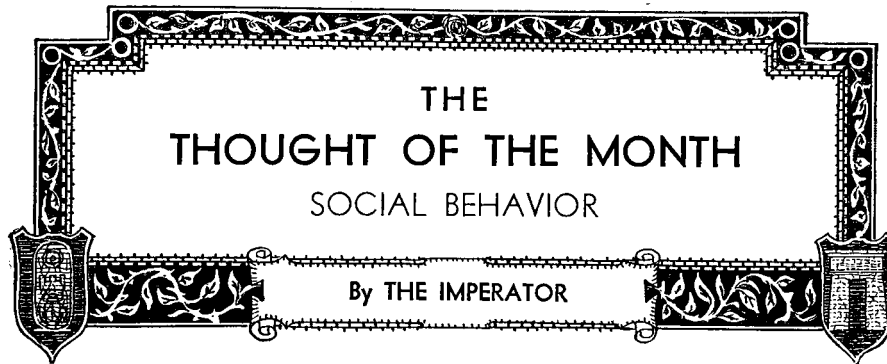
EDITOR: Joel Disher

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
SOCIAL BEHAVIOR

By THE IMPERATOR

COLLECTIVELY, people will often give lip service to certain ideals, but as individuals act to the contrary. Therefore, the probability of a nation's becoming a benefactor to humanity in other than material creations must be determined from the conduct of its average citizen.

Watch the throngs on the main thoroughfares of great cities. They rush on their way, jostling each other rudely. Frequently they even fail to mumble the stereotyped "Excuse me," or "Pardon me." Sometimes they turn about and glare reproachfully whether the person with whom they had collided was responsible or not.

In queues formed before shops or places of amusement, individuals will force their way inconsiderately, ahead of others, so as to be served first. Innumerable automobile drivers, unless watched by police, will not check their speed when pedestrians with the right-of-way cross their paths. These are but a few indications of the lack of restraint of the instinctive urges in people.

Man is very much an animal. He has all the fundamental appetites and desires of the lower animals. He cannot completely quell them without becoming subnormal or abnormal. The only distinctive faculty of man is his *reason*. The reason can, and should, establish certain ideals, certain intellectual and emotional ends, which become competitive with the primitive urges. An animal, such as the dog, cannot have intellectual desires. He cannot strive to know about the heavens above him. He cannot inquire into the nature of his own conduct.

Aside from the appetites and the intellectual desires, man also has what we may call the *psychic urges*. They constitute, for example, compassion, sympathy, the desire for tranquillity, the love of justice and the love of righteousness. These stimuli, or urges, are quite subtle. It is often difficult for these finer impulses of man's nature to make themselves felt in his consciousness. It is only when he is relaxed, when the grosser passions and appetites are subdued, that he may experience them. At such a time these immanent feelings are transformed by the mind into ideas, into things which seem to represent them. Consequently, we interpret certain acts, or kinds of conduct, as being in accord with justice, sympathy, and righteousness. The extent of our definition of these feelings is dependent upon our intelligence, experience, and education.

Man is by nature, gregarious; he desires to live in groups of his own kind, to form what he calls *society*. Many of the lower animals, likewise, prefer to live in groups, packs, or herds. The psychic urges of man have caused his mind, his intellect, to confer upon society a distinctive meaning. Those of us enjoying human society can give some reason why we like to live with other humans.

These reasons conform to the psychic urges of our own beings, to compassion, justice, and righteousness. If they do not, then we are not living like human beings. We are being driven blindly by the elemental aspects of our nature to live as if in a herd. It is quite simple; either society becomes a

pack of animals which instinctively functions together merely to accomplish something to satisfy the physical requirements as individuals, or it knowingly unites to accomplish something for its *collective* good.

The individual who is inconsiderate, abusive, and selfish in the narrowest sense of the word, in his relations with others, is *antisocial*. He may live in a community with other persons; he may indulge in the advantages which collective living provides, but he is nevertheless, *antisocial*. He is not contributing to the social ideal prompted by the psychic urges. He is merely conforming to the herd instinct. Wolves care nothing for the pack as a whole. They will collectively seize their prey when hunting in packs, but they will proceed to destroy their own pack by ferocious fighting among themselves.

Society's Highest Aim

The highest aim of human society is to *give, to create, to do*; the lowest aim of society is to follow the herd instinct—using society only for the immediate benefit of the individual. The psychic urges cause man to realize that the highest social aim cannot be satisfied through individual efforts. The creation of the beautiful, the development of a harmonious atmosphere appealing to the higher self, can never be a single enterprise. No artist paints entirely for himself. His greatest joy is in the radiation of his aesthetic talents. He wishes others to see and enjoy the symmetry of line, or harmony of sound and color which he has executed. An artist's greatest personal happiness is in the realization that others also find enjoyment in his works.

The truly socially minded person is, therefore, one who displays a *courteous* attitude. By his conduct he is binding society together with the bonds of personal self-restraint so that it may be kept intact for higher purposes.

Ordinarily, when we explain courtesy, we do so in terms of ethics. This consists of a reciting of the generally accepted rules of conduct. However, a comparison of the customary ethics of various nations will show quite a disparity between them. The courtesy necessary to advance society, to make it serve the exalted aspect of man's na-

ture, must go deeper than just the rules of conduct! It must go back to the *causes* of conduct. It must consist of those causes that can be made applicable to all human relations and changing conditions. The reason why one people will do something offensive to another, without compunction, is that their ethics are not founded upon the same premises of courtesy.

How shall this essential courtesy be determined? In all human enterprise, the individual must be the starting point of consideration. The self is a composite. It is the aggregate of the body with its physical urges, and the mind and soul, or psychic nature, with their respective attributes. We proceed by asking ourselves, What does the personal *self* want from life?

Our most insistent needs are the organic ones. We dislike the sensations of pain as the result of hunger, thirst, cold, and disease. Physical imperturbability or freedom from physical want or distraction, is thus a first essential. We say they are "first" because these distractions are so easily incurred. The normal human being is not satisfied, however, when only his physical needs are gratified, or when his body is at ease.

We have the faculty of becoming self-conscious. We can observe, reflect upon the operation of our own minds. We can think, reason, recollect, imagine. Even when the body is passive, the mind may be very active. The mind is capable of mental desires—ends which it wants to achieve. These mental desires become stimuli, cravings which often are far stronger than the prosaic appetites. What person with creative ability, has not been tormented by the desire to experiment with some facts, to build some device, or to satisfy his curiosity about the nature of something?

Life, then, obviously, if it is to provide tranquillity, must gratify these mental desires as well. Fortunately for humanity, there have been many humanitarians in the world. They have brought pleasure to their higher selves by correcting obvious social ills. This inclination to altruism and humanitarianism, is also a psychic or mental urge. If we have these innate inclina-



tions, then the opportunity to gratify them is also what we want from life.

Since these elements, the desires of our composite self, are so basic, it is comparatively simple to set up certain rules to recognize them. Rules including them become the positive requirements of a system of ethics established for any people, regardless of race or nationality. You believe them as being indubitably necessary to any society of which you become a member.

Fundamentally, courtesy is not complete until you have conceded to other members of society the same right to these positive requirements as you have. However, this is more than a mere expression of "others may do as I do." The unthoughtful pursuit of your positive requirements and others doing likewise may bring conflict. It would result in each individual's acting entirely for himself and destroying society, as often has happened. Consequently, each of us must set up a negative course of action in our lives as well as a positive one.

The Negative Course of Action

The purpose of the negative course of action is to prevent our positive acts from interfering with those very rights which we concede to others. The only way this is made possible is by assigning *order* to human relations. This *order* becomes a product of the human intellect. The order consists of an established sequence for the demands and rights of individuals. In other words, the order of human relations shall be founded upon provisions of time and space.

Let us further elucidate. Suppose I have a positive requirement—a basic need which is necessary to my being. You have a positive requirement, as well. The means of fulfillment of that requirement may not be sufficient for both of us at the moment. Which one shall have it? This will be determined by the *time* provision, that is, the person who made known his requirement first; or perhaps the spatial provision will apply—the one more adjacent to the supply will obtain it.

The human mind abhors confusion, and seeks order. Order is, psychologically, any arrangement which the mind can readily comprehend. The confusions that result in discourtesy, rudeness, and in a display of the primitive aggression of animals, can be avoided by this application of order to our relations with others.

This application of order to our wants or our desires, does not dispose of the spirit of competition which makes for progress. Each of us may try to be the first to the source of supply, or the means of satisfaction. Yet we can recognize the position of another in point of time as preceding us. If one precedes us in time, or in sequence, we will recognize that order.

This sense of order in human relations is expressed even in the so-called "social graces." We will not rudely interrupt another who is speaking, no matter what we wish to say, until he has finished speaking. We will recognize the fact that he precedes us. Without a regulation of the sequence of speech, confusion would arise. Again, where several need something, and none has preference in point of time or in sequence, then the principle of *equality* will apply. Since, in our original reasoning we have conceded to others the right to the same positive requirements as we have, then they must share equally with us, if the principle of order has not worked against them. Under such conditions there must be a division, an equitable sharing of the advantages to be obtained.

If all of us use these psychological factors of *order and equality* in governing our behavior, a higher code of ethics will ensue. This improvement will reflect itself in the broader aspect of human relations, namely, international affairs. Without compliance with such principles, we have nothing more than a society of individuals living together, but working against one another.

(This article is reprinted from the *Rosicrucian Forum*, a publication exclusively for Rosicrucian members.)

Mr. Jefferson

I have sworn on the altar of God eternal hostility against every form of tyranny over the mind of man.

By SCIOTO M. HERNDON, M. S., F. R. C.

THE flames from an applewood fire and the soft glow of candles illuminated a tall, slender figure clad in a brocade dressing gown. Seated in an armchair, the man was marking the place with his finger in an odd-looking book on his knee. He had completed his usual self-imposed ritual of reading something moral before retiring; now he was allowing his thoughts to wander into the past. No longer seeing himself as politician, statesman, or diplomat, he was calling back memories of more intimate and personal events.

The book on his knees looked like a blank book containing printed clippings, and that is exactly what it was. Indirectly, it was the result of the epithet, "atheist," hurled at him because he had refused regularly to attend or to support the church considered proper for the President of the United States. Another contributing factor had been his successful fight for a bill guaranteeing religious freedom. He had attended the Unitarian Church, and people feared to elect him President because of his religion.

Jefferson had hoped that his friend Dr. Joseph Priestley would be the compiler of the book mentioned above, but the good doctor had not the time, and probably not the inclination. Jefferson had previously compiled the book in English with the hope that it could be of value to the American Indians. At last he had purchased Latin, Greek, French, and English New Testaments and had culled from them sayings and events in the life of Jesus which he considered authentic. These he had ar-

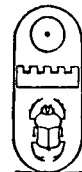


anged, two columns to a page, with Greek and Latin texts facing the French and English. Concerning the book, he wrote to John Adams in 1813: "We must reduce our volume to the simple Evangelists, select, even from them, the very words only of Jesus. . . . There will be found remaining the most sublime and benevolent code of morals which has ever been offered to man."

He did not intend to print the book, but the Fifty-seventh Congress (1901-1903) passed the following bill: "That there be printed and bound, by photolithographic process, with an introduction of not to exceed twenty-five pages . . . 9,000 copies of Thomas Jefferson's *Morals of Jesus of Nazareth*, as same appears in the National Museum."

In connection with the book and the slander Jefferson wrote: "To the corruptions of Christianity I am, indeed, opposed; but not to the genuine precepts of Jesus himself. I am a Christian, in the only sense in which he wished any one to be; sincerely attached to his doctrines in preference to all others; ascribing to him every human excellence; and believing he never claimed any other."

During his later life, the name Jefferson was synonymous with elegance and eloquence; but the wry smile on the face of the man seated before the fire indicated that this had not always been true. In his youth he was very much in love with Rebecca Burwell. In a letter to his friend John Page, he had solicited the latter's help in ascertaining her feelings. (Continued Overleaf)



He had finally gathered his courage and gone to Williamsburg to escort her to a ball. He had even carefully rehearsed just what he would say in declaring his admiration. Later, he wrote Page of what, to him, had been an agonizing experience: "When I had an opportunity of venting them [his well-rehearsed words], a few broken sentences, uttered in great disorder, and interrupted with pauses of uncommon length, were the too visible marks of my strange confusion."

He resolved never to offer himself to another; but a few years later he did marry a young widow with whom he was very happy. Miss Burwell, too, later married, and—irony of fate—her son-in-law, John Marshall, became one of Jefferson's most bitter enemies. At eighty, Jefferson could smile over the debacle, but not at nineteen.

