

ROSICRUCIAN DIGEST

JUNE
1961

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Nonconformist
composer.

▽ △ ▽

**A Matter of
Pride**

Viewpoints
east and west.

▽ △ ▽

**Art for
Goodness' Sake**
A brief for laymen.

▽ △ ▽

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The Gifts of Mind

▽ △ ▽

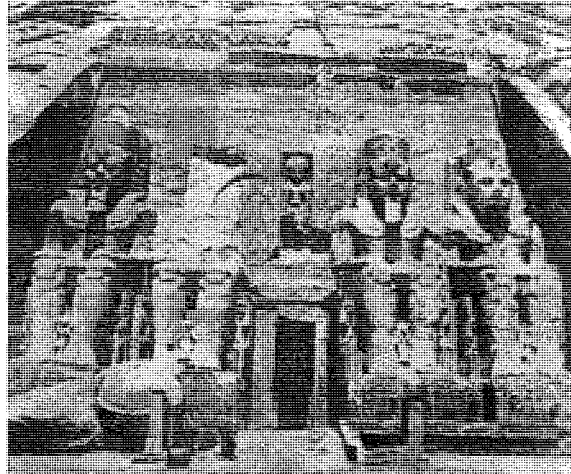
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*Plea for
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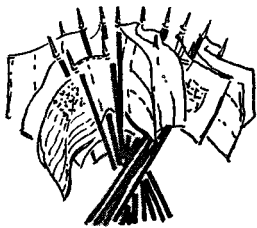


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(See March, 1961, issue for full details)



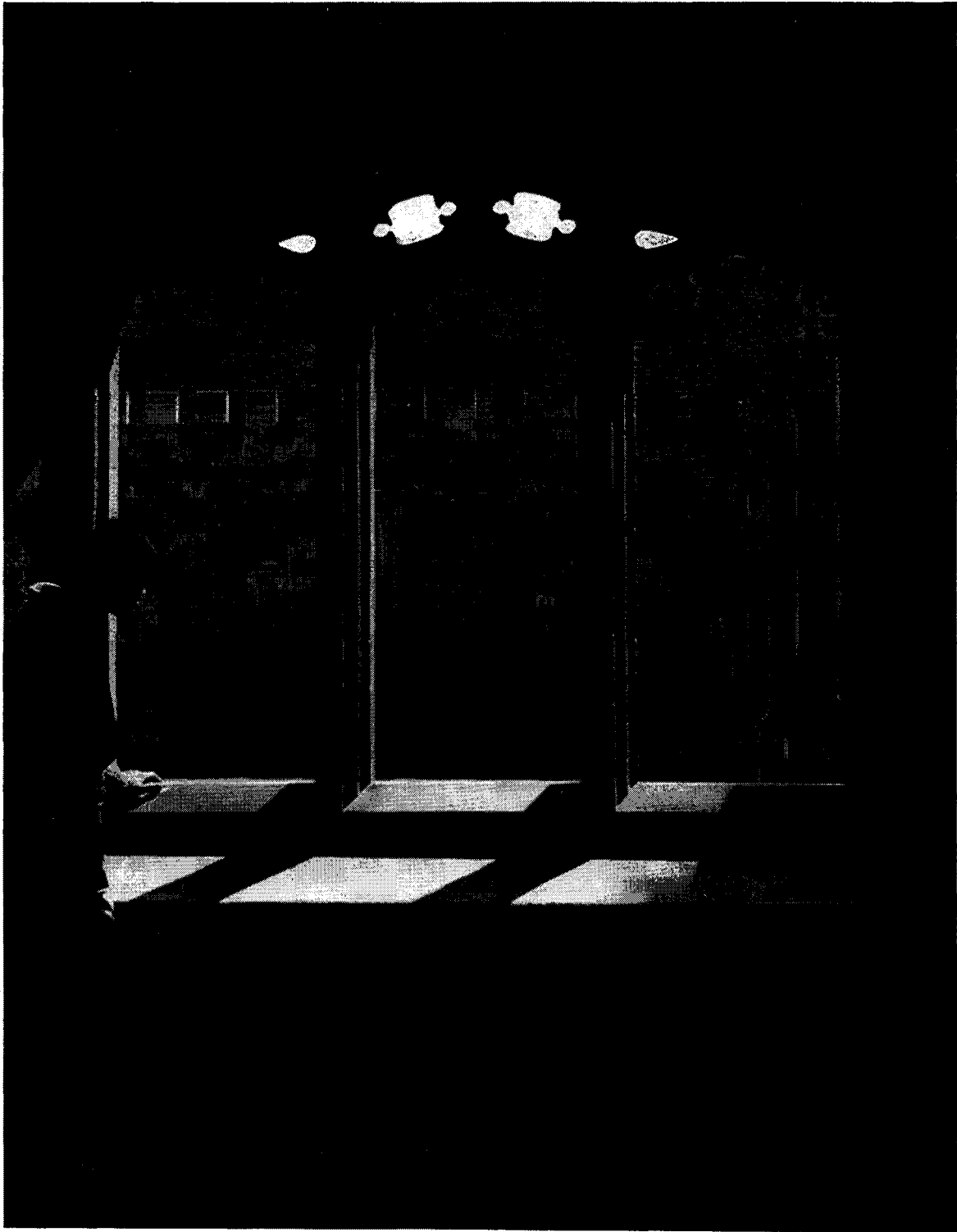
The 1961 International **ROSICRUCIAN CONVENTION**

July 9-14. These convention dates are a promise of delight to the hundreds of Rosicrucian members who will be assembled at Rosicrucian Park next month. The chances are that you'll meet dozens of persons whom you feel "you've known all your life." It happens wherever Rosicrucians meet. This exhilarating touch of fraternalism in its truest sense permeates the week-long activities of the convention.

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These are the things in which you can take pride. They represent the physical structure in which the soul and spirit of AMORC find expression. At a Rosicrucian convention they are all on display for you to see, to examine, and to carry with you in your storehouse of memory as the years go by.

Plan to attend this year's session. Registration begins Sunday morning, July 9, at 9:00 a.m., and continues through Friday, July 14. See you there!



SOLEMNITY OF OXFORD

This view, taken from a cloister of one of the colleges of Oxford, indicates the massive traditional architecture of these edifices. The physical atmosphere of the environment reflects the dignity and status of higher education for which this university is famed. The archives contain many manuscripts of the early Rosicrucians of Europe. *(Photo by AMORC)*

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The ROSICRUCIANS [AMORC]

SAN JOSE, CALIFORNIA, U. S. A.

(THE ROSICRUCIANS ARE NOT A RELIGIOUS SOCIETY)

Scribe: S.P.C.
THE ROSICRUCIANS (AMORC)
San Jose, California

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ROSIKRUCIAN DIGEST

COVERS THE WORLD

THE OFFICIAL MAGAZINE OF THE WORLD-WIDE ROSIKRUCIAN ORDER

Vol. XXXIX

JUNE, 1961

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The Purpose of the Rosicrucian Order

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

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THE
THOUGHT OF THE MONTH
PHILOSOPHY IN THE MODERN AGE

By THE IMPERATOR



HERE are two ways to approach the world of reality. One way is through a careful observation and analysis of what is experienced. From such analysis, general demonstrable principles are to be drawn. They must be capable of proving to the objective senses the conclusions reached with regard to the nature of the thing experienced.

If, for analogy, one came across a spring clock for the first time, he would, according to this approach, examine it with diligence. He would make note of its ticking sound. He would observe the arrangement of the numerals on its face and watch the movements of its hands.

Removing the back, he would examine the cogs, pins, and springs therein and further observe their working. In time, he would learn the mechanical principles by which the clock operated. With success, he would confirm his opinion of the clock's mechanics by duplicating its function in part, or in whole.

This method is *inductive*. It is beginning with a particular and proceeding from it, step by step, to a final and general conclusion. However, the conclusion and the entire procedure must be empirical. They must consist of factual elements which can be reduced to the perception of the senses, that is, elements ultimately having a physical quality. This approach to reality is known as *science*.

All thought is not direct or immediate experience. It is also occupied with ideas, notions, and beliefs which are not demonstrable. There are values, ideals, concepts, which are a definite part of our conscious life and yet are not objectively perceptible in the manner that we realize them. We cannot point to an archetype, or any counterpart of them outside our own minds.

Such states of consciousness are nevertheless reality to us. Out of what we experience objectively, our minds synthesize, draw conclusions and opinions which often it is not in our power to prove in a factual way. Let us take life, itself, and our assumptions about it. Within its material aspects, the effects of biological phenomena which are observable, there is nothing to indicate a reason or a purpose for it. The animate thing may reveal on observation how it functions or how it developed; but it does not explain *why*.

This *why* lies beyond the realm of direct experience, not perceivable in the phenomenon itself. This *why* is the presumption of purpose, of a teleological or mind-cause underlying the physical and mechanical processes by which the thing comes into existence. This search for why—this attempt to rationalize a non-objective generality—is the other approach to reality. It is *philosophy*.

We do not mean to imply that all philosophy supports the doctrine of teleology, or a purposeful cause. There are philosophical doctrines, in fact, quite definitely opposed to such a notion. Philosophy, however, is the *deductive* approach to knowledge. It be-

gins with the general, a theoretical but logical conception of the whole of some problem. It tries to conceive a complete matrix that has the element of truth, of reality, to the mind. By truth, we mean that which is pragmatic, which seems practical, workable, and consistent with human experience.

Let us revert to the analogy of the clock. The philosopher, coming upon the clock, would not be satisfied to determine of what its parts were made, how they were assembled, or the manner in which they operated. The philosopher would not, upon learning of the mechanics of the clock, necessarily want to attempt to build another in order to prove the accuracy of his observations. His thoughts would likely be occupied with a reason for the existence of the clock as it is, in its entirety and function.

He would ask, what function is served by it? What is its usefulness in the constitution of nature or to man as an intelligent being? In such an instance, the philosopher might not necessarily be assuming an initial, pre-determined cause for the clock. Rather, he might be trying to establish a relationship between the clock and man.

The philosopher is likely of the opinion that since man has come to realize the existence of the clock and perceives it, this experience should be converted into some expedient purpose for man.