Sense of Humor

In spite of many stunning blows dealt him by life—the death of his beloved sister, his wife and six of their eight children, in addition to the calumny and slander poured on him by his jealous enemies—Jefferson retained a puckish sense of humor.

While stationed in France he shopped for friends in England and America, supplying many odd requested items. Mrs. Abigail Adams requested him to secure corsets for her granddaughter whose marriage had been a social event of the London season. He writes regarding this: "Mr. Jefferson has the honor to present his compliments to Mrs. Smith [Abby Adams] and to send her the two pair of corsets she desired. He wishes they may be suitable, as Mrs. Smith omitted to send her measure. . . . Should they be too small, however, she will be so good as to lay them by awhile. There are ebbs as well as flows in this world."

Another instance of his humor came in connection with his overwhelming interest in securing seeds, slips and cuttings of plants which he hoped would advance both agriculture and trade in the United States. Having heard of a superior variety of rice raised in Italy, he made the journey to that country to secure some of the seed. To his consternation he was informed that the

government would not permit the export of the rice.

Never of a mind to fail in a project so near his heart, he persuaded a trader to smuggle a sack of the rice into France. Later he confessed to Edward Rutledge of South Carolina, that he had filled the pockets of his coat and surtout with packets of the forbidden seed and had returned to France "guiltily leaking rice like a bridegroom." The rice was planted and proved to be all that Jefferson had hoped.

Jefferson was interested and engaged in innumerable and often unrelated activities. One was collecting vocabularies of as many Indian tribes as he could find, with the purpose of ascertaining whether their words were indigenous to the western hemisphere or had come from elsewhere. This question was a matter of interest and much discussion at the time.

He believed in education and was primarily responsible for the founding of the University of Virginia. He was certain that an educated and honestly-informed electorate would render impartial justice and support laws to provide for the greatest good of all the people. When he received his first copy of the newly proposed Constitution of the United States, he immediately wrote to his many friends in Congress insisting that a Bill of Rights was absolutely necessary for the protection of the people.

Again and again he declared that slavery must be abolished. In 1778, he was successful in getting a bill passed forbidding the further importation of slaves. He also had a plan for resettling and assisting the Negroes subsequent to emancipation.

Fossils occasionally found in the western states fascinated him, and he spent much of his own funds in assisting in the discovery of these artifacts, which in his day were referred to as "old bones." Lewis and Clark, in their journeys into the western wilderness, were specifically instructed to study both the Indians through whose territory they passed and the sites where fossils had been found and where further search was being made.

During his stay in Paris, Jefferson discovered that his mail was being tampered with. Being naturally secretive concerning his affairs, he adopted two expedients. One was to send important letters of private nature or of state business by a friend to be delivered in person or mailed in England. The other was to employ ciphers for passing on important information. He used several of these and many of his letters are entirely or partially written in ciphers. In this connection, the following item has interest.

A Rosicrucian?

In the August, 1937 issue of the *Rosicrucian Forum*, Dr. H. Spencer Lewis wrote concerning the reproductions of the "doodlings" of famous people which he had seen in a magazine.* Such doodlings are often made by a person in deep thought or giving only partial attention to some activity.

Dr. Lewis wrote: "One of the specimens was taken from some well-preserved records of the life of Thomas Jefferson. His pencil had made on a sheet of paper a number of strange-looking characters which the writer of the article said appeared to be a cipher code of some kind invented by Thomas Jefferson. The moment I saw the cipher code I recognized it as one of the old Rosicrucian codes used for many years before Thomas Jefferson became a Rosicrucian, and still to be found in many

* *Life Magazine*, May 24, 1937. Doodling reproduced from Russell Arundel's book *Everybody's Pixilated*

of the ancient Rosicrucian secret manuscripts. . . .

"This is just another little bit of evidence to show how deeply Thomas Jefferson was concerned in Rosicrucian activities. It furthermore shows that he must have been one of the most important officers of the Rosicrucian colony in and around Philadelphia, for otherwise he would not have had a copy of the secret code and would not have been so familiar with it." A careful search of old collections of ancient ciphers which were *not* Rosicrucian failed to produce anything comparable to the one used by Jefferson.

The old gentleman by the fire had always been active. At seventy-six—while he could not walk as well as in his youth—he rode horseback every day for several hours and often made trips of thirty to forty miles in visiting his various holdings. He lived happily at Monticello, as he wrote to Mrs. John Adams, surrounded by "ten and one-half grandchildren, and two and three-fourths great-grandchildren, and these fractions will ere long become units."

A final disappointment was to be his. On June 24, 1826, he was invited to participate in the fiftieth anniversary of the signing of the Declaration of Independence. (He was one of the two or three living Signers.) He regretted not being able to accept because of advancing age and rather feeble health. He was eighty-three. On the day of the celebration, a few days after we saw him sitting beside the fire, he quietly passed through transition to take up other duties elsewhere.



DAYLIGHT SAVING TIME

Daylight Saving Time will become effective in California on April 30. Pacific Standard Time will be resumed on September 24. AMORC members, in their contacts, will please take notice.



Beauty is a Cornerstone

By JOSEPH J. WEED

The evolution of the new era rests upon the cornerstone of knowledge and beauty.
—Nicholas Roerich

THE quotation is not a vague generalization by a talented artist and thinker. It was not intended to be symbolic, but rather a declaration of an observed and immutable condition. The new era of peace, the long-awaited Golden Age, however, will not manifest until there is knowledge and understanding among the peoples of the world. Millions the world over are still steeped in ignorance.

These unfortunate and underprivileged masses must unlearn the habits and superstitions of centuries. Unquestionably, Light and Knowledge are on the increase and this is most encouraging. Look at Africa but twenty years ago, and then look at it today. Do the same for India and China. We may not agree with the political ideologies, but we cannot deny the increase in literacy and the general scientific and cultural progress. Unfortunately, culture lags behind.

Nor will the new era come without a more general recognition of *Beauty*, and its encouragement the world over. We must learn what beauty is and seek to express it more universally. Our standards must be raised and beauty must be realized to exist upon the emotional and mental levels as well as on the physical.

What is beauty? How is it created? Why does it not always manifest? Has it an ultimate purpose, and if so, what is that purpose? We have often heard that "Beauty is in the eye of the beholder." This refers to human preference and taste wherein one beautiful object or person is preferred to another, but it does not define. One says "Beauty is simplicity." This is true insofar as simplicity is always inherent in beauty, but beauty is more than simplicity in itself.

Another says "Beauty lies in functional aptitude." This is another true but incomplete definition. When design is functionally perfect, it is always pleasing to the eye. This is because we have a subtle inner recognition of truth. The streamlined surface and sweptback



wings of a jet airliner lend it a vigorous beauty related to a functional correctness for the speed at which it flies.

Not everything that pleases the eye, however, is beautiful. Our eyes frequently are guided by our emotions and sometimes accept as pleasing, the appearance of an object or a person which is actually far from basic beauty. In a slum, a newly painted house may appear beautiful although its design is no better than its neighbors'. The newest automobile may appear beautiful without being either simple or functionally correct. Some people seem beautiful to those who love them but plain to all others. To arrive at an acceptable definition of beauty is not easy.

Let us then examine this from another angle. There are many kingdoms in nature, but as far as we know none but the human kingdom attempts to

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create beauty—form, color, and sound in harmonious relation. Beauty and the ability to appraise and evaluate it appear to be associated with man. Here we have a clue.

It has been said that the ability to create and appreciate beauty was not originally inherent in human nature, but developed in man through aeons of conflict, pain, and suffering. This is a strange statement and an even stranger association. Or is it? The Jews are in the forefront of the creative arts, particularly those requiring group production such as motion pictures, the theater, and the world of music. This is but one example; there are others. Nearly every great artist can say that his finest creations came after a period of emotional anguish. And who has not experienced something similar after physical pain or emotional struggle?

There is a strange connection between conflict and pain and the creation of beauty. The capacity to suffer is distinctive of humanity, probably its outstanding conscious reaction to environment. It is related to the power to think and is the drive behind a seemingly endless seeking to relate cause to effect. We are pushed to learn, goaded to use our mental faculties, unwilling though we be. To some degree we are all mentally lazy, and through tension and pain we are forced to put our God-given faculties to use.

As the poet creates his poem, the artist his picture and the musician his symphony through thought, energy, and infinite pains, so must we set ourselves to create beauty. We must have one more essential and priceless ingredient—the inspiration of the Spirit. Beauty is essentially the reflection of the Soul. This is perhaps its best definition. Art and knowledge are truly man's attempt to create in matter and emotion and mind stuff the beauty of the Soul. So we must bring the Light of the Soul to bear upon our efforts.

Achievement of the transcendent life of the spirit is not the privilege of hermits and anchorites alone. It may be achieved in the midst of the workaday world if we labor in the name of Beauty. The time has come in the history of mankind for the "harmonizing of the centers." Mystics refer to it as harmonium, the tension and balance

achieved in the midst of conflict. The establishment of harmonium is of first importance in our conflict with the *mechanical civilization*, erroneously referred to as modern culture.

As was suggested earlier, beauty must be brought into manifestation not only in the physical world, but also in the emotional and mental worlds as well. There is no denying that a great deal of ugliness has already been eliminated in the physical world about us. Slums are being razed, and bright, airy, functional apartment houses erected in their places.

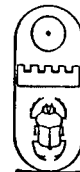
New factories are beautiful buildings frequently set down in veritable parklands. Clothes of both men and women are brighter and more attractive and our homes are better decorated and better furnished. These physical changes are taking place all over the world. In Central Africa, referred to as "darkest Africa," one comes unexpectedly upon a hospital which would be an asset any place. In Central Asia new government buildings are the peers of any in the world.

Man's Present Effort

Man's present effort to manifest in the world about him the dimly sensed inspiration brings encouragement beyond measure to every thoughtful person. These evidences herald the new era as surely as the dawn announces the approach of the new day. But beauty must also show her light in the emotional and mental realms. In this need there lies a particular challenge for mystic students everywhere.

Reduced to its simplest terms our duty—our *dharma* the Hindus call it—is to bring light into the minds of men and love into their hearts. For most, this is an over-simplification. It is a statement with which they may agree, but about which they can do nothing. To their minds, the idea of bringing light to the minds of men is vague and unconnected with the realities of the workaday world. Truth must be unfolded slowly to them: Each area of darkness in the human mind can be penetrated and enlightened, but this must be done with the individual case and in the one way best suited to his temperament.

(Continued Overleaf)



It is the same with love. For a fearful man, there may be sympathy and a desire to understand. And that is the beginning of love. The bringing of light and love is in most cases a step-by-step process. The enemy of love is not hate but fear. Eradicate fear from your own nature and you will help others do the same. Most fears dissolve if faced squarely and bravely. And when fear has been overcome, hate goes with it.

Individual efforts may seem small and ineffective, but if they are persist-

ed in, the results will be powerful and far-reaching.

All things exist in the mental realm before they manifest in the physical, and Light brought into minds of men inevitably precipitates into the physical as beauty. So, clear the pathway for the Soul. Let its light shine *into* your mind and heart and *out* from you into the minds and hearts of your associates. Each, then, becomes a bringer of Light—the Light that will show itself in Beauty.



ROSICRUCIAN DIRECTORY

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



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



SPRING ROSICRUCIAN RALLIES

All members are invited to attend the following Rosicrucian Rallies scheduled this spring. For further information, write to the Rally Chairman as indicated below.

OAKLAND, CALIFORNIA: Sunday, April 16.

Sixth Annual Homecoming Day of Oakland Lodge, 263-12th Street, Oakland. The Imperator will be the guest speaker on this occasion. Rally Chairman, Mrs. Margaret C. McGowan, 24766 Broadmore Avenue, Hayward, California.

KANSAS CITY, MISSOURI: April 29 and 30.

1428A Grand Avenue, Kansas City. Rally Chairman, J. O. Snider, 7300 E. 109th Street Terrace, Kansas City 34.

BUFFALO, NEW YORK: May 6 and 7.

Rama Chapter, 34 Elam Place, Buffalo. Rally Chairman, Keith Hodges, 5910 Transit Road, Depew, New York.

CHICAGO, ILLINOIS: May 19 to 21.

Annual Midwestern Rally sponsored by the Nefertiti Lodge, 2539 N. Kedzie Avenue. The First and Ninth Degree Initiations will be conferred, in addition to a special Rally program. Rally Secretary, Edward A. Sere, the above address.

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“Lost” Civilizations

By SERGE HUTIN, DR. ès L. (Paris)



TODAY, in even the most popular sort of *science fiction* literature (including the comic strips), it is possible to find multifarious treatments of an ancient and fascinating pattern: The existence of hitherto unknown civilizations outside our contemporary space or time conditions. These are variously depicted as being on a considerably higher spiritual level than our present society, or, on the contrary, as strangely amoral forms of culture.

Like recurring dreams, these extra-terrestrial cultures and more conventional forms of exoticism, may be explained as being vivid *projections* of human fears and desires. Individually and collectively, men and women attempt an imaginary *escape* from their present social hindrances and toils.

But do our easy explanations really explain? Traditional legends and myths perpetuate ancient tales of the destruction of former civilizations. Is it not logical, consequently, to consider these popular treatments of the grand theme, however fantastic, as possibly being the somewhat unconscious recurrence of ancient obsessions embodied in legends and significative tales?

In practically all nations, we find a body of traditions, small or large, which tells us of the fall of forgotten civilizations, or of the existence of unknown ones. (i.e., the American, Icelandic, and Tibetan allusions to people or cities now existing in mysterious subterranean abysses. A library might be filled with literature dedicated to *lost* or *un-*

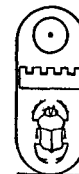
known civilizations, Atlantis and Lemuria especially!

The question may be asked whether it is possible to know these traditions built around *lost civilizations* to be pure myths (however symbolical they may be), or to be facts *confirmed* by actual scientific findings. More correctly, are some contemporary archeological discoveries to be cited as concrete proof of old traditions?

Such a question would, of course, be largely ignored by many archeologists, for contrary to what might be expected, attempts to confirm traditional truth, such as those of Hoerbiger or Velikovsky, are branded “occult absurdities.”

Yet the present elaborate civilization we know is *not* the first; *many* civilizations (prehuman and human) have in their time risen to great heights and been eventually destroyed before the official beginning of *History* proper. Aside from subconscious fears anticipating a complete destruction of today’s civilization, the violent opposition of archeological orthodoxy to Atlantean and cognate *reveries* may be due to the almost fanatical attachment of many scientists to a patiently-built-up system of established and coherent hypotheses —hypotheses more or less transformed into scientific dogmas.

The whole history of prehistorical studies is full of revealing instances where facts and actual discoveries were violently opposed because they ran counter to orthodox dogmas; one of the most glaring being the setting aside of



the discoveries in Glozel (near Vichy) because they went *against* official truths established by orthodox authorities on such problems as the origins of alphabetic writing.

Science should not be called on to prove, or disprove, sophic or occult doctrines as to the earthly cycles of humanity, the divine origin of souls, etc.; and it would be absurd to expect it to pass a death sentence (or the reverse) on old *reveries!* No more should archeologists accept every story, tale, or myth without critical examination. Scientific principles are always to be used, but in an *unprejudiced* manner—as much when they concern the problems of lost civilizations as any other.

Properly speaking, science is allowed to study only the *when* and the *how* of all phenomena—not the *why* of facts. Restricting itself to methodological imperatives, modern archeology might still *confirm* a number of specific traditional tales of *lost* civilizations.

Would it be visionary to expect to come upon actual testimony of extraterrestrial or prehuman civilizations on earth without taking into account exploration of other planets? Being an admirer of H. P. Lovecraft's tales, I should be delighted to know that some archeologist had discovered extraordinary vestiges of fantastic cities built by the extraterrestrial predecessors of man.

Prehuman Cities

Up to now, however, no such marvelous discovery of prehuman cities and temples has been made. It is, nonetheless, *not* scientifically unthinkable, for effective contacts have probably existed between our planet and other worlds, and may even now be in progress—despite the official winking away of “flying saucers”—*real* ones, of course, however rare they may be. Reasonably, we must expect to obtain only archeological evidence of *human* civilizations—with perhaps a possible confirmation of some of Denis Saurat's sensational views on the old reign of insects on the earth.

It is not at all absurd to posit the existence of archeological findings to indicate *highly developed* human civili-

zations in remote periods when only primitive men might be expected to be living. A number of such monuments, for instance, the multitudinous carved rocks discovered in the tableland of Marcahuasi by the Peruvian archeologist, Daniel Ruzo, prove that elaborate civilizations were in existence largely before 10,000-3,000 B.C., the official beginning of history proper.

These may be of the same period approximately as other similar rocky testimonies, such as: The giant figures hewn in Somerset rocks, the megaliths of England and Brittany; the *Mounds* in North America; the figure rocks in the Laotian river Nam-Ou; the terrace of Baalbek in Lebanon; the perplexing Zimbabwe ruins in Rhodesia; and various seemingly Hyperborean remains.

The giant statues in Easter Island, too; the cyclopean ruins of various countries, ranging from pre-Hellenic Greece to the Pacific Islands; as well as the most ancient ruins of Tiahuanaco in Peru—all are of peculiar import to our study.

Many of these are not reducible to historically established cultures; many are already encrusted with the so-called “absurd” theories developed by theological and traditional writers. Denis Saurat, for instance, wrote of ancient traditions concerning gigantic races of men who seemingly were masters of the earth at a remote period. There are the ever-recurring hints of ancient knowledge of many “modern” inventions: Some of the Somerset figures are arranged according to an order capable of being understood only when viewed *from the air*; the electric piles discovered in Nineveh ruins raise intriguing questions.

It is unscientific to judge an hypothesis to be “absurd” before comparing it with facts. The striking similarity between the ideographic tablets found in the pre-Aryan ruins of Mohenjo-Daro in India and the characters of the Pascuan tablets has tended to confirm what were once referred to as “delirious imaginings.”

No trace has been found of Atlantis or Lemuria proper—but there are many *indirect* archeological proofs of their

existence: significant testimonies of the civilizing activity, in various directions, of Atlantean and Lemurian colonies.

America was known to ancient Chinese, Phoenician, and Greek seafarers, using ships more improved than Dr. Bombard's transatlantic raft! So-called

"nationalistic" interdicts must be removed from archeological research.

The time would seem to have arrived for archeology to demonstrate its genuine scientific attitude and consider the legends of "delirious dreamers" whenever artifacts exist to substantiate them.



The Living and the Dead

Science Must Penetrate the Mystery Between Them

By W. F. G. SWANN

(Originally appearing in the June 4, 1960, issue of *The Saturday Review*, this article is reprinted with the express permission of that publication.)

"THE man in the street" hears of the atomic bomb, so like an enlarged version of one of the urns of the Arabian Nights, urns from which, as a result of proper incantations, terrifying beings emerged. He learns that two apparently inert pieces of uranium of the same kind, on being brought suddenly into close proximity explode in a manner such as to emulate all the furies of hell, pouring forth all sorts of evil things in the form of poisonous radioactive radiations and the like.

It is as though these two pieces of metal, on being brought together, became infuriated by each other's presence and, in their anger, revealed all the evil that was within them.

Indeed, from the standpoint of overall results, the performance of these two innocent pieces of uranium surpasses, in immeasurable degree, all the mysteries described in the immortal book of Arabian fairy tales. And our man in the street, on witnessing the atomic bomb, might well say, "Here, at last, I find a real miracle—a miracle which can be repeated at will."

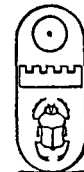
But the men of science tell him that they know all about what has happened and that there is no miracle. In this they play some deception on that layman, for, if they could reveal to him the picture of those more subtle atomic processes which are involved, he would be likely to exclaim: "But these proc-

esses in terms of which you explain the bomb are, to my way of thinking, miracles themselves."

And the man of science, if honest with himself, will have no choice but to reply, "Yes, my friend, that is indeed true to your way of thinking; but to me, who has lived with these subatomic phenomena so long, the phenomena have ceased to carry with them the stigma of the word miracle."

You will perhaps be unhappy about my definition of the word miracle. You may prefer to regard a miracle as a thing of such unusual occurrence, that the fact of its having occurred at all is open to doubt. You may then maintain that atomic phenomena are not miracles because they are always occurring, and their continual occurrence provides, in its totality, for the phenomena evident around us. If you say this, I fear that the Lord hath delivered you into mine hands; for in this sense, practically all the phenomena of the atomic world would indeed be miracles to any supposed inhabitants of the atom.

Consider the emission of an X-ray from an atom. Even if, in imagination, you lived on one of the atoms which compose the part of the X-ray tube from which the X-rays come, so rare would be the emission of a ray from an individual atom that you would be put in an atomic lunatic asylum if, as a resi-



dent of such an atom, you maintained that any such phenomena had ever occurred. Only because there are so many atoms does the physicist observe a strong emission of X-rays from the X-ray tube. And so, what is a miracle to the resident of the atom is no longer a miracle to him who observes a multitude of atoms.

A cosmic ray, passing through this room, detaches an electron from an atom here and there. By observing the detachment of the electron we investigate and measure the rays. Yet, to the individual atom, this theft of an electron by a cosmic ray is such a rare event that the chance of its happening to any particular atom in the period of, let us say a day, is no more than the chance that one of us would be murdered in that day if, with the earth at its present population, only one murder were committed in three hundred years.

So it is with all the happenings of atomic physics. Yet it is these miraculous happenings which, in their totality, produce all the interesting things which our coarse-grained senses observe. And to these coarse-grained senses there is no miracle.

A Unified Scheme

In science, we have sufficient respect for the design of the universe to believe that there is a unified scheme covering all realms of phenomena, and indeed, in the last analysis, the affairs of mankind as a particular case.

While there is much yet to be done in correlating and enriching all that is known about what we call the material world, I feel that before long, we shall have to face the problem of the nature of life and of all that goes with it, if real progress is to be made. We cannot, forever, keep the laws of dead matter separated from those of living things; for after all, everything that happens as the result of our efforts in the utilization of what we have already learned must be initiated by the mind of man.

I can imagine the heavens to go on their courses without any attention from mankind. I can be happy in the thought of a continual process of activity which, in its gross aspects at any rate, follows the kind of deterministic behavior which, a hundred years ago,

might have been thought to be the "way of life" of all nature. But if, today, I make an atomic bomb which does drastic things, it is I who formed the decision to make it; and in so doing, I interfere with what would have happened had I not made the decision. At this point, the mind of man seizes upon the otherwise smooth running of things, and, in some way, that which is in my mind interlocks with inanimate nature to direct its course.

In facing the necessity of bringing harmony into realms which today stand apart, what has the experience of the past taught us? We have a clue in what has happened in the domain of atomic structure. There was a time when atoms were regarded as indivisible things, without any properties other than were provided by empiricism as demanded by the laws of chemistry. No progress was being made in understanding the laws which related the elements to one another. Even the periodic table was an unfathomable mystery.

Then came the discovery of the electron and the proton, two entities whose existence had not before been recognized, and at least a promise of further understanding was achieved. However, a barrier to further progress was soon reached. Many had wished to invoke the possibility of another kind of particle—a neutral particle—but conservative science hesitated to accept this. The principle that all atomic forces were electrical had almost come to be regarded as self-evident. How, then, could a neutral particle exert a force on anything or indeed, how could it be influenced by anything?

In the spirit of the times such a particle had to be regarded as a completely dead entity. And when the neutron at last was discovered, science became disturbed not so much by the new particle itself as by the fact that the presence of the neutron represented a new set of relationships between things. One had to admit what are called *nuclear forces* as distinct from electromagnetic forces—a new world of law and order. And what was more astonishing, one had to provide for interlocking relationships between the new domain of phenomena and the old domain which was so unlike it.

A New Set of Laws

In contemplating the harmonization of life with what we call the laws of inanimate matter, I expect to find a new set of laws, laws which do not deny anything we had before except in the denial of the claim of those laws to finality.

I do not expect it to be necessary to find a new *particle* which will cement the old materialistic realm with the realm of life and all that goes with it, but I may expect to find the formal recognition of some kind of a new entity differing from those which we have encountered in physics.

I do not necessarily expect that this entity will be something which can be described in terms of space and time, although I shall expect it to be accompanied by well-defined laws of operation which provide, not only for the activities peculiar to its own purposes, but for the possibility of cementing it logically with the knowledge of the past.

We must not be too astonished at the invocation of an entity which does not call for expression in terms of space and time. After all, I may speak of such things as good and evil without accompanying them with coordinates x, y, z, t , to express where they are and when they were there. For the sophisticated physicist, I may recall that much that is spoken of in the quantum theory of physics has little to do with the expression of all relevant concepts in terms of some thing or things having positions at certain times.

I shall not be surprised to find the new entity playing a part in the survival of pattern, so dominant in living things. I hesitate to limit its potentialities by giving it a name already appropriated and endowed with properties of vagueness too foggy to be permitted in a scientific discussion, and so I will not call it by the name "soul."

If it is to be of service, it must not shrink away from its duties and take

refuge as part of high-sounding sentences. Its functions and modes of operation must be well-defined and it is only natural that in conventional science it will have to go through the process of skeptic criticism which has fallen to the lot of all of its predecessors in the materialistic realm.