Just to know the clock as a mechanism is not enough. The philosopher desires to know why it is, or, if possible, to establish some useful connection for it with man.

The philosopher and the scientist have one common objective: the acquisition of knowledge; both are in search of *truth*. To the scientist, truth is that which has persistent reality to the senses. It must continually exhibit the same quality or phenomena to any and all men under similar circumstances.

To the scientist, a thing is thus true because it *is* and, in other words, it cannot be empirically established to be otherwise. Water is H₂O, a combination of hydrogen and oxygen. This, to the scientist, is a truism because such a compound always manifests as water, and nothing else.

To the philosopher, truth may have another connotation. First, a concept can be true even though it cannot be realized empirically. That which is indubitable and self-evident may also be true even though there is nothing external to the mind to demonstrate it to our senses. Such truths compose most of the dogmas of religion. Unless, however, they can be proved by representation to the senses to be otherwise, they remain *relative truths*—truths related to the human intelligence.

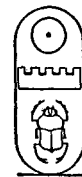
Why must a truth of the reason be subordinate to one which the experiences of the senses establish? Men once held as true that the earth was flat with a definite perimeter over which men might fall. Subsequent exploration, terrestrial and astronomical, proved to the senses that the earth was round, not flat. The truth of the mind, plausible to the reason alone, had to give way to observation: To deny, as did Pyrrho, the skeptic, what the senses reveal would result in the destruction of the human race.

Our Receptor Senses

Our receptor senses and faculties have gradually evolved over eons of time. They are the result of the organism's adjustment to the particular environment in which it has come to exist. The senses permit the organism to perceive those other substances on which it depends and those conditions with which it must struggle to survive. To deny the reality of the senses under all conditions would be to commit suicide.

The senses, as well, may have their relative truths, or what we term *illusions*. Empirical truths may eventually be proved false even though in the conflict between them and the truths of reason they have triumphed.

A clump of bushes at a distance may seem to be a man. Upon a closer approach, we recognize them to be bushes. We accept the second experience as truth because we have the confirmation of our sight. We may have the further confirmation of our senses of touch, smell, and even taste (if we pluck a leaf and put it in our mouth). We then know of no other way to disprove what we experience on close examination; so



we accept it as truth. Many former scientific truths have, with the passing of time, been proved to be relative and deceptive.

There Are Still Inexplicable Things

There are large gaps in the continuity of our knowledge. There are the inexplicable things, the so-called mysteries—in comparison with demonstrable knowledge. We can only wonder about them, speculate, resort to cogitation and rational abstraction. The human mind is not content to leave such hiatuses; but rather fills them in with beliefs, suppositions, and philosophical assumptions. Often to the reason these truths are threads that tie together for the moment that which science has discovered, instead of leaving voids between such discoveries.

Such are man's attempts to be supreme in his world. He cannot feel at ease in an existence entirely foreign to his understanding. Unrelated phenomena, happenings, events, and apparently disassociated realities cause the human mind to feel isolated. Man wants to conceive a unity, a oneness of reality into which he can project or imagine a purpose for himself. Figuratively speaking, he wants to string the beads of reality together, not to have them exist in an unrelated pile.

Philosophy is the "bead-stringer," the synthesizer of the empirical knowledge of science. It is philosophy that devises values for the revelations of modern technology. In its deductive process of approach to reality, philosophy conceives the whole pattern that comes to direct and challenge the investigations of science.

No one will deny that there are scientific hypotheses. The ether theory of the 19th century was one such hypothesis; it was assumed from observable phenomena, but the hypothesis was not proved. Nevertheless, it motivated much research in physics and astronomy toward proving or disproving it. Such an hypothesis may be called the *philosophy of science*. It is a philosophical approach to the solution of a mystery. To rest there, however, would be folly. However, not to have had the hypothesis would have left uninvestigated a necessary link between what was known and demonstrable.

Today, philosophy is generally regarded as having value only as a historic review of what man once thought, or as a course in mental exercise. Sir James Jeans, noted British scientist, in one of his works reflects what is considered the basic ineptness of philosophy in contrast to science. We quote three of his principal criticisms:

"I. Philosophy seems to have no agreed or precise terminology because there is no agreed body of fundamental knowledge for a precise terminology to describe.

"II. The language of the philosopher differs from that of science largely because philosophy tends to use words in subjective, and science in objective, senses.

"III. The language of philosophy further differs from that of science because philosophy tends to think in terms of facts as they are revealed by our primitive senses, while science thinks of them as they are revealed by instruments of precision."

As to the first criticism, the ideas of philosophy are personally arrived at; they are not the result of a common observation, which would have more or less the same appearance to every careful observer. The test of the philosopher's ideas—until such time as they are proved or disproved empirically—is in their cogency and logical presentation. The terminology is immaterial if the idea stands as self-evident since the reality the philosopher provides is filling in a gap which science has not yet closed; obviously, it must be subjective. The reasoning of man is flexible and far more varied than instruments or the receptor senses.

As for the second criticism, since philosophy is subjective, it is a personal conclusion, employing the individual's own reason as criteria, and there is no common language for it. If what the philosopher propounded was predicated on an observation, it would then be scientifically demonstrable or rejectable. In fact, the philosophical exposition would not then be necessary.

The third criticism that the philosopher resorts to conclusions founded on the experiences of his own unaided senses instead of "instruments of precision" is readily admitted. The modern

philosopher's conceptions are concerned only with those realms for which science has no conclusive answer in its own terminology and instrumentation.

The modern philosopher, for example, does not expound ideas about the nature of the electromagnetic field as regards its particular manifestations because instruments disclose this in the realm of science. Philosophers and metaphysicians, however, will offer ideas as to the nature of pure being and its possible hierarchal order. With such, instrumentation has as yet nothing to prove or disprove. In such matters, philosophers will draw their conclusions from their "primitive senses."

Philosophy will consider morals and ethics, and whether there are such conditions as law and order which science purports to employ. Philosophy will consider whether what science terms evolution and advancement actually exist in a more general cosmic sense. It will speculate on the value of

what science continually reveals. It will establish goals as probabilities, like tentpins set up for science to try to knock down with irrefutable facts; or, failing to do so, to acknowledge as *relative truths* of the mind.

Philosophy is the pattern of knowledge. It weaves what science discovers into an order which serves human welfare. It lays down avenues of inquiry along which science may travel to discover observable realities.

Sir Arthur Eddington, noted scientist, in a defense of metaphysics and philosophy, has said: "When science has progressed the furthest, the mind has but regained from nature what the mind has put into nature. We have found a strange footprint on the shores of the unknown. We have devised profound theories, one after another, to account for its origin. At last, we have succeeded in reconstructing the creature that made the footprint, and lo! it is our own."



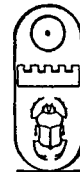
Each new step we take in thought reconciles twenty seemingly discordant facts, as expressions of one law.

—RALPH WALDO EMERSON



Please Accept Our Thanks . . .

for your comments on *Digest* contents. Your suggestions have been invaluable, and our appreciation, we hope, will show itself in future issues of a better *Rosicrucian Digest*.



A Matter of Pride

By SURENDER LAL BERRY, D. F. C.

He who does not understand symbolism will never understand India, India is not a fact, but a statement of consciousness.—DAN GHOPAL MUKERJI.

As an Asian, who fought side by side with Europeans in the European theater of World War II, and as one who spent ten years flying about the world later, it seems to me that many who visit the East carry with them the very soul sickness they claim to find there.

Prominent among these is Arthur Koestler,* whose recent remarks on the subject display harsh judgment. An earlier sensation was Catherine Mayo's *Mother India*. These are neither the first nor the last who will sound a note of patronage in a judgment that smacks of pride. And this has baffled me: Should pride be answered with pride?

Is an Asian expected to answer expressions of European pride by expressing the same pride in being born an Asian? Or should he feel ashamed of being Asian because Europeans are so very proud of being Europeans? It should be self-evident to any thinking mind that it is spiritually unsound to be either proud or ashamed of the conditions of life over which one has no conscious control.

I was born in Calcutta, of Hindu parents. I am grateful to have come into the world so richly endowed. My mother, Suniti Devi, was recognized both by Britain and her own country as a remarkably accomplished woman. A university graduate, she was fluent in 16 languages and achieved the meritorious title of Professor of Sanskrit.

As an editor and writer at a time when British Imperialism was at its peak, she commanded respect. Independent thinking was fundamental to her nature. Motivated by the desire to advance the status and rights of Indian women, she took their cause to heart. She edited *Bharat Mahilla* (Women of India) forty years ago.

Both she and my father openly supported reform organizations like the Arya Sumaj, not because of loss of faith in the foundations of Hinduism, but

because the Arya Sumaj undoubtedly filled a need for the changing times. The Encyclopaedia Britannica says: "It attracted educated men whose Hinduism had been undermined, while they wished to reconcile modern science and Western ethics with the faith of the Vedas."

My father, Bhagwan Das, styled himself a machinery merchant. Essentially, however, he was an engineer who wanted to invent, design, and manufacture industrial and domestic machinery for new industries in India. British laws prevented the manufacture of machinery in India. India was expected to buy from Britain.

Because of this, when I was two, my family moved to England, where my father bought a house in London, a workshop showroom, and a factory where he could produce the things he wanted to make. He had already organized offices, showrooms, and assembly plants in the major cities of India. With the opening of the London office, *The Eastern Trade Development Company* came into full operation.

Thus, I feel I have cause for pride; but rather than concentrate on meaningless virtues, it seems more important to accept the fact quietly and fundamentally, with neither shame nor pride. It would surely be expressing soul sickness to feel superior or inferior: The lessons of World War II should have made this glaringly obvious.

Pride, at its best, needs to be balanced with an inward grace of gratitude, its proper function being the ability to develop inherent skills and to acquire new ones for worth-while tasks.

Pride Is a Mask

Racial pride is often a mask to bolster the ego with a feeling of worthiness, perhaps to cover feelings of inadequacy or inferiority. This is evident in those thinkers who today journey to countries

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like India to find spiritual light for Western needs. Enlightened as their concepts undoubtedly are, and genuine as their expressions of affection for the Asian peoples are, these pilgrims return to report a decline in the East in matters spiritual. In so reporting, they find it irresistible to express their pride in being European.