I should expect to find it play a role in those phenomena which for long have lain in the borderland between what is accepted by all and what is accepted only by few, even though representatives of the few may be found in all periods of man's history.

I refer to such things as extrasensory perception, the significance of the immortality of man, clairvoyance, and allied phenomena, and the significance of the fact that our universe exhibits what we may call a planned design, whether or not we are willing to admit the hazy notion of a planner, or say what we mean by that postulate.

In discussing such matters I think it is essential to avoid all theological doctrine as a starting point. I would rather see a theological doctrine emerge spontaneously as part of the over-all scheme of nature, than I would see the workings of nature forced into a frame provided by a preconceived theological doctrine as a starting point.

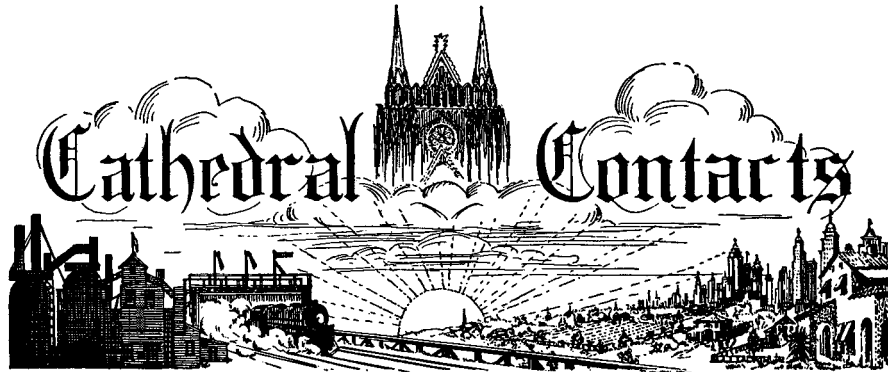
I would hope that in this more comprehensive philosophy no man would have occasion to forsake any of the ideals which in the past he had fostered. When this condition arrives, those things for which the mind and soul long shall no longer appear veiled in nebulous shrouds of uncertainty, but shall stand out as jewels adorning the greater universe in all its splendor.

This vision of Dr. Swann's was first exposed to public view in the Charles S. Redding Lecture, delivered December 16, 1959, in response to honors bestowed on him for thirty-two years as Director of the Bartol Research Foundation of Philadelphia's Franklin Institute. The lecture appears in full in The Journal of the Franklin Institute, Vol. 269, No. 3.



REMEMBER THE ROSICRUCIAN CONVENTION—July 9 through 14





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.*)

LIFE'S UNCERTAINTIES

By CECIL A. POOLE, *Supreme Secretary*



MUCH of an individual's worry and certainly the fundamental cause of his fear is the anticipation of what may or may not happen in the future. Most of us believe that if we could be sure of the future, we should have no hesitancy in performing certain actions or taking certain steps.

In practice, most of us postpone what we want to do because of uncertainties that may interfere with the favorable culmination of the plan of action we have in mind. It is common practice to say that we will do certain things on condition; that is, we use the word *if* repeatedly. I will perform a certain act *if* someone else also performs that act. I will take a certain trip *if* con-

ditions are favorable at a certain time.

Many apply this same basic philosophy in planning for the events of life. Young people hope to raise a family *if* they become economically independent. They will buy a home *if* they are assured of the continuity of their income. Examples in this category are so common that one could go on indefinitely illustrating the principle that many, in fact, most of us, would act in certain ways if we knew what was going to happen.

From the opposite point of view, we might feel that we could be content, happy, and satisfied with life *if* we knew that our present economic security would continue into the future. We would make certain plans *if* we were sure that there would not be another war. Every individual who thinks in

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such a manner contributes a degree of tension to life which is constant in being uncertain.

It is rather odd that in the entire history of the human race, man has not learned that in the physical world nothing is absolutely certain. Man exists surrounded and continuously affected by uncertainties. We do not know that we will live to draw another breath, or that even the world with which we are familiar will exist through the next moment.

The general process of nature is one of uncertainty. The physical world being no more than the word *physical* describes it to be, that is, of material composition, is subject to certain laws not all of which are we able to control nor even able to understand.

We know by experience that the material does not endure forever in the form with which we are now familiar, and that the time will come, if it does not cease to exist, when it will at least change its manifestation. The chemistry of the physical world indicates that change is the only certainty of which we can be sure. Solids change into liquids, liquids into gases.

A philosopher in ancient times was probably the first to expound the theory that all is change and that man should live realizing that change is a function of the universe and a manifestation of the force that causes it to be. We should ever be aware of this change, and that as human entities we participate in it because as the environment is subject to change, so are we, and evolution is a theory built upon the certainty of change.

From the standpoint of an idealist, change is not an evil, for the idealist believes that all processes were put into effect for a purpose. If man interprets these processes as being not good, it is due to his failure to understand all the manifestations that exist about him, and to interpret them properly.

It is quite possible that there was a time when man was less concerned about the uncertainties of his life and environment. But because of man's emphasis upon the values of the material world in modern times, and his general acceptance of the fact that the material is synonymous with perma-

nence, he is sometimes shocked by the realization that changes can be sudden and devastating.

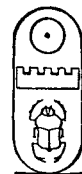
These facts should not cause us to give up or to adopt a cynical attitude toward life and the environment in which we live. We are given awareness of life as a manifestation of consciousness. We are aware of our abilities, our potentialities, and our limitations as they exist now. We are also aware that now is the only time that we can be sure of their existence and have the opportunity to participate in this great drama of existence.

Man's Reaction to Environment

Man's reaction to environment has caused him to develop as many erroneous theories as correct interpretations of himself and his environment. Oddly enough, many individuals fear death; yet death is not an uncertainty. Death is above all things probably the surest of all certainties. It is a condition that eventually will take place in the experience of all of us. It is somewhat ironic that we should permit ourselves to fear the one absolute certainty when most of our fears are based upon uncertainties.

The concept of immortality takes into consideration a continuity of existence. As individual manifestations of a life force functioning in the universe, we should come to realize that that force is probably the only certainty. It is a force that has not lent itself to complete material and physical analysis; therefore, it can be believed to be part of an enduring force that goes on regardless of alterations either in human beings or the world. The challenge for man, then, is to become aware that he possesses something of value that can be evolved and grow regardless of anything that may happen—not to create fears in his mind concerning the uncertainties of life and its environment.

We should try to direct our efforts toward using this gift of life to the advantage of ourselves and our fellow human beings. In that way, in spite of uncertainties, life will take on meaning and value. We can be more optimistic in that we have at least based our beliefs upon a value which we believe enduring despite the uncertainties that are a part of our experience.





Rosicrucian Activities

*Around the
World*



THE annual rally of Alden Lodge, Caracas, Venezuela, had two honored guests from Rosicrucian Park this year: Frater Ralph M. Lewis, the Imperator, and Frater Rodman R. Clayson, the Grand Master of the Order. Both report a cordial welcome and most successful rally.

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In February, *Japanese Brush Painting* was the theme of the Modern Gallery of the Rosicrucian Egyptian, Oriental Museum. One hundred-ninety of the 600 entries in the First National Japanese Brush Painting Contest were exhibited. Sponsored by the Japanese Art Center of San Francisco, the exhibit included work submitted by students who had studied the subject under the instruction of Takahiko Mikami. Since 1957, Mr. Mikami has taught brush painting in studio classes, by correspondence, and on television.

The large entry in this exhibit attests the interest aroused in the few short years since Mr. Mikami began teaching and lecturing in the United States. It also says much for television as a medium of instruction.

Mr. Mikami, who is now widely known throughout the United States, was to have been present in the Gallery early in February for a lecture-demonstration. Instead, he found it necessary to fly to Germany to begin work on a television series there. Knowing that he would stop over in London, Frater James French, Curator of the Museum, apprised Frater Allan M. Campbell, Director of the London Administration Office, of the fact.

Frater Campbell immediately took over and arranged for Mr. Mikami to give a lecture-demonstration there. Both Rosicrucians and the general public responded enthusiastically; so Japanese Brush Painting held the attention of Londoners at the same time the San Jose exhibit was in progress. And Mr. Mikami, though in London, was by a kind of Transatlantic osmosis able to be present in San Jose, too!

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Conventioners a few years back will remember Dr. Ernest W. Cleary who was consulting physician during convention. Honored at eighty with the title of "Doctor of the Year" (1960), Frater Cleary is called by one "a doctor in the archaic definition of the word—a learned man; he is a philosopher, classicist, farmer, poet, storyteller, neighbor and friend of man." Isn't that a pretty good definition of a Rosicrucian, too?

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Thirty-five years or so ago when Hermes Lodge in Los Angeles had a membership of 100, it purchased its present lodge building. Its membership now is soaring and the building is condemned because of new zoning laws. A fund-raising campaign for a new temple with a \$25,000 goal was inaugurated a few years ago, but it's now being pushed into high gear by the rapidly changing situation.

Early May will see a giant kick-off dinner of many members and friends in the interest of ways and means to achieve the goal as soon as possible. Anyone and everyone interested in participating either in the dinner or the campaign should contact the Building Committee, Hermes Lodge, 148 North

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Gramercy Place, Los Angeles 4, California.

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Under the heading "Good of the Order," the December business meeting of Allentown (Pa.) Chapter voted a donation to help defray expenses of foreign subordinate bodies whose funds are frozen. Further, the Chapter voted to canvass ways and means of continuing to assist. This is certainly generous and in the true fraternal spirit.

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Harmony Chapter, in Melbourne, is having such an influx of new members that officers are having difficulty remembering them. Name badges have been suggested as one means of making everyone better acquainted. . . . Nefertiti Lodge in Chicago sponsored a public lecture in February at which Past Master Norman Critchfield spoke. A movie and refreshments followed. . . . In February Rocky Mountain Chapter of Denver celebrated the twenty-third anniversary of its organization. . . . In March, Toronto Lodge held its annual spring banquet honoring ten-year members. The entertainment afterward showed off Toronto talent to good advantage. . . . Cuba's Nefertiti Chapter in Marianao recently celebrated its first anniversary. . . . Spring activity in Vancouver, B.C., Lodge included its annual dance in February and public lectures in March. . . . Helios Chapter of Columbus, Ohio, scheduled public lectures in both January and February. So did Sunrise Chapter in Long Island. This Chapter was eight years old last November. . . . Looking ahead, London is already making plans for its 1961 Rally. Rally Chairman Frater J. W. Fuller and Rally Secretary Soror J. Cooper will be ready with more information shortly.

. . . Two items overlooked earlier: Frater Charles R. Miller, Past Master of Hermes, was guest speaker at Van Nuys Chapter in January, and Soror Alma Stanley, Past Master of Oakland, and more than thirty Oakland and Vallejo members went to Santa Rose Pro-naos. Soror Stanley was the guest speaker.

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In Colombo, Ceylon, there is a Pro-naos of the Rosicrucian Order. It has

a triannual bulletin called *Rosicrucian Life*. Points One and Two of the First Triangle have been issued. The first, beautifully bound containing actual photographs and much handwork, came as a special gift to the Emperor as a memento of his earlier visit there. The second, also meticulously prepared, has reached Rosicrucian Park. Both have evoked appreciation and praise for the devotion and labor put forth by this distinguished little group so remote from the home base.

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Did you ever hear the song that ties up the body bones in a neatly packaged whole? Do you know what they all add up to? 206, plus the sesamoid and wormian—so Soror Myrtle Siler informs us, and she ought to know, being a graduate nurse and all. Shame on that *Central Feature News* writer for cheating us out of a possible eight! (See *The Father of Medicine*, January, *Digest*.)

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If you read "Elementary, my dear Watson" in February's issue, you'll be interested in this item gathered from *Science News Letter*. Friday, the thirteenth of November in 2026 will be Doomsday for Everybody. Contrary to our contributor's fears, however, population approaching infinity at that time will not mean that people will starve. *They will squeeze one another to death!*

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Many RCU students will be interested in the fact that Soror Julia Crawford has been honored by election to the International Institute of Art and Literature as Fellow. Soror Crawford who was on last year's faculty will return to Rosicrucian Park again as Instructor in Art for the coming session of Rose-Croix University. A graduate of the Pratt Institute of Art in New York, Soror Crawford has been a prize-winning exhibitor as well as a successful teacher for a number of years.

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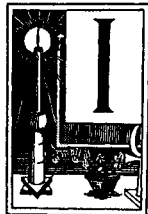
Saturday, February 4, was the last of a series of talks on *Rosicrucian Symbols* by Soror Ruth Phelps, librarian of the Rosicrucian Research Library.