They write for those who share their proud European heritage. Psychologically, this may seem good for the reader, but both European and non-European are so determined to be proud of their heritage, good and bad, questionable and unquestionable, that they miss the important point of developing sufficient tolerance and good humor to recognize their own mistakes.

Among these mistakes is a fundamental one: No one country, or people, has a monopoly of wisdom. There are mystical light, philosophy, ethics and religion in every land. This is not always easy for travelers to discern because the quest for the attributes and expressions of the human soul has to begin at the focal point—within the seeker himself.

Summarizing the conclusions of his book in an article entitled "The Decline of the East,"* Arthur Koestler writes: "The great Hindu epics, the Ramayana and Mahabharata, are as full of savagery and gore as the Old Testament, and the first three chapters of the Bhagavad-Gita—the nearest Hindu equivalent to the Gospels—are devoted to an eloquent refutation of the doctrine of nonviolence."

It is my personal opinion, however, that the sacred literature of the Old Testament and the Bhagavad-Gita was written by illumined minds that understood fully what they were writing. They purposefully wrote in symbolic fashion, realizing that succeeding generations would be able to discern the hidden wisdom once the levels of mundane and materialistic thinking had been transcended.

No soul can inhabit a physical body without experiencing material appetites and temptations. No soul can truly harmonize with the Divinity within without subduing the physical self. The stress between these dual aspects is man's trial of conflict—a conflict sym-

bolized again and again throughout all ancient literature.

It is recognition of this conflict that gives sacred literature such spiritual power. Who can read the ending of the Bhagavad-Gita, or of the defeat of Goliath by David in the Old Testament, without experiencing the intended spiritual exaltation?

Mr. Koestler feels that Asians tend to blame "soul-destroying" Western influence for their decline. He further admits that Western intellectuals accept the indictment. I refuse to be hypnotized by such sweeping assumptions. In the first place, there is no decline in the East, but a progression towards spiritual integration with the practical material world.

This process, long neglected in the past, is not without the dangers of material intoxication. However, the spiritual foundations established are capable of surviving it. There is no need for Asians to blame the West or for Western intellectuals to accept the blame for a soul-destroying influence, for nothing worth while has been destroyed.

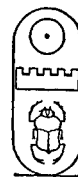
Mr. Koestler claims that Christianity, Tolstoy, Ruskin, and Thoreau inspired the crusade of Mahatma Gandhi—a claim which Gandhi himself never denied. But does this lessen Gandhi's achievements? It would rather seem to enhance them!

Evidence of One Universal Mind

The writings of Dr. Carl Gustav Jung provide impressive evidence of the presence of One Universal Mind—an idea which can be traced to Egypt approaching 4,900 years ago. It is from this Universal Mind that mankind receives its ideas. It is unsound to pretend that man is the spiritual creator of the universe.

The mind of man receives from the Universal Mind thoughts which unfold from within, and because of this, man may claim an idea as his own. He makes it his own by developing it to produce an invention, to reform society, to compose music, to write a play, or to color a canvas.

Some have called vulgar and distasteful the emergence of underprivileged as mass consumers of culture. What is vulgar about it? A child, with



tastes undeveloped, automatically consumes and makes the culture of its parents its own. Individual modifications inevitably take shape as the child grows and adapts to changing needs.

This is the way progression occurs in culture. What is really being inveighed against is the lack of a clean break with the past. This is declared to be characteristic of newer cultures such as that of the West, and therefore to be desired. Such sweeping assumptions are pure nonsense.

Complaining that no Asian form of mysticism has any significant advice to offer, the tourist returns to Europe impoverished rather than enriched. The day will come when he must re-evaluate his experience. A conscious effort to do so will open the door to a rich reward.

Instead of leveling down of standards in the East, he will find the highest common denominator, the Universal Sense, which cannot be corrupted. Instead of finding fewer creative talents, he will find them being encouraged in the right places to meet real needs and manifest more abundantly. Instead of looking for Asian mysticism and exaggerating its contrast with Western mysticism, he will discover Universal mysticism, and that will integrate everything, regardless of its origin.

There is no need to force a choice between the intuition of the East and

the pure reasoning power of the West. The consciousness of man is capable of utilizing both to the fullest capacity. This is a fundamental principle in the development of sound universal mysticism.

Mr. Koestler heaps confusion upon the meaning of the word *polarity*, making it almost impossible to know what he means by it. The English language, like all others, is wonderfully mystical. Two geometric symbols, the line and the circle, provide the basic pattern for its letters, words, and sentences—the line positive, male, mathematically *plus*; the circle negative, female, mathematically *minus*. The first letter *A*, made up of lines, is all positive. The third letter *C*, being part of a circle, is negative. The letter *B*, however, is an integration of both.

With the alphabet of the whole available to us, we can make what we like. If we find the world dismal and dark, we must ask ourselves why, and clear the mental blocks so that we can comprehend it in a better light.

It is in the awakening, discovery, and unfolding of the Inner Self that each man comes to know the likeness between himself and his fellow men. Each is truly an image of the One God.

* Arthur Koestler's article "The Decline of the East" was published in December 1960 *Esquire*.



ATTENTION, HIERARCHY MEMBERS

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

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

Thursday, August 24, 1961
8:00 p.m., Pacific Daylight Saving Time

Thursday, November 16, 1961
8:00 p.m., Pacific Standard Time

*The
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June
1961*

“My Name Is Ozymandias”

By RODMAN R. CLAYSON, Grand Master



ON the sands of Egypt in the Valley of the Kings lies the broken upper half of the red-granite figure of Ramesses II. Originally, it stood seventy feet high, weighed one thousand tons, and was probably one of the largest sculptured figures ever attempted. During the Persian conquest of Egypt in 680 B. C. it was overturned.

Up and down the length of the Nile, among other magnificent monuments of antiquity, are to be seen the prodigious handiwork of this zealous and indefatigable Pharaoh of the Nineteenth Dynasty, who left his king-sized mark on the pages of Egyptian history. And that makes Shelley's lines in 1819 all the more biting:

My name is Ozymandias, King of Kings:

Look on my works, ye Mighty and despair!

Nothing beside remains. Round the decay

Of that colossal wreck, boundless and bare

The lone and level sands stretch far away.

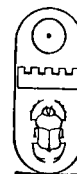
Ramesses II ruled sixty-seven years, and lived to be ninety years of age. Among the many building projects, which his long reign permitted him to carry out, was the splendid temple at Tanis in northern Egypt, in earlier times named Raameses in his honor. Before its pylons, he erected a granite monolith to himself some ninety feet in height and weighing several hundred tons. He erected fourteen obelisks at Tanis. In the north, too, he built the city of Pithom, according to tradition the work of the Children of Israel. One of the daughters of Ramesses is believed to have adopted the infant Moses.

The buildings Ramesses constructed at Heliopolis and at Memphis have not survived the intervening centuries, but at Abydos, is his own mortuary temple close to that of his father, and at Luxor a large colonnaded court and pylon in front of the temple of his predecessors. Before the monumental pylon, he erected six statues of himself and two red-granite obelisks. One of these now stands in the Place de la Concorde in Paris. He erected six temples in Nubia and even today in the streets of Cairo and Luxor granite statues of him are to be seen.

With the exception of the pyramids, Ramesses erected some of the largest and tallest structures ever raised by the hand of man—his most gigantic probably being that of the Temple of Abu Simbel. Here, carved from the living rock, which slants away from the Nile like the side of a pyramid, are four seated figures of this pharaoh, each sixty-five feet high.

James Henry Breasted, in *A History of Egypt*, wrote: “Few of the great temples of Egypt have not some chamber, hall, colonnade or pylon which bears his name, in perpetuating which, the King stopped at no desecration or destruction of the ancient monuments of his country.” In his zealous desire to build and perpetuate himself in stone, Ramesses ransacked pyramids, took up pavements, smashed beautiful monuments to obtain materials for his own work.

His grandfather was Ramesses I, his father Seti I. Ramesses was one of Seti's many sons. Although Seti desired a son other than Ramesses to succeed him, Ramesses had other ideas, and before his father's death plotted to take over the



throne. Within days following the death of Seti, Rameses seized the throne.

His Own Good Deeds Recorded

Rameses appealed to the priests of Amon at Thebes—the seat of power at that time—that the memory of his father be perpetuated. He set about completing and putting in repair the Temple of Seti at Abydos, and other unfinished construction projects. Rameses recorded his own good deeds on the walls of his father's temple. In accordance with the belief of the period, this carried favor with his father who, as a companion of the gods following his transition, could now intercede in his son's behalf. This, in turn, would insure "the favor of the divine powers to grant him a long and powerful reign."

History records that the center of power was drawn from Thebes to the Delta in the north because of Egypt's concern in Asiatic affairs. It had remained at Thebes throughout the Eighteenth Dynasty except for the reign of Akhnaton, who transferred it to Akhetaton, the city which he built and which is now known as Tell el-Amarna.

Seti I had been obliged to devote part of his reign to the Delta region, and Rameses II finally abandoned Thebes altogether as the royal residence. It remained the religious capital, however, and the Pharaoh continued to attend its great temple feasts.

Crusades in Asia had not recovered the empire earlier achieved by Thutmose III. In the third year of his reign, needing new sources of income for the Treasury of his country and its temples, Rameses consulted with officials at Memphis about the advisability of opening up the gold mines of Nubia, which his father had been unsuccessful in developing. Their development was apparently one of his early successful ventures.

The Hittites, long a thorn in the side of the Egyptians, now occupied Syria to the north. In the fifth year of his reign, Rameses at the head of his army marched on the center of Hittite power at Kadesh. His campaign was not well planned, and only by sheer luck, apparently, did Rameses and what remained of his army escape destruction.

Rameses, however, reported otherwise. On his return to Egypt, he

bragged of his miraculous victory. No episode in Egypt's history occupies so much space on temple walls as that of his "conquering" of the Hittites at Kadesh. That he and his army were ambushed, there is no question, but it is certainly to be doubted that he personally and single-handedly routed the Hittites.

Evidently a Pharaoh must not suffer defeat. On the walls of the Temple of Abu Simbel, at Abydos, at Karnak, at Luxor, at his mortuary temple, the Ramesseum at Thebes, and probably on other buildings which have now perished, the important incidents of the battle are such as to show the young Pharaoh victorious over the Hittites.

In the eighth year of his reign, Rameses set forth again to capture Palestine, and later the Valley of Orontes. Although the Hittites had been a source of great concern for years, eventually they offered permanent peace and a treaty of alliance in the twenty-first year of his reign.

This is the earliest known international treaty, and reads in part: "The treaty which the great chief of Kagta . . . the valiant, laid upon a silver tablet for Rameses II, the great ruler of Egypt, the valiant, the son of Seti I, the great ruler of Egypt, the valiant, the grandson of Rameses I, the great ruler of Egypt, the valiant, the good treaty of peace and of brotherhood, setting peace between them forever."

The Hittite king later personally visited Egypt to celebrate the marriage of Rameses to his oldest daughter. This visit is depicted on the front of Rameses' Temple at Abu Simbel.

Abu Simbel at Sunrise

Every traveler who has visited Abu Simbel at sunrise has described the experience as one long to be remembered. Rameses planned the settings of his temples with great care, the one at Abu Simbel being carved from a massive sandstone cliff. Four huge, sixty-five-foot seated images of Rameses exactly alike face the East. Between the second and third statues is the entrance to the temple within the cliff itself. The rising sun illumines the interior to an extent of about 180 feet. Within stand eight pillars against which are thirty-foot figures of the king in the character

of Osiris. The walls and ceilings are covered with scenes of Egyptian history involving Rameses, depicting his battle at Kadesh, receiving homage, as pharaoh presenting gifts to himself as a god.

Lesser members of the Royal Family are carved at the feet of the four figures of the giant statues. On the rock terrace, meant to resemble the temple pylon, perch sculptured falcons, representations of the god Horus. Above the temple door is the god Ra bearing the solar disk.

Another temple at Abu Simbel somewhat smaller was dedicated to the goddess Hathor and to Queen Nefertari. Like the heavy, ostentatious rock carvings of the four sitting figures of Rameses near by, this temple, too, has six colossi—four of Rameses himself and two of his Queen.

More than 3,000 years have taken their toll: crowns have either broken or fallen; and the upper portion of one of the seated statues lies on the ground, but the admirable workmanship is still evident. The art work, carrying some of the influences of the period of Akhnaton, is beautifully and excellently done.

Rameses left a family so large that it developed into a class of nobles—the Ramesside—which continued to provide a continuous line of Pharaohs for over 400 years. But Egypt was on the de-

cline. Instead of watching and caring for her resources and strengthening and uniting the country, she became passive and subject to mercenary strangers in her midst. Her temples were too richly endowed for the economic safety of the country.

The temples at Abu Simbel, in danger of being submerged by the waters of the new high dam south of Aswan, are now likely to be spared. An Egyptian news release indicates that engineers believe they can cut the figures of Rameses and his temple from the rock cliff and raise them as a solid unit about 190 feet. The raised temple and statues supported by cement pillars and rock fill, would thus still command a view of the waters of the Nile.

To accomplish this, engineers will literally have to raise a mountain of stone. If the structures of this Pharaoh were great, this modern-day engineering feat will be no less so. Never before has a monument received such world-wide interest and notice to save it from being lost to the world. If it is saved, the figures of Rameses may continue to look upon the rising sun and the waters of the Nile for perhaps another 3,000 years. In his endeavor to perpetuate himself to eternity, Rameses may have realized his desire at Abu Simbel.

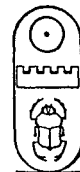


ROSICRUCIAN DIRECTORY

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



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



Erik Satie: Nonconformist Composer

By JOHAN FRANCO, F. R. C.

IT is not my purpose to write a biography of Erik Satie but rather to place him properly in the evolution of Western music. Mainly, to say something of his connection with a certain form of Rosicrucian philosophy which existed in France in the latter part of the nineteenth century.

In 1890, there were two Rosicrucian groups in France, according to Wittemans' *Histoire des Rose-Croix*: the Kabalistic Order of the Rose-Croix founded along Martinist lines by Stanislas de Guaita, and the Catholic Rose-Croix or the Order of the Rose-Croix of the Temple and of the Graal, under Sar Merodack Joséphin Péladan, formerly a member of the Supreme Council of the Kabalistic Order.

Sar Péladan had the loftiest intentions but was hopelessly alone in his aim to restore to the Catholic Church the forgotten wisdom of the Mystery Schools. He actually went so far as to plead with the Pope to open his mind to the light of the Mysteries "which no longer burns on the Altars of Roman Churches." His efforts were fruitless and died completely with their originator in 1918.

The Kabalistic Order seems also to have ceased activities with the death in 1917 of Dr. Papus, successor to the Marquis de Guaita. It found a kind of continuation in the small group of adepts under the leadership of the now famous alchemist-scientist, Jollivet-Castelot.

It was, however, the Catholic Rose-Croix of Sar Péladan which counted the composer Erik Satie among its followers. This group, professedly and primarily, was a literary and artistic movement. It organized exhibitions of mystical art and performances of the ancient Mysteries. Sar Péladan himself wrote a number of plays for this purpose, among them *Prométhée*, *Oedipe et Sphinx*, *Orphée*, *La Rose-Croix*, *Le Mystère du Graal*.

Erik Satie was born in Honfleur, May 17, 1866, at 9 in the morning. Of him-

self, he said, "I came to this world at a very early age in a very old time." His father came from a respectable Catholic seafaring family—French and anglophobe. His mother was born in London of Scottish parents. From this paradoxical union came Erik, one of the most controversial figures of contemporary music.

In 1888, Erik Satie had already written the three *Gymnopédies*, which are justly his best known works—and not because Claude Debussy orchestrated two of them. Especially is the third of a transcendental beauty unique in musical history; but all three strangely anticipate a tendency toward purification of ways and means in musical writing which at that time was inconceivable by his contemporaries.

Satie and Péladan

Then Satie discovered Péladan's works *Le Vice Suprême* and *L'Androgyné*, which pleased him tremendously. He befriended Péladan and joined his medieval brotherhood. Péladan persuaded him to compose the incidental music for his *Wagnérie Kaldéenne*. Although Satie never spoke out against Richard Wagner and his musical philosophy, and although Péladan was Wagnerian to an extreme, the music Satie produced for this play, *Le Fils des Etoiles*, could hardly have been more anti-Wagner. Needless to say, its first performance in 1892 was met with an icy silence.

Satie did not continue for long as the official composer of Sar Péladan's movement. After contributing a *Hymne au drapeau* for Péladan's *Le Prince de Byzance* and the *Sonneries de la Rose Croix*, which paved the way for Debussy's famous fanfares twenty years later in his *Mystère de St. Sébastien*, Satie went his own way.

He even went so far as to sketch out an ambitious plan for a church of his own, together with its hierarchy. It was to be called *L'Eglise Métropolitaine d'Art de Jésus Conducteur* (Metropolitan Church of Art of the Leader Jesus).

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The Flame Flickers

And then, after 1894, it seems that the flame of illumination flickered and went out. Satie settled into the role of a highly ironic and often hilariously funny gentleman who got himself in and out of public favor and acclaim several times. He became the leader of a group of young composers, which pioneered in many ways, good and bad; but he had lost touch with the intangible, divine spark of his earlier mystic period.

Once in a while, a glimmer of it reappeared. For instance, in the trio of the second piece of his *Morceaux en forme de Poire* (Pieces in the shape of a Pear—Satie himself being the "poire" or dupe) (1903). Again, in his greatest undertaking, the symphonic drama, *Socrate*, based upon the dialogues of Plato. Here unmistakable inspiration is clothed in rigid neoclassic quasi-simplicity. Even in this, Satie was a fore-runner, this time of the unfortunate and destructive neoclassicism of the twenties and even thirties.

Erik Satie is one of those rare cases of really great musicians, who, instead of evolving and improving themselves, fall into an abyss from which they never succeed in pulling themselves out. We dare not say this was entirely Satie's fault. We cannot ignore karmic forces behind this tormented life, which may have held him, or rather may have thrown him backward.

In 1905, at the age of 39, he made the desperately courageous but nevertheless disastrous decision to go back to school. He studied counterpoint at the Schola Cantorum under Albert Roussel and others. After three years he came out with a diploma and went back to his own composition. Claude Debussy warned him, "Watch out; you play a dangerous game. At your age, one does not change one's skin any more!"

Half a century has lapsed since then, and the distance has become great enough to let us see him in proper perspective. We must honor him for the unsurpassed work of his early mystic period and be grateful for that. Satie's death in 1925 brought to a close the tragedy of one of the true pioneers of music in modern times.



A RIDDLE

Although I possess no vision of my own, I record whatever passes before me. I cannot speak; yet I am questioned by all who look at me. There is scarcely a person who does not seek my approval, but many will not accept my impartial verdict. For some of my ingredients people have sold their souls; yet, in myself, I am valueless.

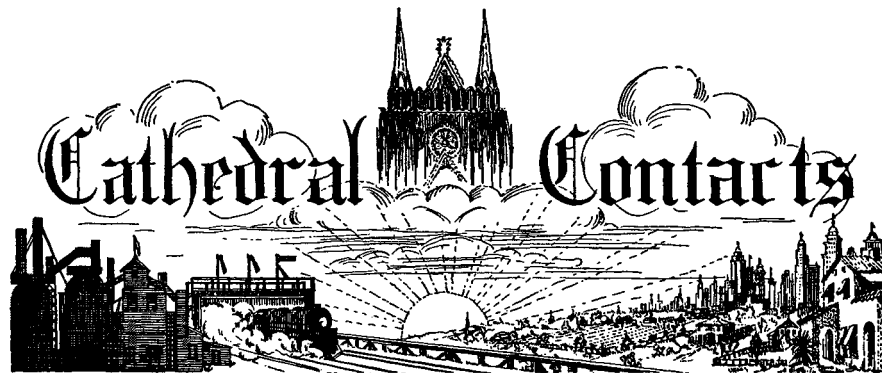
If I lose even a fraction of my usefulness through careless treatment or old age, I am quickly discarded. Yet man can find truth within me if he will search for it. I have no body and soul but all bodies and souls fall within my view. If a man learns to read me correctly, he will be attuned to all other men who seek for Truth.