A Royal Opera-Bouffe

TRAGEDY FOR CAGLIOSTRO

By JUSTIN CLAUDE



IN this constantly changing field of human endeavor, one must many times be reminded of Montaigne's remark that "Man and his works are marvelously undulating and perverse."

Count Alessandro di Cagliostro had a history as valid as yours and mine, being true, as is ours, to the inexorable laws of cause and effect. He was a man of his times, as we are of ours, and he responded to the impact of those times much as we do now, or would have done then, had we been similarly placed.

He had a magnetic personality, possessed the gift of healing, was to a certain extent clairvoyant, and loved mystery. He was, even as we are, oftentimes more zealous than wise, and pursued a zigzag course through life, the will ever being solicited by the appetite; that appetite not always responding to the control of his will.

We see him only through the haze of our own wishful thinking, through the fog of another's downright prejudice, or through the smokescreen of malicious misrepresentation raised by his enemies. He was a product of his own confusing times and no single event of his life can be isolated and interpreted by itself, but must always be seen bound up with other aspects of the political, religious, mystical and philosophical chaos around him.

To arrive at any fair and reasonably just evaluation of him, we must thread our way carefully through the mêlée of religious fanaticism, political and social sculduggery, excesses of occultism and magic, budding ideas of the brotherhood of man, and philosophic groping in the realm of metaphysics.

The match, which touched off this mound of dry tinder and became the monumental bonfire known as the French Revolution, was an incident which, but for its tragic denouement, might have become the world's most de-

lightful *opera-bouffe*: The Affair of the Queen's Necklace. It was this rather ridiculous mélange which formed the backdrop for Count Cagliostro's personal tragedy.

Jeanne, la comtesse de Lamotte, penniless adventuress and a rather obscure descendant of Henri the Second of France, sought the assistance of Louis René Edouard, Prince de Rohan—in his capacity as Cardinal and Grand Almoner of France—in bettering her fortunes.

The Cardinal, of one of the oldest families and associated with the royalty of Brittany, was ambitious to be as great a Cardinal as his illustrious predecessors, Mazarin, Fleury, and Richelieu. He had been balked in the realization of that ambition by Louis XVI's Queen, Marie Antoinette: Only once a year on Assumption Day was the Cardinal ever permitted to associate with royalty and then only to celebrate Mass in the royal chapel at Versailles.

Now, Madam de Lamotte had all the calculating wit necessary to an adventuress and had, as well, the charm required of the fictional *femme fatale*. In her distress she appealed to the Cardinal. Not only because of her story, but also because she was a persuasively attractive woman, the Cardinal's sympathies were aroused on her first visit to the extent of \$500—in round figures.

Her success in some measure was due to the fact that she led the Cardinal to believe that she was a friend of the Queen. She intimated that the Queen, in spite of her hauteur and outward animosity, at heart really thought quite well of him. With such a beginning, affairs progressed rapidly. Lamotte suggested that she carry letters for them, and the Cardinal took advantage of the suggestion.

All went well because Lamotte arranged for the forging of the Queen's replies. The Cardinal was persuaded, as an earnest of his sincerity, to send the Queen \$12,000 out of his Charity Fund to help a poor family in whom

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Her Majesty was interested. Finding the ruse successful, the "Queen" continued short of cash until at last the Cardinal had to resort to professional money lenders to secure the money which was so importunately demanded. Finally, heavily in debt himself and also guilty of misappropriating trust funds, the Cardinal made counter-demands: He needed more than letters to assure himself of the Queen's favor; he wanted to meet her face to face.

Chance to the Rescue

Chance came to the rescue, for Lamotte accidentally met with one who bore a striking resemblance to the Queen and arranged for the Cardinal to meet her at night in the Grove of Venus. The clandestine meeting was interrupted in timely fashion by Lamotte, and the Cardinal had nothing more than a fleeting contact with the supposed Queen. In parting, however, she threw him a rose, and in his ecstasy he sent her another \$30,000.

With so much money, Lamotte mended her own style of living, and that gave verisimilitude to her stories of intimacy with the Queen. In this way, she came to know one Boehmer, a maker of jewelry, who had what he called a matchless jewel—a necklace for which he could find no purchaser. For ten years, he had tried unsuccessfully to sell it to the Queen. Hearing that Lamotte was rising in favor with the Queen, he ran to her with the necklace. To Lamotte, this was only another opportunity which smiling fortune had thrown in her path. She took the necklace, and sought out not, to be sure, the Queen but the now somewhat-obsessed Cardinal.

As she presented the matter to him, the Queen merely wanted him to act as her security for the purchase of the necklace, for which she had agreed to pay \$320,000 in four equal installments, at six months' intervals. The Cardinal, understanding that Queens were enigmatic individuals, was willing, especially since he was merely called upon to act as security, with no actual outlay involved.

Lamotte, however, neglected to inform him that the Queen would be unable to meet the first installment. When

that fell due and the Cardinal was called upon to pay, he panicked at the thought of digging up the \$80,000 needed. Impatient at the delay and fearful of losing both his fortune and his jewel, Boehmer went directly to one of the Queen's ladies-in-waiting. There he learned that he had been mad to imagine that the Queen ever had any intention of buying the necklace, madder still to fancy that she had already done so.

Poor, frightened, nervous, and frantic little Boehmer then ran back to Lamotte for an explanation. Secure in her role as *dea ex machina*, Lamotte sent him to the Cardinal. The Cardinal, she thought, had everything to lose if he didn't pay. The *contretemps*, however, was that Boehmer went *not* to the Cardinal *but* to the King. The day when he did so was Assumption Day—the one day in the year when King, Queen, and Cardinal were all in Versailles. The day when the Cardinal as Grand Almoner of France was to celebrate Mass in the Royal Chapel.

The Cardinal was in his pontifical robes; the King and Queen waiting to join the processional, when Boehmer burst in with his sad tale. The Queen was furious—both because she was supposed to have bought the jewel which she had consistently refused and because she was accused of hobnobbing with her avowed enemy in order to obtain it. She made demands—demands that were understandable, yet childish. The King repeated them as royal orders, touching off the dry kindling to start the blaze that later flared into a tragic conflagration.

The Queen insisted on the immediate arrest of the Cardinal—and everyone else who could be connected with the necklace hoax. (The necklace had long since been broken up and its stones separately sold.) It was the height of folly; yet the Cardinal was arrested almost in the very act of celebrating Mass and hurried off to the Bastille still in his ceremonial vestments.

The whole affair created a national scandal, involving not alone the Church and the Throne but the aristocracy generally. At the same time, it fed the flames of revolt against the established order in the breasts of all who longed



to strike a blow for freedom and a new order.

In a frenetic effort to save herself, Lamotte remembered that Count Cagliostro had been associated with the Cardinal. Since the Count was something of a man of mystery, she claimed that in the matter of the necklace she had acted under a diabolic spell cast by him. By her accusation, an innocent man was involved and suffered humiliation. His altruistic endeavors were made to appear ridiculous and selfish, his humanitarian work as a Rosicrucian doomed to failure, and his name made synonymous with everything tawdry, fraudulent, and sinister. And so history still records it.

The Trial

The trial dragged on nine months, a mockery of dignity and justice. Cagliostro was declared wholly free of any guilt; but he was a ruined man. The trial had been a lawyers' heyday. The briefs of their respective evidence were printed and sold by the thousands. Even Thilorier's defense which had won Cagliostro's acquittal could not save him.

The acclamation Cagliostro received at the end of the trial was due more to the smoldering hatred of the Queen and a concerted effort to embarrass the Throne than to any genuine rejoicing over his exoneration. Lamotte's stratagem of assigning an unsavory and dan-

gerous character to Cagliostro gave the French government a stick with which to beat him in order to save the face of the Queen. Theveneau Morande, a professional blackmailer with an unsavory past, was hired to carry out a campaign in his scurrilous *European Courier* against Cagliostro.

The remainder is pure tragedy, for the Church saw an opportunity to move against freedom of religious thought and Cagliostro was again an innocent victim. He died a prisoner of the Church. His official biography was sponsored by the Inquisition. It is too much to expect that with such a wealth of material at hand out of which to write luridly, anyone would bother to go beyond the biographies of the Inquisition, Morande's *European Courier*, or Lamotte's diatribe.

Such is the garbled and malevolent fable which otherwise honest and fair-seeming men have called the history of Count Cagliostro. And all because the world prefers fiction to fact, and chooses, where the facts are few and hard to get at, to color fiction with its own high lights and shadows of unthinking prejudice and shameless scurrility.

In the light of a current retelling of the story of the Necklace, it is likely that much of past fiction will again be set in circulation. In such a mountain of falsehood, truth is often buried.



When the Necklace Affair opened its flood-gates of ridicule and calumny, his former admirers saw him [Cagliostro] washed away with indifference. To defend him was to risk being compromised along with him; and, no doubt, as happens in our own times, the pleasure of trailing in the mud one who has fallen was too delightful to be neglected. It is from this epoch—1785—when people were engaged in blighting his character rather than in trying to judge it, that nearly all the material relating to Cagliostro dates. With only such documents, then, to hand as have been inspired by hate, envy, or simply a love of detraction, the difficulty of forming a correct opinion of him is apparent.

—W. R. H. TROWBRIDGE

Science and the Occult

By C. W. WEIANT, D. C., Ph.D., F. R. C.

OCCULT tradition has never been seriously in conflict with science for the simple reason that the genuine occultist has always recognized that no truth of science is incompatible with truths of a higher order. Nevertheless, many students of mysticism have a certain feeling of discomfort in their relations with the scientific community. They are annoyed that the scientist objects to the conclusions of the occultist because such conclusions are not supported by evidence acceptable to science.

This situation, however, has been changing with increasing tempo since the latter part of the last century. The turning point, perhaps, was the founding of the Society for Psychical Research in London in 1882. Today called *parapsychology*, psychical research is the scientific investigation of paranormal phenomena. Such phenomena fall into two classes, the *physical* (an object moved by an unknown force, often in opposition to gravity); and the *mental* (information divulged by one who cannot have obtained it through known channels of sense).

The founders of the new society were a group of pre-eminent scientists and scholars. The roster of its presidents included physicists Sir William Crookes, Sir Oliver Lodge, Sir William Barrett, and Lord Rayleigh; Nobel Prize-winning French physiologist Richet; psychologists F. W. H. Myers, William James, and McDougall; philosophers Sidgwick, Driesch, and Bergson; and the astronomer Flammarion.

Parallel developments followed on both sides of the Atlantic. The Institut Metapsychique International with headquarters in Paris was designated by the French government a public utility! Its leading lights were physicians. In Germany, the psychiatrist Schrenck-Notzing became the leading investigator. Investigations were conducted with all the scientific rigor at their command and were unsparing in the exposure of fraud.

Although few failed eventually to acknowledge the fact of telepathy and clairvoyance, some of the early investigators maintained their skepticism to the end of their lives. By 1935, however, Alexis Carrel was able to declare, "Clairvoyance and telepathy are a primary datum of scientific observation."

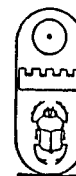
Why, then, have many scientists maintained so stubborn a disbelief? The answer given by Dr. Gardner Murphy, Director of Research, Menninger Foundation, is worth quoting: "Since, in a sense, the antecedent improbability of the paranormal is for many psychologists virtually infinity, no finite evidence could carry conviction."

The present status of parapsychology, nevertheless, is impressive. The experiments of Professor J. B. Rhine and his associates at Duke University have been extensively publicized. In 1955, the University of Utrecht, in the Netherlands, established an Institute of Parapsychology and became the first university to create a separate chair in this field, with Professor W. H. C. Tenhaff as its first incumbent. In the summer of that year the university was host to the First International Congress of Parapsychology.

The Congress was sponsored by the Parapsychology Foundation of New York, and Dr. Gardner Murphy served as president. Fifty-six scientists from fourteen countries delivered papers. Yale University has honored a thesis in parapsychology with the degree of Doctor of Medicine, and the universities of Innsbruck, Munich, and Bonn have all accepted doctoral dissertations based upon parapsychological research. Only this year, the Universidad del Litoral in the City of Rosario, Argentina, became the latest university to establish a professorship of parapsychology.

The Quest for Favorable Conditions

No one now performs experiments to prove ESP. The quest now is to define favorable conditions for the manifestation of phenomena and, if



possible, to discover the laws which govern such manifestations. Dr. Gertrude R. Schmeidler, of the Department of Psychology of the College of the City of New York, in collaboration with Dr. R. A. McConnell, of the Department of Biophysics, University of Pittsburgh, has made a study of the personality patterns of people who exhibit ESP to a remarkable degree and their findings have been published by Yale University Press.