The motives of those who face me vary; but are not hidden from me. The past, the present, and the future of all mankind pass in front of me. Without me, the world might seem more secure, but much less interesting. I am the questioner, the Revealer of Answers, the Hidden, and the Obvious. And you hold the key to self-understanding whenever you come into my presence.

After a moment of thought, can you determine the meaning of the riddle? Or is that meaning hidden, indistinct, unknown to you? Before you answer, ask yourself how well you have followed Socrates' dictum: "Know Thyself"; and how often you have searched for your image, not as it appears to other men, but as it is when you are alone and in communion with that which lies deep within you.

Then, the answer will come to you, for it is in the mirror that the riddle of self-understanding can be solved. It is the mirror, held to life, that life utilizes for its unfolding.





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.)

THE HUMAN MIND AND THE DIVINE

By CECIL A. POOLE, *Supreme Secretary*

THOSE who have seriously considered the subjects of philosophy and metaphysics often ask why there are so many unanswered problems in the universe. If the mind of man is part of the Divine Mind, why is it that man cannot more readily conceive the scheme of the Cosmic and be more aware of the working of the Divine Mind?

Man's mind is considered to be a manifestation of the Divine or Supreme Being, yet it may be ignorant of many vital questions concerning life and death, as well as ignorant of the purpose of the universe and the position or value of the human being in relation to it. Insofar as various segments or manifestations of mind are concerned, the difference is relative.

This principle is illustrated by comparing the adult mind with that of the child. We assume that lack of knowledge and experience cause a child to be different from an adult. A child will make mistakes that an adult will not. A child will have a comprehension of things about him different from that of an adult. The adult knows from his own experience that the child mind in its growth will come to understand as the adult understands. At the same time, he knows that as the child mind develops into the adult mind, many questions will remain.

Growth, the gaining of knowledge and of experience—in other words, all development—constitutes a state of transition in human life. We advance toward a personal realization wherein all

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knowledge will be at our command, and therefore, all understanding will be available and no questions will be unanswered. We do not, however, advance to that complete comprehension in one lifetime, any more than a child advances to complete adult comprehension in one hour, one day, or one year.

The child may feel that he is being thwarted, or his freedom interfered with in his attempt to live and understand because adult purposes, ideas, and problems are beyond his comprehension. Likewise, the adult (not knowing the full functioning of the Divine Mind) feels that he, too, is thwarted because restrictions beyond his ability to grasp are forced upon his life.

Insofar as the family relationship is concerned, the adult mind dominates the child mind. The adult, on his part, believes that this is for the best interest and welfare of the child. Certainly, no parent with any civilized decency is purposely going to restrict a child merely for the pleasure of imposing restriction.

Even if we do not understand all the Cosmic laws and Divine purposes, it is not reasonable to think that this Supreme Being is merely placing restrictions upon human life for the satisfaction of seeing mankind in a position of suffering, trial, and continually facing insolvable problems. Certainly not on the premise that the Cosmic laws are purposeful and that the Divine Mind represents the ultimate good.

A few days ago, I watched a gardener changing a bed of flowers. He took up by the roots many healthy plants, each a living thing expressing as best it could what nature ordained. The soil was then changed, cultivated, and made ready for what the gardener believed to be more beautiful plants—new expressions of plant life that would thrive and bring satisfaction to him and those who enjoyed the garden.

If we were to imagine these individual plants capable of intelligent thinking, we should consider that those destroyed must have believed at the time that they were being subjected to the will of an avenging force or creature greater than themselves. If they were capable of forming a philosophy,

it would necessarily be a philosophy of fatalism and doom—a belief that they were subject to forces over which they had no control—and that eventually their lives would be snuffed out.

They would not be able to grasp the over-all picture. They would not be able to see that beauty and the development of the plot of ground was of primary importance, and more essential than their individual maintenance of life. They would not be able to grasp the fact that within a few months the place they once occupied would be more beautiful, more complete, more expressive of nature's laws because they had been superseded by other forms of plant life.

They might go so far as to establish a philosophy which would include a belief in immortality—that when their lives were ended due to the power of a being beyond their control, their life expression would go on in another place or in another form.

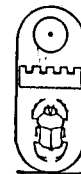
A Capricious Master Gardener

It is not very satisfying to supposedly intelligent, free-willed human beings to have themselves placed in the same position in the universe as these plants occupy in relation to the gardener. We do not like to believe that we are subject to the whims of a Supreme or Master gardener more interested in the expression of the earth or in the expression of humanity as a whole than in us as individual beings.

We, too, have built up a philosophy—a philosophy that expresses a hope that the life on earth is only a segment of the total expression; and that when that manifestation of life ends, it will have the opportunity to grow further and to express itself in different, and, we hope, better surroundings.

Our illustration, limited as it is, does show that the Divine Mind of which we are a part has within itself a purpose beyond our complete comprehension. As the child can gradually develop to a point of comprehension equal to that of the adult mind that directed it; so can we eventually develop to a point of comprehension equal to that of the Divine Mind of which we are a part.

To the best of the knowledge of scientists, however, this cycle of life on



earth has been going on for a longer period of time than we can readily imagine. Therefore, any single life is a very small transitory expression in relation to this whole. Little wonder, then, that there are so many questions left unanswered. If we can find some satisfaction in answering a part of these questions, we can have a fuller satisfaction in knowing that another life can begin at a point of advancement beyond the ending of this one.

Man's expression of himself, of his true individuality, comes through the process of dealing with the universal force about him. Our physical lives are constantly modified and tempered by the physical conditions with which we deal. We can take one of two attitudes

toward this position in which we find ourselves.

We can resent being placed in such a position—and by that resentment actually thwart the possibility of growth, development, and advancement toward a more complete comprehension of things. Or we can acknowledge the position in which we are, not as a position beyond our control but as one within which our control rests on the ability to strive for something rather than merely to resist the state of things about us. We can gain little by fighting against what we are; we can gain much by cooperating with the forces about us. In that very process we can become more aware of the Divine Mind of which we are a part.



Beyond the Milky Way

By PRUDENZIO HAYIM

SOMEWHERE in the universe, beyond the Milky Way, there is a strange planet, inhabited by a stranger people. Like other planets, this one is round; but, unlike the others, its surface is smooth like the surface of a billiard ball. If an earth man were to land on it, he would see an endless flat plain, without mountains, valleys, or ripples of any kind. Its name? Platigea (plaw-tee-gée-aw); and its people Platianthropi (plaw-tee-awn-thrów-pee).

These are Greek words meaning "Flatland" and "Flatlanders," but you will not find them in any dictionary or standard encyclopedia. The reason? I have just invented them. They are scientific terms, but any resemblance between the concepts they stand for and scientifically established fact is purely coincidental and unintentional.

And yet, Platigea does exist, even if only in imagination, and on it live strange little creatures in many ways like ourselves. They have developed through many cycles of evolution into rational, intelligent beings, who have a language, have learned reading, writ-

ing and arithmetic, are organized in families, societies, and nations, have governments, schools, and churches. They have ambitions and the emotions of love, hate, hope, and fear. In short, they are very human.

Although they resemble earth men in so many ways, in one respect they differ radically from us: They are only two-dimensional! While we are long, broad, and have a certain thickness, they are only long and broad. Thickness simply does not exist for them; they are flat like postage stamps. If you have any difficulty visualizing people like that, think of the profile on a postage stamp, and you will have an approximate idea. The inhabitants of Platigea are called Platianthropi, simply "flat men."

The Platianthropi move about their world like oildrops on the surface of water. Even this comparison is not entirely correct, because oildrops on water or fat drops on chicken broth, though very thin, have a measurable thickness, while the Flatlanders have no thickness at all. Perhaps it is better to

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compare them with shadows, which are on the surface, or rather, are part of the surface.

The surface of their globe is to them what space is to us; it is, indeed, their space. They cannot conceive of anything existing beyond their plane or underneath it, because this would be transcendental to them. For this reason, they do not know that beyond their world is three-dimensional space, and in this space other globes, stars, planets, galaxies. All these things have no meaning to them. The surface of their globe is their reality, their whole universe, their wide open space—infinity itself.

The world appears quite different to the Platianthropi. Obviously, they cannot see surfaces as we can because in order to see them, they would have to rise just a little above them; and this they cannot do. They perceive only lines, and all the objects to them look like lines. They can go around objects and each other and see how they are built on the other side, as we can walk around a house and learn there is a back yard and a back door. As they have learned to reason and to interpret perceptions, they have learned to realize length and width, as we have learned to realize volume. But a line to them is as a wall is to us, a solid object, a barrier which in most cases is impenetrable, or at least offers resistance.

On Flatland, there are advanced thinkers, scientists, and philosophers, who conclude that there must be another dimension, which they call the "third dimension." Some go so far as to say that their two-dimensional space is curved, and that its surface is that of a globe. But all this is beyond the objective senses of the Platianthropi and far beyond what most are able to comprehend. Advanced thinkers are, therefore, regarded by their fellow Flatlanders as impractical dreamers who waste time in idle speculation.

As a result of wars and conquests, many of the nations into which Flatland used to be divided, were swallowed up by larger nations, until at last the whole planet came to be divided into two large empires, or zones of influence, as they are called. The two zones, approximately equal in size, are delimited by a borderline which divides their

globe into two hemispheres, much as our equator divides the earth into a northern and a southern hemisphere.

The Blues and the Yellows

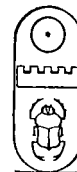
The Platianthropi living on the one side of the border call themselves the "Blues," and those living on the other side call themselves the "Yellows." Why they are divided into two empires instead of forming one single world, a *Panplatigea*, they do not know. Their only explanation is that this would be impossible. If you ask why it is impossible, they simply say that it would not work.

Although the reason for their division is unknown, it nevertheless exists, and since it exists, the Blues and the Yellows are potential enemies. The word "potential" is an adjective, and as such is a modifier of a noun. The noun, in this case "enemies," is the basic fact, and for this reason the two groups of Flatlanders are enemies.

The Blues can move with reasonable freedom about their territory, and so can the Yellows about theirs. But crossing the border is a different affair. Crossing it with peaceful purposes in mind would be fraternizing with the enemy—an act of treason. If a Blue expresses the opinion that this is utter nonsense, he is immediately branded as Yellow, which is a mortal insult; conversely, if a Yellow expresses a similar idea, he is immediately called a Blue and purged without delay. If either one merely suggests that it is noble to love one's enemies, he is considered disloyal, or at least too much of a security risk, and is removed from responsible jobs or barred access to classified information.

The border is tightened in every conceivable way. It has a barrier called the *tin foil screen* because tin foil is the hardest and strongest two-dimensional building material known on *Platigea*. The situation is considerably aggravated by the conception these people have of the border between them.

All they know is that if one travels far enough, one goes all the way round and returns to the starting point. The borderline, they conclude, must be a circle. The way a Platianthropus of, say the Blue denomination, must reason is that his country is entirely surround-



ed by Yellow territory. Everybody, strategically speaking, knows that this is the weakest of possible situations. In case of war, the country is thrown open to invasion from all sides.

Of course, the strategists of the Yellow denomination follow the same logical line of thought and see their national security menaced by being surrounded by enemy territory. What will happen in the event of war? This is a crucial question. It would be suicide to wait until war breaks out to take action. Action must be taken now; and action—twist it as you may—is war. Therefore, the Platianthropi are planning to start a war for the prevention of war; they will knock the whole of Platigea to pieces for reasons of national security.

Are we earth men not fortunate to be three-dimensional instead of only two

like the Platianthropi? Looking at the limited creatures, our first impulse is to exclaim: but for the grace of God there are we. But let us not be hasty. Assuming that the Platianthropi really exist—and that they do is proved by the fact that we can imagine them—it is possible that they are two-dimensional not because the Lord made them so, but for some other reason. It is likely that they were made like other people: What they think is their *being* is merely their *shadow* on the surface of their globe. It is not the Lord's fault if they identify themselves with their shadows. Since their consciousness is in their shadows, shadows for them are the only existing things and they do not know anything else. We should not forget that a philosopher has said: *Cogito ergo sum*. Somewhat freely translated, that becomes "I think flat, so I am flat."



Marco Polo Saw This

WITHIN these walls, which constitute the boundary of four miles, stands the palace of the Great Khan, the most extensive that has ever yet been known. It reaches from the northern to the southern wall, leaving only a vacant court, where persons of rank and the military guards pass and repass. It has no upper floor, but the roof is very lofty. The paved foundation or platform on which it stands is raised ten spans above the level of the ground, and a wall of marble, two paces wide, is built on all sides. This wall serves as a terrace, where those who walk on it are visible from without. Along the exterior edge of the wall is a handsome balustrade, with pillars, which the people are allowed to approach. The sides of the great halls and the apartments are ornamented with dragons in carved work and gilt, figures of warriors, of birds, and of beasts, with representations of battles. The inside of the roof is contrived in such a manner that nothing besides gilding and painting presents itself to the eye.

On each of the four sides of the palace there is a grand flight of marble steps, by which you ascend from the level of the ground to the wall of marble which surrounds the building, and which constitute the approach to the palace itself.

The grand hall is extremely long and wide, and admits of dinners being there served to great multitudes of people. The palace contains a number of separate chambers, all highly beautiful, and so admirably disposed that it seems impossible to suggest any improvement to the system of their arrangement. The exterior of the roof is adorned with a variety of colours, red, green, azure, and violet, and the sort of covering is so strong as to last for many years. The glazing of the windows is so well wrought and so delicate as to have the transparency of crystal.

The Travels of Marco Polo (Liveright Publishing Corporation, New York, 1930)

*The
Rosicrucian
Digest
June
1961*

Art For Goodness' Sake

By PATRICK DELANEY

THE perennial question is, "Does Art communicate?" If you answer in the affirmative, there follows the question of *what* and *how*. If you answer in the negative, you have to say *why not*. Attempting to answer the question, "What is Abstract Art?" for *Sunday Times Magazine* readers recently, the distinguished artist and teacher, Victor Pasmore, brought the whole matter of art and communication once more to the fore.

In an age such as ours where science so largely rules, it might appear that only laboratory experiment could pass judgment on the truth of Emerson's thought that "Nature is an endless combination and repetition of a very few laws." Science, however, is only one of the colors of the spectrum into which Nature can be broken by the prism of man's consciousness. Nature is a whole to which there must be a multitude of approaches, any one of them capable of furnishing adequate proof of the proposition.

Nature, in Emerson's phrase, is used in a mystic sense and stands as a cover word for life. Anyone, then, who grasps the fact that all the diversity which surrounds man is but the manifestation of a very few laws endlessly combined and repeated is not only well on the way to being a mystic but also to possessing an understanding of life. It is, in fact, this discovery of Nature's manner of operation in all her departments—music, art, mathematics, and philosophy, as well as material science—that constitutes one of the greatest satisfactions of living.

There is a difference between Falstaff's shouting, "The world's mine oyster" and the Soothsayer's more sober statement, "In nature's infinite book of secrecy a little I can read." Both are characteristic of man's approach to life; but wolfing it down with gargantuan zest, accepting it only as means of satisfying hunger is to miss much of the savoring which makes life satisfying to the maturing desires. Savoring fills the heart, the mind—the whole being—not just the maw. Such complete satisfaction does not come, however, until at



Emergent Forms

least some of the exuberant hunger of youth wears off.

If we can accept all things as not divided but as segmented particles of a complete whole, Emerson's reminder has meaning. Art should help us toward this view, but unfortunately it seems less and less inclined to do so—as though the blind were helping the blind straight into the ditch!

Mr. Pasmore's intent, nevertheless, is to be helpful. As he sees it, mirror-type reflectional art—we call it representational—gave way to *equivalence*. This, in the judgment of Cézanne, "creates a harmony parallel to nature and develops it according to a new and original logic." Equivalence, Mr. Pasmore tells us, reached its climax in cubism where "the process of atomization and reconstruction was carried so far that the object of representation finally disintegrated on canvas."

For the artist this was considered an advance, for the emphasis now lay on the painting as *a thing in itself* and the spectator was thus forced to see *that* before he saw the object of it. If there were *communication*, it had to be with-



in the consciousness of the beholder. The painting made its impact through the subjective process of the beholder's mind, fulfilling in a measure Oscar Wilde's epigram that a picture teaches nothing, but by regarding it one becomes something.

Communication is, therefore, a subjective process wherein the artist presents only the elements from which the beholder abstracts the message. If this is so, the communication, it would seem, should be clear enough to allow for easy translation from one medium to another. A dancer once created a dance from looking at a picture in a museum. Completed, it still needed music and only one Chopin prelude seemed fitting. Later, he happened again upon the picture which had inspired the dance. It was called *Chopin Prelude*.

Martha Graham's *Act of Piety* might serve as another example. The theme was *devotion* though the emotions communicated were far different. Through the elements of costume, lighting, patterned gyrations of a frenetic nature, a feeling of bitterness, frustration, and repression engulfed the audience.

A Subtler Means of Communication

It is in the attempt to use a subtler means of communication that modern art finds both its strength and its weakness. It becomes highly eclectic and ceases to have meaning for the majority.

The fault of representational art, as Mr. Pasmore sees it, is that it weakens the objective faculty by being ambiguous: The object of representation and the pictured result *per se* are without connection. Abstract art provides a unifying force which eliminates the ambiguity: The form and the image both become autonomous without reference to any other object or to the environment. Each work is its own image and object, with the old boundaries between subject and object eliminated. The artist and the beholder meet—or are supposed to—in a new, intimate, and immediate unity.

To a degree, the beholder has been prepared by work not wholly abstract. When a piece of metate stone with its mottled gray surface suggests the hide of a burro and when that association is

tied down to a specific little zany of the species, an artist such as A. Cavalito can do much. Outflying ears, sensitive nose, and downcast eyes were the means of approach through which the subjective process of the beholder easily built the animal—endowing it with all the delightful characteristics of donkeys known and remembered.

Abel C. Warshawsky once evoked the full effect of classic art in a small still life called *Venus and Pearls*. Botticelli's *Primavera* is seen in a frame, over-draped with a purple cloth. In the foreground are several shells, a string of iridescent pearls emerging from the center one. Botticelli's perfect scallop shell in which his Venus stands is thus juxtaposed against the rough and broken contours of natural ones in the process of becoming pearls.

The point would seem to be that everything in nature communicates the same but is understood according to individual sensitivity. The artist, in reality, is only imitating nature, recreating it with his own individual comment. The subtler aspects intrigue today where only the surface values caught the attention earlier. This is evidenced when art can strike fire in such a large-scale project as Container Corporation's *Great Ideas of Western Man*.

Here the modern artist—even the abstractionist—succeeds where the representational one might fail. For example, Elaine Urbain's *Montaigne*. How, one might ask oneself, could Montaigne—who lives for us in his words—be shown by anything other than a portrait? How could his restless inquisitiveness about life be suggested? Both the man and his words were part of the whole, and so music, dance, or painting should be able to evoke a picture. Elaine Urbain did that with pieces of glass, light, and plaster.

To represent the things which intrigued his ever-questioning mind, she chose a flame. To suggest his eager reaching out, she used hands. With light behind bits of colored glass, the flame and the hands are very much alive, the movement fleeting and delicate. It is Montaigne as surely as when he wrote: "I do not understand; I pause; I examine."

(Continued on Page 226)

Thought Projection

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.

So much is being written about the transmission of thought and the effect of thought upon persons and conditions that it would seem that the projection of thought is generally an accepted fact and that no arguments are necessary to prove the metaphysical laws involved. There are many, however, who are still skeptical about thought projection, and many more who believe that such demonstrations are occasional or accidental, and not the result of a scientific process.