Dr. Jan Ehrenwald, an M.D., Associate in Psychiatry at Long Island College of Medicine, has made an intensive study of telepathy in relation to medical psychology. At the University of Virginia School of Medicine, Dr. Bachrach is investigating ESP response to auditory stimuli. At San Diego State College, Dr. Bernard C. Kirby is investigating the possible role of ESP in spatial orientation. At St. Joseph's College, Philadelphia, two biologists, Dr. and Mrs. Carl B. Nash, have a small parapsychology laboratory and are working on precognition.

At Duke University, Anderson and White are correlating ESP in school children with factors in the teaching situation. At the University of Liverpool, Dr. Cedric Wilson conducts experiments with students under the influence of various drugs. At the College of the City of New York, Dr. Joseph L. Woodruff studies the ESP factor in the unconscious performance of tasks. At Freiburg, Germany, Dr. Hans Bender studies the personality of sensitives, investigates veridical dreams, seeks to correlate ESP with color preferences, and concerns himself with psychic healing, while in Munich Dr. Saller investigates ESP in relation to the eidetic imagery of school children (images experienced in the course of falling asleep).

In March 1960, at a convention of radio engineers, two scientists from Schenectady, one an authority on electronics and the other a physician, reported the discovery of certain high-frequency signals emitted by human muscles which they suggested may be correlated with telepathy and other extrasensory phenomena. Thus, physicists and psychologists are no strangers to parapsychology. Many of them not

only are thoroughly convinced of the authenticity of the phenomena, but also devote a good share of their time to research in this fascinating field.

Darwin's great contemporary, Alfred Russel Wallace, who independently arrived at a theory of organic evolution almost identical with that of Darwin, was a prime mover in the founding of the Society for Psychical Research. Darwin himself testifies (*Voyage of a Naturalist on H. M. S. Beagle*) that a Fuegian native on board an English ship saw his father expiring in Tierra del Fuego.

Andrew Lang, man of letters and armchair anthropologist of the turn of the century, was a staunch defender of psychic research and the reality of the psychic. The Italian anthropologist and criminologist Lombroso became the leading figure in psychic research in Italy.

The French ethnologist, Professor H. Trilles, in his monograph *Les Pygmées de la Forêt Equatoriale*, tells of an instance in which one of the pygmies gave an accurate description of Trilles' home in Paris and details of the final illness and death of his father—information fully confirmed weeks later.

In the summer of 1934, Professor J. J. Williams, of the Boston College Graduate School, presented at the International Congress of Anthropological Sciences a paper entitled "Psychic Phenomena in Jamaica," which cited incidents which came under his personal observation. Under the auspices of the Parapsychology Foundation, a team of five physicians and five ethnologists has been commissioned to investigate paranormal phenomena manifested during Voodoo ceremonies.

In his book *Arctic Adventure*, Peter Freuchen made it clear that he had been in the presence of paranormal phenomena among the Eskimos; and Hallowell, distinguished University of Pennsylvania anthropologist, acknowledged his inability to explain the mechanics of the shaking tents among the Cree Indians of Canada. Robert Lowie,

in one of his last published papers, declared:

"The sleight-of-hand tricks and ventriloquism in the phenomena just described tend to rouse the suspicion that shamanism as a whole rests on fraud. Yet independent investigators in different parts of the New World take the opposite view. The questionable practices seem merely designed to impress the crowd into accepting the reality of occult power of which the practitioners themselves are firmly convinced.

"The accounts of occult experiences by otherwise intelligent and trustworthy reporters cannot simply be brushed aside. They ring true, whatever may be the interpretations of visions and auditions."

A Personal Experience

An experience of my own in connection with the first National Geographic-Smithsonian Expedition to Tres Zapotes in the State of Veracruz, Mexico, is worth citing. After several days of fruitless digging in the immediate vicinity of Cabeza Colosal, the Giant Head, I was approached by Emilio Tegoma, one of our workmen, reputedly the oldest inhabitant of Tres Zapotes.

He assured me that he possessed the power to see things at a distance and hidden. If we would listen to him, he would lead us to a place where we would find what we were looking for. He led us to what is referred to in our reports as the *Zone of the Burials*. Within twenty minutes after ground was broken, the first beautiful and unbroken figurine of a Maya priest came out of the ground. More than a ton of rich archeological material followed in the course of the next three months.

Later, on a Sunday afternoon, it occurred to me that Emilio would be a good man to consult on the history and ethnology of Tres Zapotes, but I had no idea where to find him on an off day. Suddenly, he appeared at the camp, told me he knew I wished to question him, and gave evidence that he knew in advance what the questions would be.

Many such instances are recorded in the literature of anthropology, and many more may be gleaned in off-the-record conversation with anthropologists and explorers. Though, up to this point, I have confined my remarks largely to telepathy and clairvoyance, it must not be supposed that parapsychology is concerned only with these two phenomena.

There are many others; for example, precognition (foreknowledge of events), telekinesis (psychically influencing the motion of an object), dowsing (the use of the pendulum and the divining rod), psychometry (the recovery of an object's history by physical contact with it), spiritual or psychic healing, hauntings and poltergeists, levitation, fire-walking, apparitions, materializations, automatic writing, zenoglossy (speaking in strange tongues), and evidence tending to support reincarnation. All these belong to the field of parapsychology.

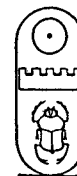
Phenomena of this kind, of course, are not new. They have been noted virtually throughout the whole of human history. Rare, however, are the people who can produce them consistently at will. Some, having enjoyed a measure of success and fearful of losing their reputation, have upon occasion resorted to trickery to produce counterfeit performances. Detection of such dishonesty has naturally caused many an investigator to question the validity of all so-called paranormal phenomena. Nevertheless, as we have seen, they are to an ever-increasing degree coming to be regarded as a legitimate subject of scientific inquiry.

The Reality of the Soul

As a concluding topic relative to the meeting ground of science and the occult, there is the central mystery of them all, the great question of the reality of the soul: a subject commonly thought to be outside the domain of science. It is a mystery so profound, so elusive, and, by nature, so foreign to the basic assumptions of scientific method, that it might be an idle hope to expect scientist and mystic to get together to probe it. But is this really the case?

The learned journal, *International Record of Medicine*, in its issue of December 1958, carried an article entitled "Construct Formation in Science and Religion: a Scientific Approach to the Transcendent Self." It is clear that the author, Dr. L. John Adkins, a practicing clinical psychologist, uses "transcendent self" to mean exactly what the religionist and the mystic mean by the word "soul."

(Continued Overleaf, Col. 2)





By MARTHA PINGEL, Ph.D.

KNOWLEDGE

When God created man in the universe, He endowed him with the power of reason, reflection, and perception. He intended man to learn through faith how to use that reasoning ability to best advantage. Man, however, not knowing the wisdom of such a plan, floundered in discouragement. He did not know that faith alone can but lead him to the border of animal superstition, and that reason alone can but lead him to the pompous form of pharisaism that precedes ruin.

It is as essential for reason to be bolstered by faith as it is for faith to be enlarged and enlightened by reason. Both faculties are God-created, given to every human being; the man who can command them within himself can command anything.

Faith can remove mountains when assisted by reason which shows how the removal can be accomplished. Whenever faith and reason are in conflict, loss occurs. Sometimes faith wins and darkness and superstition envelop the earth. The dark ages are evidence of the triumph of faith.

Sometimes reason wins and instead of a darkened knowledge breeding fear, enlightenment follows. Then frustration, doubt, uncertainty arise because the anchor which steadies the ship in the storm is missing.

Reason alone can never replace the anchor. It gives contentment and a certain sense of superiority for a time. Eventually it produces turbulence, inquietude, restlessness; and the search for the vague, indistinct, vast, begins all over again: The pendulum forever moves from faith to reason to faith again.

When man possesses the desire to learn despite the consequences of his adventure; when he possesses the capacity to act with understanding upon what he learns, and when he possesses the inner feeling that he is gradually approaching a perfect harmony between himself and the world in which he lives, then man possesses true knowledge.

"A modern version of the concept of the soul," writes Dr. Adkins, "is a construct that may be called the *transcendent self*. It is posited as capable of initiating choice and action from within itself. The determined, emotional patterns in the personality that psychoanalysis has mapped are considered to be external to the inner citadel, which is the seat of the transcendent self.

"It is called 'transcendent' because it is not slavishly determined by the emotional mechanism. Its actions are not merely the effect of cause external to itself, but rather are self-caused." Summing up, he states: "I have argued for a free ego on a par with the electron, the gene, and the outer-determined ego of Freud. Hence, a transcendent self is posited, which can be dealt with by scientific method." A half century ago, no scientist would have dared make such pronouncements.

Dr. Adkins is not alone. Dr. W. F. G. Swann, one of the United States' greatest physicists, is with him. When such men step boldly forth to put themselves on record in ways so profoundly satisfying to the mystic, complete agreement cannot be long delayed.

Because of its timeliness and its pertinence to Dr. Weiani's theme, Dr. Swann's remarks are published in their entirety elsewhere in this issue.—EDITOR.



And now we hear that the Royal Canadian Mounted Police are on the trail of Shakespeare! A story, November 9, 1960 in the *Montreal Star*, says that the red-coated Mounties are riding hard to get their man. As yet, they're not quite sure who he is or where he is hiding, but they are sure that "something is rotten in the State of Denmark" and they "will find where truth is hid, though it were hid indeed within the center."

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Search for Values

By RODMAN R. CLAYSON, *Grand Master*

HAVE you ever asked yourself, "What are the basic values toward which I am working? Is what I desire truly worth while?" The proper answers to these questions in substance constitute a philosophical approach to life, and provide meaning to a general plan of action and endeavor in accordance with a particular sense of values. Value is a relative thing. What may be of value and great importance to you may be of much less significance to another.

What you once esteemed to be of value, you may later consider much less important. All this is related to the development of personality and character. As one grows in understanding and knowledge, he frequently finds his point of view changed. He discards what was once thought to be important and finds new value in other things. He learns to bring everything into proper perspective. In so doing, he adapts or adjusts himself to whatever position or environment may be his.

Development of a sense of real values is necessary before one can have a full appreciation of life. The search for values and an honest appraisal of them give a new depth and dimension to thought. It is only the person of limited outlook who sees his existence as meaningless. He has not searched far enough nor long enough for worthwhile values. Among other things he must look within himself, for self-exploration is helpful in finding the true meaning of life.

It is profitable from time to time in our search to give thought to quality: to discover values which develop an attitude, a point of view, a perspective which extends our horizons and gives us a fuller appreciation of that to which we aspire. This will help us to adopt new concepts and ideas. In the light of new knowledge, we may find that we have to discard erroneous concepts, and recognize illusions and delusions for what they are. We will learn to substitute truth and fact for the ideas once held in misconception. Oftentimes it is painful to do away with

old cherished ideas when they are found to be erroneous. This, of course, is to be expected.

In our re-evaluation of things, in our search for new values, there is a need for clarity—to help us understand ourselves and our relation to others and to the world in general. In so doing we will be led in some measure to a sense of security, peace, and well-being. As a result, our lives will become immeasurably enriched and ennobled.

As an analogy, let us look upon the quality of value perceived by an amateur photographer. Before the development of present-day automatic-focus and light-exposure-operated cameras, it was necessary before taking a picture to adjust or set the lens for proper light exposure and distance. Every amateur photographer is proud of his first photographs. True, some of them were so dark that it was difficult to see the detail or sometimes so light or overexposed that the picture was somewhat washed-out in appearance.

Soon, however, a little more experience made the amateur photographer dissatisfied with his overexposed or underexposed pictures. He began to place a different value on what he had once thought was good. He made a serious study of photography, attended classes on the subject, and read the best photographic books available.

He developed a technique which enabled him to utilize the facilities of his camera to better advantage, and his photographs became sharp, distinct, and clear, neither too light nor too dark. Thus, by working at it, our amateur photographer developed a new quality in regard to his handling of his camera and the taking of pictures. It was a new value which everyone who saw the pictures could appreciate—something which could not be said for his early attempts.

As our search enlarges our world, we learn the truth about the relative importance of things. Led astray by the attractiveness of some particular thing



or condition because of its emotional or intellectual appeal, we often experience difficulty in differentiating between fact and illusion.

It is important that we be informed, and know the difference between what is fact and what is not—in the philosophical sense, we might say the difference between the real and the unreal. We must be willing to reject or surrender old ideas or concepts that are of little value to us. The acceptance of facts and new ideas is sometimes disconcerting and may even require sacrifice. The important thing is not to become discouraged, disgruntled or lose enthusiasm.

The search for values is a challenge, a challenge to improve oneself, to expand one's mental world, to gain greater knowledge and understanding. This requires self-study, one of the finest creative, soul-searching, expressive, self-finding, self-expanding developments known. There is a measure of greatness in it.