I recall that not many years ago, a group of thinking men and women met in New York City each month for the purpose of investigating and testing metaphysical ideas. The phenomenon of thought projection was then defined as the sending of a thought held in the mind of one person toward the mind of another, or of a group of persons.

It was claimed that by the use of some newly-discovered mystical law, a thought could be wilfully and successfully sent through space to a given point. The idea was challenged, and of the hundreds of experiments conducted by the members of this investigating society, only about 20 percent of the experiments were successful—even under the most favorable conditions.

It was noted that when the experiments were successful, they were not performed in accordance with the theoretical processes attempted in other experiments, and the element of chance seemed to control both the transmission and the reception.

Today, more persons accept the idea of thought transference, but still believe the results are due to unconscious application of an unknown principle, which cannot be controlled or reduced to a scientific basis.

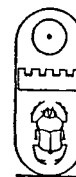
Certain principles involved in the projection of thought are easily demonstrated with practice, and these show that the process is due to laws not heretofore publicly explained. The Rosicrucians have been successful in the practice of this art for centuries. I believe their success is due as much to their knowledge of physical laws as it is to metaphysical.

The attempt to explain and illustrate the possible processes on purely metaphysical grounds has led to idle speculation with the same low percentage of definite results under test conditions. It is no wonder, therefore, that those of a scientific bent and a large proportion of the rational public have refused to accept the mystical explanations presented on the basis of the low percentage of acceptable demonstrations. The mystical explanations were unconvincing to scientific minds because physical laws and principles were referred to in an unscientific and incorrect manner.

Even today, some speculative explorers into the realms of mysticism and metaphysics write of the consciousness of the atom and the nature of the spiritual essence entering into the composition of matter and mind in a way which is unscientific and confusing, if not altogether wrong.

The Nature of Ether

They speak of ether as though it were a tangible, definite, scientifically established thing of the universe. They do not seem aware of it merely as a convenient hypothesis to explain something not explainable in materialistic terms. Scientists admit that ether as an imaginary medium for the transmission of light and similar waves is no longer needed, for it has been found that such



waves do not travel *on* or *through* something in the manner formerly believed.

The tendency of students of mysticism and metaphysics to talk glibly about scientific things while being unfamiliar with primary principles of metaphysics and chemistry, cosmology, and ontology, has led to the general discrediting of all metaphysical and mystical postulations.

A Thought As a Spark

Rosicrucians contend that a thought is the focalization of the reasoning powers and brain faculties upon one idea. A definite thought is the result of certain processes involving energies focalized and embodied in one unit of expression. A simple analogy would be that a thought is like a spark produced by two electric wires brought to a given contact point. The momentary manifestation of their energy we call an electric spark.

A thought held for a certain length of time would be like that same spark produced by wires remaining in contact so that the currents meet and exchange polarity rapidly and freely enough to maintain it. The only difference is that a thought has many streams of energy focalizing themselves to one point rather than merely those of two electric wires.

Modern scientists have found nerve energy and impulses in the human body comparable to the electrical energy with which we are familiar. Brain energy then, that energy used in thinking, is drawn from the body and is unquestionably of the frequency existing in the entire human system.

Referring to a thought as a spark suggests the comparison of a thought to the spark created in the transmitting equipment of a radio station. Before modern radio, transmission of wireless signals was limited almost exclusively to making such sparks by pressing a key.

Such electric impulses were supposed to set up impulse waves which floated on or through the suppositional ether in all directions, contacting sensitive receptors identical in nature with the original spark. This tendency to think in terms of this analogy leads to disastrous fields of explanation, involving not only the suppositional ether but also other hypothetical elements.

From the Rosicrucian viewpoint, a thought does not transmit itself in the manner in which an electric spark is supposed to transmit itself through the ether. That is to say, the thought does not constitute a disturbance of the tranquillity and static condition of the ether and produce waves which radiate in undulations in all directions.

The old analogy to a stone dropped into a body of smooth water producing waves to cause an impulsive movement of a floating object at a distant point necessitated the substitution of an imaginary ether for the body of water. If a thought traveled in waves like those on the surface of the water, there would have to be something to take the place of the water.

Cosmic consciousness or mind is an inflexible consistent mass of energy of a very high rate of vibration, pervading space and making continuous and definite contact with the consciousness in all living creatures. It is not intangible in the sense that its existence cannot be definitely sensed by the faculties of man, but it is invisible and superior to any of the limitations of material elements of lower vibrations.

Have you ever entered a closed room and noticed that opening and closing one door would cause the windows to rattle lightly in their frames? You probably have noticed that moving a door rapidly will cause movements in other parts of the room. This is due to the atmosphere which like a solid composition fills the room.

By opening the door against it, you cause the atmosphere to press against the windows opposite. If a plank or pole lying on the ground or on the floor of a room is lightly tapped on one end, the taps can be felt by the fingers of another lightly placed against the other end. Tapping on a metal pipe can be felt in the same manner.

Indians listened to the approach of horsemen by pressing an ear to the earth to hear the sound of the horses' hooves striking the ground miles away. In isolated places, when I have wanted to know whether a train was approaching, I have pressed my ear to the rails and heard the thumping of the wheels two or three miles distant.

In such cases, we have sound or contact impressions passing through solid

bodies; not as waves floating on the surface, but as pressure upon solid matter, transmitting itself automatically from one end to the other without loss of identity.

Every consciousness is in contact in some manner or degree with the cosmic mind, for Cosmic consciousness is simply the sum total of the consciousness in all living creatures. This universal consciousness might be compared to a large checkerboard.

If a pencil dot were put in the center of each square and called the consciousness of a living creature and the rest of the square around the dot the aura or extension of the consciousness, it would be seen that the consciousness of all others and the checkerboard itself would actually constitute the universal or Cosmic consciousness. If one of the minds in one of the squares caused a thought impulse in its own square, the impulse would be felt at any of the other points of the board.

In the first experiments, years ago, it was recognized that some persons were more receptive than others to transmitted impressions. This did not mean that they had more contact than others with the Cosmic consciousness, but that they had developed a greater degree of sensitivity to impressions received.

Sensitivity of Artists

Students of music develop such a sensitivity to tone values that very slight variations in any tone are detected. Artists develop a like sensitivity to variations of color. Architects and draftsmen, too, display the same sensitivity in regard to straight and curved, horizontal or vertical lines. All of the faculties of the human mind are capable of development in sensitivity.

Rosicrucians learned centuries ago the exercises and principles to be used in the development of the faculties of the inner self so that infinite impressions might be received and recognized. A higher degree of functioning of the intuitive faculties leads to an increase in the amount of inspiration and illumination received inwardly.

This development is accompanied by the increased ability to transmit ideas and impressions and to use other faculties in the application of natural and

divine powers which surround and center in the human consciousness.

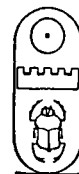
In 1930, AMORC carried out one of the most interesting and profitable cosmic experiments ever demonstrated. Originally begun when AMORC conducted nonsectarian services over the air, the work was augmented and improved by the use of AMORC's radio station in Florida during 1926. These experiments consisted of sending healing vibrations, or thought impressions, and good wishes to persons in distant places, and of receiving from the listeners-in thoughts and impressions held in their minds.

Each week a special program of classical music was broadcast. In the middle of the program, a special piece of music—*Ah! Sweet Mystery of Life*—was played softly for three minutes and the listeners-in were asked to attune themselves to AMORC officials who at that moment were concentrating on the music. The listeners concentrated on the music, with their thoughts centered on the fact that officials of AMORC were also concentrating. The music tended to attune them with thoughts of health, vitality, and peace.

Thousands of letters attested that their writers felt that through the music their mental and physical conditions changed and their aches and pains left them and did not return.

Those of us who conducted the experiments noticed how easily we were attuned with those who were concentrating. We had mental impressions like pictures of persons, young and old, sitting and standing in front of radio sets. As in former tests, we were able to make notes of these impressions and verify them afterward. This proved those listening in were transmitting their impressions to us. In this regard, the words of Leopold Stokowsky are significant:

“Often I have been asked whether the non-existence of a visible audience when giving a radio concert is not an unfavorable condition, and whether we musicians do not feel the lack of direct contact with the public. I do not know how it is with others, but our first radio concert was an immense surprise to me. We were playing in an empty hall, try-



ing to send out the best music we could into space. . . .

"As one would expect, we had the sensation of sending out the vibrations, of which music is formed, by electrical current into the ether, but what I had not foreseen was that another much more powerful and subtle current was flowing in the opposite direction—from the unseen public to us. I cannot understand what this current is. . . . and yet this current flowing from outside toward us is so powerful that I find it almost overwhelming. It is stimulating and inspiring to a degree that one could not imagine without actually having experienced it. It is like an immense,

unseen tidal wave." (Leopold Stokowsky, *Saturday Evening Post*, March 8, 1930.)

Even those not trying to delve into the mysteries of metaphysical laws experience certain definite results when certain principles are used. This should make plain that Rosicrucians are concerned with the development and application of the faculties and functionings of the inner self based upon scientific principles. These are easily demonstrated and may be used for the furtherance of one's own best interests as well as for the attainment of mastery over conditions which often hold one enslaved.



ART FOR GOODNESS' SAKE

(Continued from Page 222)

Miss Urbain evokes the conviction that the questing fingers and the elusive flame *are* that very witty and delightful sage whose looks ran everywhere and whose mental pace was brisk. In the process, Nature, Montaigne, and Miss Urbain become a unity into which the beholder is drawn intimately and immediately.

Lame Oedipus and Art's Sphinx

Art today is playing the Sphinx of the age-old fable; only Oedipus, forced to go haltingly because he was lame, can riddle her. Her riddle, though, may be the cause of much that is Moon-bent and Venus-bound in our present experience, for we run from what we cannot understand.

Being unresponsive here, though, is it likely that we shall be more so anywhere else since one can find only ele-

ments of the whole wherever he goes? It could be reasonably argued that the understanding we seek is as elusive as Utopia—the past may hold it as much as the future. If so, then in our Falstaffian wolfing, we may have swallowed it.

If science today takes its axioms from the mystic pronouncements of the past, isn't it just as likely that Abstract Art is attempting a return to an essential core of communication that has always existed? Who is to say, for instance, that even St. Augustine's *City of God* may not contain overtones altogether missed by those who judge it purely from the standpoint of its theology?