The Spirit of the Search

One truly imbued with the spirit of the search develops an interest in a great many things, and he finds the pursuit tremendously fascinating. He seeks to do away with personal disappointments, disillusion, misconception. Wishful thinking, daydreaming, unworkable ideas or notions are values which contribute to disappointments and misconceptions, and are no longer significant. There should be no illusion with respect to oneself and one's abilities.

Do not envy the expert or the person you feel to be more proficient than you. Strive to improve yourself with self-discipline, new knowledge, and a re-evaluation of what you once thought was important. All of this requires action and effort; but without personal effort, no change will be realized. We cannot sit by for long when we should be stirring ourselves into action. We must decide for ourselves what we truly want out of life, what we truly desire. From our present point of view we must estimate the chances for our realization of some of these things.

Are you sufficiently interested to invest your talents and energy? Are you

willing to accept the fact that there is no magical process which will bring your desires into reality? Once you have a true sense of values, you begin to assert yourself creatively. Your attitude changes, you adjust your actions to the changes. You reach a personal decision as to whether you are too serious or not serious enough about yourself and what you are doing. You are absolutely frank with yourself. It is your own innate intelligence and knowledge upon which you must rely rather than upon what others may say and do. All this is involved in the search for values.

Make everything that you do count. If it is important enough to devote your time to, then it should be important enough to be done thoroughly. For instance, what do you read? Do you read worth-while books and magazines? Are you endeavoring to improve yourself in this way or merely helping yourself to pass the time? Good reading habits provoke thought and improve one's creative ability. Do not be afraid of making mistakes, but on the other hand, do not try to achieve more than you are capable of.

Your avocation, what you do outside office or business hours, should not be laborious. It should not be a tyrant that absorbs and commands your life. It should, rather, give you a comfortable feeling, help you better to express yourself, to appreciate the finer things of life. Actually, whether we realize it or not, in life we not only search for an evaluation of ourselves, but also strive to understand human values, and to pursue truth and fact.

We strive to know about the world and how its people live—about man, his relationship to his fellow man, as well as his needs, desires, and dreams. Is this not significant? Does this not help you to a better understanding of the values of what is worth while and of your place in the sun? Does this not contribute to human dignity?

Direct your own life. Know what you are doing. Do not follow those who do not have a real understanding of values. Your search is bringing you values you can live by. Your interest in a great many things becomes intensified. You cannot be interested in some-

thing and still remain detached from it. Self-involvement becomes necessary. When we become personally involved, it means that we have accepted the thing or the circumstance of the moment because of the value we place upon it. Be sure of the quality of the value of your acceptance.

As has been said, our sense of values changes from time to time. As an example of this, not many years ago we were content with the sound which reached us through the speakers of our radios and phonographs. At the time, we thought the sound not only adequate, but good. Today, in the light of new developments, we have high-fidelity and stereophonic sound. Sound has thus taken on a new quality, a new value; and we have an increased appreciation as the result of it.

What does the search for values do for us? For one thing, we know better than formerly what things are truly important. We have a glimpse of the vast universe and the world within it, and all that this encompasses, and we are better for it. The pursuit has opened up and broadened our lives. We no longer see what perhaps we once saw from a biased or narrow point of view.

Expanded Horizons

We have expanded our horizons of interest and understanding if we have been steadfast in our purpose. We have provided continuity to our efforts. We have woven a constructive, creative thread through all of them. We do not look for a substitute for living, or for an escape. We live life to the fullest because we have found the natural balance between that which has significant value and that which has not.

One gains confidence from the direction he takes. There must be a continual search. The rewards realized will not depend completely on attaining one's goal, but on the good things which come one's way as a natural by-

product of the search itself. In your pursuit do not be afraid of being different from others. After all, each is different from everyone else.

As one grows in experience, his ideas and mental concepts experience a transition. New ideas grow out of old ones, and the quality and quantity of one's ideas and realizations influence how he will live and work. To keep your search for values from being a simple hobby or pastime, use your imagination. Imbue your life with ideas by discarding old ones for new ones of more value. You will gain in understanding, courage, and strength.

When we speak of the value of a thing, we are not thinking in terms of monetary value nor necessarily of utilitarian value. We are, however, thinking of practical usefulness, quality. Think, for example, of the objective value of education. Without it life will provide very little. Be discriminating.

From your experience assess the value of things in your own way from your own knowledge and place the proper importance or value upon them. Make sure that that which you value is worthy of your consideration. Like the amateur photographer, make sure that your experience makes the pictures you take sharp and clear, and with the proper contrast.

There is value in having many interests; most of us occupy ourselves with many things, but we should not have so many that we lose our purposeful perspective. A life without a steadfast purpose is uncertain and difficult. We not only must explore the facts but also must learn to understand them. We must be somewhat scientific in our thinking, for scientific thought answers man's questions and satisfies his need for knowledge. Your search for values will make you more abundantly qualified to live a life of success and happiness. It will bring you profound rewards.



In science, we have sufficient respect for the design of the universe to believe that there is a unified scheme covering all realms of phenomena, and indeed, in the last analysis, the affairs of mankind as a particular case.

—DR. W. F. G. SWANN



Mystical Thought of Two Presidents

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

From the *Rosicrucian Digest*, May 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.



My most intimate talk with William Howard Taft was during an hour's ride on a boat in the East River when we stood together at the railing on the deck and looked out over the water and discussed some of the higher things of life. I wish that I had the privilege of telling all that I might about the inner personal life of this man.

This much, however, is known. He was essentially a mystic in every thought and in every act. This point we discussed while on the boat. I remember his saying that he presumed that he would some day be severely criticized for his rather broad and unique viewpoint of the higher things of life, and especially of religious and spiritual principles, much as Thomas Jefferson had been criticized in his day.

I cannot help recalling how much alike Taft and Jefferson were in the high ideals they held and the attitude they took toward religious matters. In the case of Mr. Taft, he found many thousands holding similar ideas and thus enjoyed a wide companionship in his religious worship. In fact, he found this companionship rapidly increasing in numbers during the last few years. With Mr. Jefferson, however, the case was quite different, and he was lonely for such companionship except as he found it among the few who constituted the early Rosicrucian body with its headquarters in or near Philadelphia.

Mr. Jefferson has been very generally classified as an atheist, and there are many books and historical writings extant which definitely classify him as a disbeliever—an opinion thoroughly established in the minds of those not broad enough to investigate and deter-

mine the real facts. Yet, I can turn to books here in my library containing the official messages and papers of the Presidents of the United States and find that Thomas Jefferson, as President and as an individual, was neither an atheist nor a disbeliever.

He was an original thinker, undoubtedly. He was not given to the use of pet phrases and terms and formulas. If he disbelieved anything very strongly, it was this: that it was necessary for anyone to prove or manifest his religious convictions by the use of orthodox phrases. This very belief, or rather disbelief, however, was responsible for the charge made against him that he was not a godly man.

To him, the thought of a personal God, almost a duplicate of man, was not only inconsistent but impossible to accept. Therefore, he refused to adopt the general theological idea of God and likewise refused to use the standard theological phrases in his official writings and speeches. But he did use in place of this term such words as Providence, Divine Mind, Omnipotent Intelligence, and other similar terms.

Certainly, the use of such phrases excludes the idea that he had no belief in the existence of a Supreme Architect, Supreme Ruler, or Supreme Intelligence, governing and directing the affairs of all beings. In his official reply to his notification of election to the Presidency, dated February 20, 1801, we find a typical example of his religious phraseology in the following sentence:

But whatsoever of understanding, whatsoever of diligence, whatsoever of justice or of affectionate concern for the happiness of man it has pleased Providence to place within the compass of my faculties shall be called forth for the discharge of the duties confided in me.

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He, himself, gave the very best explanation of his attitude in these matters when in his first Inaugural Address, on March 4, 1801, he explained that since America had been founded for the purpose of giving everyone religious liberty and a freedom from religious intolerance, we should not permit political intolerance to become the cause for further wars. Then he expressed this jewel of a thought: "But every difference of opinion is not a difference of principle."

Mr. Jefferson had original ideas and an original interpretation regarding passages in the Holy Bible. There were sufficient persons interested in his viewpoint to warrant him in writing his version of the Bible and having it published. We regret that copies of the Jefferson Bible are not available at the present time. But to those of us who have seen this great work by this man, there is no question left as to his absolute conviction of the existence of a Supreme Being.

His difference of opinion in regard to that Being and of other religious principles did not constitute a difference in principle. He was, nevertheless, considered an atheist by the intolerant orthodox persons of his day and is still so considered by the same class of persons.

With Mr. Taft, the case is slightly different inasmuch as his opinions centered not around the terminology that should be used in attempting to describe the person or character, nature or attributes of God, but around the sectarian doctrines and creeds of denominationalism. Even this is sufficient in these days to bring upon the head of any man or woman the condemnation of Christian bodies and to label such a person a disbeliever.

Both Jefferson and Taft found in the broader mystical principles of religion an attunement with the human side of all beings as well as with the spiritual side. Both of them believed that the Divine rights of men and women were to live and be happy in accordance with their individual rights. Both of them believed that a smile and a kind word had more power to save than a stereotyped religious formula.

Both of them became living examples of right thinking and right living, and both of them have left monuments of character and personality that will not only remain for hundreds of years but also will keep their memories ever green in the hearts as well as the minds of the masses.

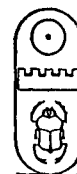
Mr. Taft's last days were typical of those anticipated by all mystics and all persons who have lived according to certain laws and principles that bring Peace Profound. He knew that his days and even his hours were numbered. He knew that transition was not only an inevitable law of the Divine Scheme of things, but close at hand in his own life.

In the face of such knowledge, he was yet able to move about or to rest peacefully without pain or suffering. Without regret or sorrow, he awaited with anticipation the coming of the great change into the newer life which, he realized, lay just across the borderline.

In our Rosicrucian teachings, we hold that any modern or ancient doctrine is false and unfounded that attempts to claim that transition or so-called death can be avoided by proper living and thinking. We teach that transition is inevitable and in fact a joy and a blessing. We also teach that by proper living and proper thinking, we may attain that highly desirable condition wherein we may remain free from disease, pain, and suffering and pass to the ultimate change in peace.

It is notable in the case of both Jefferson and Taft, that there was a complete absence of the fear of death. Only the mystic who knows what death or transition really is can have this peace of mind and be free from this fear. Modern sectarian teachings do not tend to free man from the fear of an unknown change that leads him into an unknown existence for an unknown time.

When one knows that he has tried to do the best that is possible and has benefited by each experience and lesson, he can face the great event of transition with joy and with sublime peace knowing that the future is not to be cut short and the inner self plunged into prolonged oblivion.





Creative Worship



By DANNY ROSS CHANDLER

J. B. S. Haldane counts fanaticism among the only four really important inventions made between 300 B.C. and 1400 A.D. It was a Judaic-Christian invention. And it is strange to think that in receiving this malady of the soul, the world also received a miraculous instrument for raising societies and nations from the dead—an instrument of resurrection.

—Eric Hoffer in *The True Believer* (Harper & Brothers)

The fanatic, a distinctly religious phenomenon, is (according to Webster's dictionary) one "governed or produced by too great zeal; excessively enthusiastic, especially on religious subjects."

Religion, of all socialized institutions, best affords opportunity for creative expression by an individual. Individualism inevitably, inherently, and indelibly nurtures diversity of religious expression of which cultic and sectarian *isms* become monumental testimonies of creative, dynamic religious thought and expression.

In American culture, rooted in the idea of popular sovereignty and an elevated status for the individual, God seems to have stimulated numerous cults and sects, sustaining individual freedom of worship according to the dictates of conscience and within liberal bounds, making each an individualistic expression of transcendental Reality.

Protestant Christianity, resting its dynamic *in personal piety* of the *individual* believer and stressing *personal* interpretation of the Scriptures as authority, exalts the dignity of the *individual*, which government was instituted to protect.

Sects and cults are, then, essential to a dynamic democracy. They are a constant challenge to conventional orthodoxy, testify to the undeniable spirit of individualistic creativity, and condition a newly-budding social structure to gradual change or modification. Representing dissatisfaction with the *status quo*, sects and cults are the buds of The New Order. They search for different insights; and new perspectives in spiritual speculation further philosophic and theological knowledge and investigation!

The genuinely religious type of mind strangely enough is found not in the orthodox churches, but rather in the cults. The willingness to break completely with old, familiar, and traditional patterns of worship always is present in the makeup of the cultist. He becomes, therefore, the pioneer in the field of creative religious thought. Like a man who, seeing the ocean for the first time, strips naked and plunges in, the cultist—or fanatic, if you choose—peels off the externals and runs headlong into the swirling foam of the boundless New. He is willing to lose personal identity in its dashing waves. This is creative worship. Such worship demands exposing oneself naked on the sand even though there is a danger of being bitten or stung. It is axiomatic that man always encounters God naked and alone. The vaster vision is an ever-present reward.

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The Spiritual Sense

By J. BRIERLEY

AT last men are beginning to discover the ludicrous blunder they have been making. On their astonished eyes the truth is beginning to dawn that while Church, Bible, history, and philosophy have all their religious uses, it is not upon any of them that religion ultimately rests.

What is meant by this will perhaps be best indicated if we institute a parallel. . . . As the harmonic sense develops, and especially where it blossoms out into the flower of the higher musical genius, it becomes ever more vividly conscious of this external reality that answers to it. The musical creators, so called, create nothing. They only discover what is there already. They find a harmonic universe with its laws framed from eternity, becoming ever more wonderful, more beautiful in proportion as their inner sense develops. . . .

But what has this to do with religion and the spiritual sense? Everything. For all that has just been said applies here with an almost absolute exactness. The part played by the musical sense in relation to its world is the precise counterpart of that played by the spiritual sense in relation to religion. Perhaps the loosest and most badly-defined word in our language is the word Faith. In the lips, not only of the people but also of scholars and divines, it has been made to connote all manner of dissimilar and incongruous elements. But in its primitive and Biblical signification it stands for the precise function of the soul with which we are now trying to deal. It means neither more nor less than the spiritual sense, the faculty of response in man to the spiritual world around him. . . .

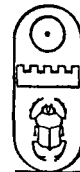
But to come closer. What is the function of this spiritual sense, and how does it affirm its authority? We have only to look carefully at its operation in ourselves to discover at once how absolutely different it is from the processes of mere reasoning. It mingles at every point with reasoning, but is in

itself as distinct from it as is the emotion raised by a Beethoven sonata. One might describe it as the soul's thrill at the approach of the Divine. Religious literature is the attempt to put that thrill into words. Religious history is the story of the great creative spirits who have felt it at first hand, and of its communication by them to others. What in varying degrees was realized by these founders, and by Christ in a transcendent degree, was a sense of the universe as spiritual, of holiness as the supreme value, of the external world, with its natural forces, as the veil of a Supreme Thought and Love, of man as in himself a revelation of God, and as in immediate contact with God. The spiritual sense immediately recognizes itself in other souls and rejoices in the contact. . . .

But the history of the spiritual sense, however disappointing to our impatience as the record of a religious triumph, is almost perfect as a piece of religious evidence. We need scarce any other. If, to revert to our earlier analogy, all the musical institutions were destroyed, the world's present harmonic sense and culture would make it impossible for even such a catastrophe to result in any real loss. The same may be said of religion. Could all the external records of its past, its systems, its literatures, be imagined as lost, its power and authority would hardly be affected. The spiritual sense as we now have it contains the essence of these things in itself, and would reproduce them, with new elements added of the eternal revelation. . . .

It is the business of the Church, and specially of the religious teacher, to develop the spiritual sense. The real end of worship and of exhortation is not to root men in tradition or to drill them in logic, or to cram them with facts. It is to find the mystic chord which vibrates to the breath of the Unseen.

From *Ourselves and the Universe* (Thomas Whittaker, New York, 1905)



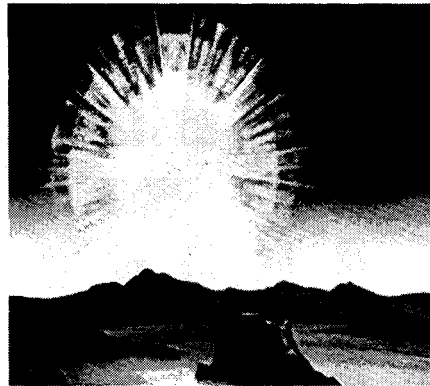
YEAR-END STATISTICS

Although facts are essential and constitute a truth, they do not tell the whole story. The statistics below are facts which indicate some of the purely operational functions of the Rosicrucian Order, but the significance and meaningfulness of those functions are not wholly conveyed when put down as figures. The truth is that thousands of lives have been brightened through the Rosicrucian teachings, the dissemination of which is the basic purpose of the organization. The majority of our members have experienced hope, enthusiasm, inspiration, and inner peace by means of the thousands of pieces of mail that have been handled by our employees during the routine of the day. Statistics of this kind can never be compiled. The totals below, given as a matter of interest to our member and nonmember friends, are important facts, yet they do not cover the transcendental scope of the Rosicrucian Order and its activities.

Total number of pieces of incoming mail.....	439,981
Total number of pieces of outgoing mail	3,275,436
Individually dictated correspondence	90,199
Staff payroll	\$648,882.88
Taxes, utilities, maintenance, and insurance.....	\$ 89,945.28
Printing costs (not including books)	\$178,282.75
Envelopes, office supplies, and stationery	\$ 56,263.38
Postage for the year	\$189,860.47

What Occurs After Death?

CAN MAN ever know what lies beyond the border of this world? Must the human being always look upon eternity as the great unknown, a vast precipice, toward which he is being drawn by the incessant swing of the pendulum of time? Is there a way to be assured that the prophecies of a sublime after-life are true, and not the honeyed words of a soothsayer? In the course of human experience, have there ever been any who have truly experienced a glimpse behind the veil?



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POMPEIAN MILLS

Stone mills used to grind grain for flour in a once flourishing bakery of ancient Pompeii. The city was destroyed by the eruption of Mt. Vesuvius in 79, A.D. The houses and structures—and many human beings—were engulfed by hot ashes. Actually, the ashes preserved many objects like the mills of this bakeshop. The holes in the mills were for inserting wooden handles by which the grinding rotor was turned. (Photo by AMORC)



DEDICATED TO A GODDESS

The celebrated Temple of Athena once stood in majestic splendor on this foothill site at Delphi, Greece. All that now remains upright to her memory are these restored Doric columns. All who came to Delphi to consult the oracles first entered this temple to pay homage to Athena, deity of the arts of war and peace. These steps were once trod by the great of ancient Greece.

(Photo by AMORC)

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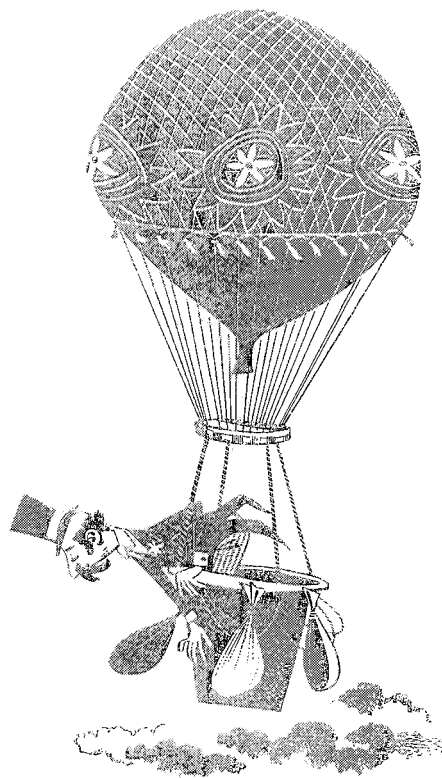
By Ralph M. Lewis, F.R.C.



Along Civilization's Trail

OLD BONES—The evolutionary path of man has been traced pretty much on the basis of the size and shape of skeletal bones, the one remaining feature of prehistoric man's anatomy. Now some anthropologists maintain that tools tell more about man's evolution than bones. At a recent meeting of the American Anthropological Society in Minneapolis, this interesting hypothesis was discussed in some detail. It's reasonable. After all, the evolutionary standing of a species is marked by the size and complexity of the brain, and tools are a direct product of brain. They are indicative of a level of development of the brain, and the man, by whom they were formed. It points up the old proverb again: *By their fruits ye shall know them.*

POPULATION BOOM—This standing "shoulder-to-shoulder" business within a few decades is no idle gossip, according to mathematicians who have made calculations on their electronic computers. If the present growth rates continue, people will indeed be packed like sardines on all available land surface by the year 2026. The not-to-be-overlooked complications of this dire outlook are that there will be spotted population jams long before the last "sardine" gets packed. People generally are going to cling to areas of

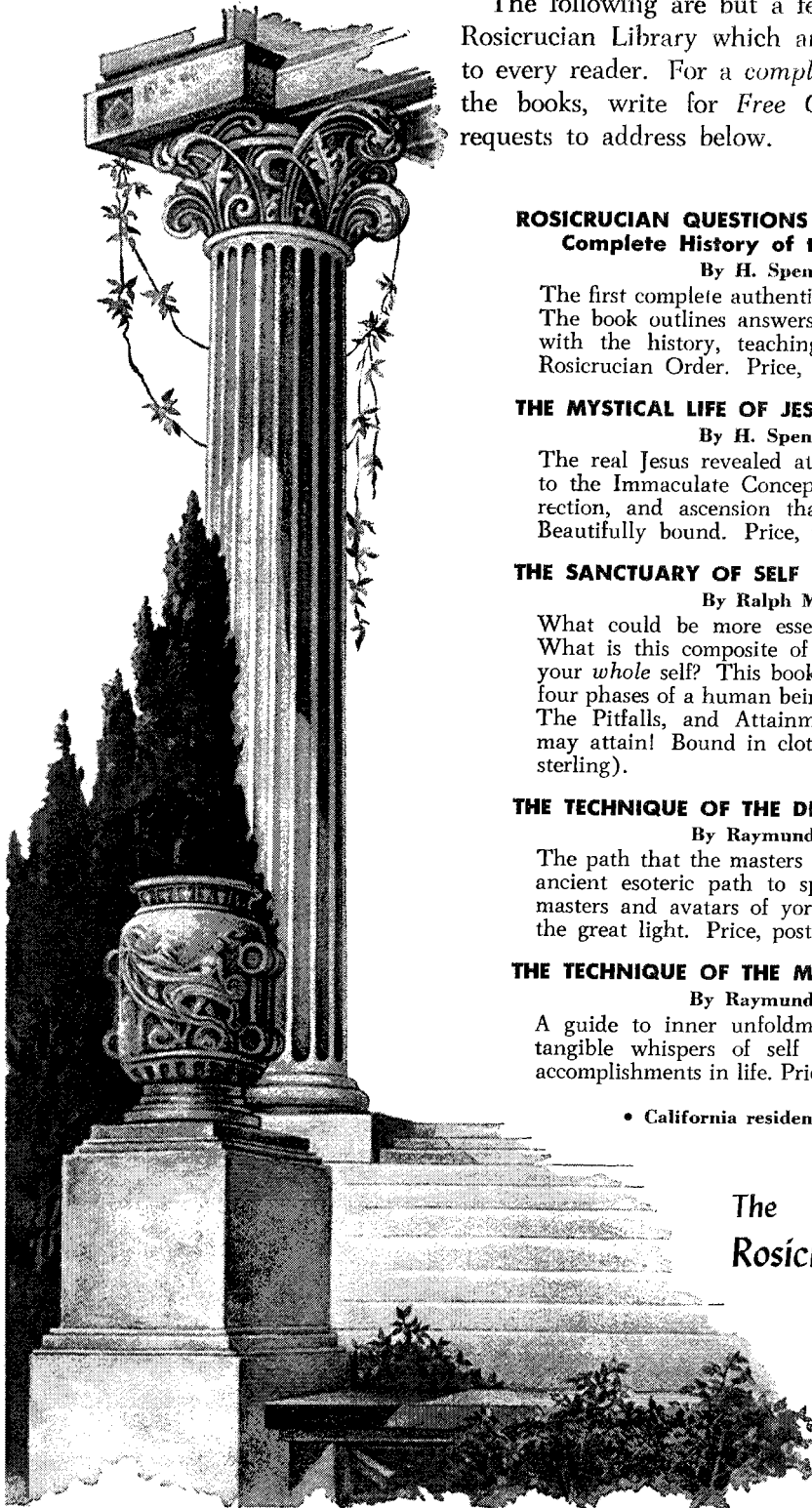


mild climate, arable land, and level terrain until they are pushed into the mountain vastness of each continent, or into the unrelenting cold of arctic ice. Choice land areas will thus have "shoulder-to-shoulder" populations long before this situation becomes worldwide in effect. Food and water also will give out long before the population can explode.

How will man meet this problem? Birth control seems to be the most practical, immediately available means. Migration to other planets is a long-range possibility. But the need to do *something* is urgent.

A Silver Lining: The Scripps Foundation for Research in Population Problems at Miami University at Oxford, Ohio, reports that parents are already putting the brakes on births. There has been a marked increase in the application of birth control methods over the past five years. Time to draw a few more deep breaths!

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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