What may help us most to appreciate the spirit of art even when its message eludes us is, perhaps, to see it as nature endlessly combining and repeating a very few laws—as Emerson has told us.



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June
1961*

The very texture of every enduring work of art must imbed the glowing life of its own times and the embers of the past. If it does not cover space as history it must plumb the depths of emotion in an individual to reach the universal perception.

—YOUNG EWING ALLISON

Mariner's Myth

By DAVID GUNSTON

(Reprinted from the *UNESCO Courier*)

Nor long ago the British cargo liner *Calpean Star* arrived at Liverpool from South Georgia carrying in addition to its usual cargo a consignment of live penguins and other local fauna secured by a professional animal-collector and destined for a German zoo. Among the other specimens was an albatross, said to be a wandering albatross, the largest of the known species and the biggest of all sea-birds. At the time this was claimed, probably correctly, to be the only live albatross in Europe or in captivity anywhere.

Soon after the ship docked the albatross died in its cage, allegedly through being given a sausage-roll to eat by a well-meaning but misguided sailor, but more probably because of the impossibility of keeping a large oceanic bird in confinement for more than a brief period.

At once, a cloud hung over the *Calpean Star*. Her crew blamed various misfortunes of the voyage just ended on the bird's presence on board, and rather than man the ship for the return trip they went on strike. . . .

The master himself admitted that the bird had been taken on board against his better judgment, and that he had regretted its very presence on his ship, vowing never to repeat the mistake. Some of the crew swore never to sail the ship again, and on every hand there was firm proof of the power of the ancient legend of the albatross.

Public interest in this odd case was centred not only upon yet another strange reason for a strike in a strike-torn land, but also upon the indisputable fact that here were tough, grown men so afraid of the consequences of a sea-bird's death that they refused to return to their ship. Now sailors are by long tradition superstitious folk, but this seemed to be carrying things rather too far.

All through, there was much mention of *The Rime of the Ancient Mariner*, and how that famous character in Eng-

lish literature had killed an albatross and lived to regret it. Even the cynical few who felt that not all merchant seamen read poetry, believed that these otherwise normal men were simply responding to a deep-seated, age-old belief that to kill one of these noble birds meant bad weather at sea, mounting misfortune, and worse.

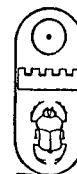
Yet the odd thing is that such a familiar legend is in fact suspect. There is hardly any evidence whatever for including it among the superstitions of the sea. On the contrary, sailors generally have never had the slightest compunction in destroying albatrosses. . . .

In fact, whatever the period of history, albatrosses were regarded as just another creature met with at sea, to be killed, if need be, without turning a hair. During Drake's circumnavigation of the globe, 1577-9, large numbers were encountered and eaten as food. The stomachs of the first Elizabethans were clearly stronger than those of today, but even in this century albatross flesh has been eaten in South Georgia, particularly from the young birds taken from their nests. . . .

After Drake's day, albatross flesh was less commonly eaten, though another great voyager, Captain Cook, writing in 1775, described how: "a few albatrosses and petrels were shot as a necessary treat for our table."

A mariner of his experience and wisdom would never have allowed such a thing if there had been any deep-seated feeling amongst his men against it. Most of the birds were captured and killed for sheer wanton sport. They are absurdly easy to secure with a large hook baited with salt pork, or with a brass triangle baited with meat and proffered at the end of a cod-line. On grasping the meat, the bird refuses to let go and is readily pulled down on the deck—though some accounts speak of two men being needed to haul in the larger species. . . .

(Continued Overleaf)



Skins of the birds also made excellent feather-rugs (hence perhaps the nickname "Cape Sheep" for albatrosses), and sometimes the complete head, neck and beak were preserved as trophies. The webbing from the large feet was always in demand for making tobacco-pouches: it seems that the slight oiliness of the skin kept the tobacco agreeably moist. The wing-bones, cleaned and blown hollow, made excellent, unbreakable pipestems, much enjoyed for cool smoking. In South Georgia to this day, albatross wings, cut off at the elbow, are used as sweeping-brushes. . . .

How, then, did the albatross legend arise? The man chiefly responsible seems to be the English poet, Samuel Taylor Coleridge (1772-1834), solely through his most famous poem *The Rime of the Ancient Mariner*, first published in 1798.

The genesis of the story in the poet's mind is of relevant interest. In the autumn of 1797 he set off on a walking tour in Somerset with his friend the poet Wordsworth, and his sister Dorothy. Each poet decided to write a poem to meet the expenses of the trip, and Coleridge planned his narrative of what he afterwards called his "old navigator," partly from a dream experienced by another friend.

Coleridge discussed this idea with Wordsworth who at once delighted in it and suggested additions. Recounting to a friend in later years, Wordsworth revealed: "Much the greater part of the story was Mr. Coleridge's invention; but certain parts I myself suggested. . . . I had been reading in Shelvocke's *Voyages*, a day or two before, that, while doubling Cape Horn, they frequently saw albatrosses in that latitude. . . . "Suppose," said I, "you represent him as having killed one of these birds on entering the South Sea, and that the tutelary spirits of these regions take upon them to revenge the crime?"

This appealed to Coleridge's strong sense of the supernatural, and with his own extensive reading of the old voyagers, his powerful gift of words, and his individual dream-fantasies (doubtless partly due to his addiction to opium), he at once created in the lengthy *Rime* a masterpiece of English literature, little guessing the extraordinary results it was to have. . . .

Writing a few years before his death, Coleridge admitted his *Rime* to be "a work of pure imagination," but it is almost incredible how such a work, dreamed up on holiday by two enthusiastic young poets, should have created a fallacious fable of the sea.

Yet the legend of the albatross is deeply engrained. Almost every dictionary and reference book includes under "Albatross" some such remark as: "It is a superstition among sailors that it is disastrous to shoot one," while the world's great encyclopaedias further perpetuate the misconception. For example, the *Encyclopaedia Britannica*: "Sailors are fond of them and have a strong superstition against killing them"; and the *Americana*: "Sailors' superstition about killing them was used in Coleridge's *Rime of the Ancient Mariner*."

In every case, Coleridge's poem is quoted as following the legend, not creating it. Of course, the albatross is particularly suited to such a legend—the largest of sea-birds, gliding for miles over ships' sterns with scarcely a wing-flap.

So whether the crew of the *Calpean Star* ever read Coleridge and his Ancient Mariner is irrelevant. The legend he created is now, after over 150 years, so deep-rooted that they, and doubtless others as well, believe in it so strongly that they are prepared to go on strike over it. Here, surely, is the strangest of all the many strange superstitions of the sea.



First Temple

Initiation

Abdiel Lodge
2455 Atlantic Avenue
Long Beach 6, California

Sunday Afternoon, June 25, 1961

Part I, 4:00 p.m.—Part II, 8:00 p.m.

*The
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June
1961*

Shades of Kubla Khan!

By PETER RATAZZI

THE road into Lombardy from Venice, passing through Padua, divides near Monselice for Este and Mantua, for Ferrara, Bologna and Rimini—and for the obscure little spa of Battaglia Terme. The Blue Guide of the Italian Touring Club merely notes Battaglia Terme's location 35 miles from Venice, and then adds, "to the right appears the strange Villa del Catajo."

Very strange it is, too, seen in the far distance, an off-white, stucco, Tibetan monastery. Rectangular battlements of massive masonry protected by a brick partition as extensive as a section of the Great Wall of China! The Venetian general Pio Enea Obizzi built it soon after 1570. The last of his family bequeathed his strange Villa del Catajo to the noble House of Este. Subsequently, it passed to the Austrian Archduke Francis Ferdinand, and today it is in private ownership.

Nobody seems to know much about this architecturally eccentric edifice so unlike any other castle. Guarded by huge iron gates and piers bearing statues, with a stream before it, it is a curious place, the guidebooks admit, not at all like an Italian villa.

We are left to conjecture why the name Catajo—Cathay? Did not Marco Polo, the Venetian, tell of a monarch of the Mongols, who established a dynasty in China in the 13th century, and extended his conquests over Cochin China, Tibet, and beyond the Urals westward—an empire that stretched as far as the Soviet Union today? Was there not an astonishing account of a fabulous white palace in Black Cathay, the marble mansion of the mighty Kubla Khan—a sumptuous summer residence set in semi-isolation from the primitive cities?

Perhaps the romantic explorer had in mind an earlier potentate, a ruler, both king and priest of a Nestorian Christian realm between Persia and Armenia, the legendary land of Prester John? His castle, too, was said to be magnificent.

A Pope once sent a missionary to the Volga and the Golden Horde Court of Batu Khan to find the kingdom of Pres-

ter John, but it had vanished, conquered possibly by the fierce and infamous Genghis Khan. Although some experts say it was an Asiatic province temporarily in the power of Ogier the Dane, and others place it in ancient Abyssinia, several scholars have identified Prester John's domain with Black Cathay of the 12th century.

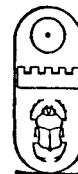
In any event, Marco Polo—by then called Marco Millioni because of his wealth and fabulous revelations—returning to medieval Venice along the Silk Road, spoke of Noah's ark stranded atop Mount Ararat, the embalmed bodies of the Magi, secret Moslem sects, Buddhist monks and levitations, unicorns, mirages in the Gobi desert, the Mongolian steppes, the strange excitements of Tabriz and Ormuz, and a luxurious castle of the Great Khans, the splendid *lo Chataio* in Black Cathay.

It was not necessarily an Oriental fairy tale told by a traveler back from Basra, Samarkand and the icy highlands of Pamir. Marco Polo stayed in many places of the Middle East and Asia that few men in the Western World seven hundred years later had seen. Antique China, five centuries in advance of pre-Renaissance European civilization, boasted many wonders: ocean-going liners, printing presses, paper currency, great libraries, gay cities, and a calendar which showed when storms, epidemics, and rebellions were likely to occur.

Generations later, General Pio Enea Obizzi began to build in the tiny spa at Battaglia Terme the palace of Kubla Khan. He must have had before him the detailed report of his celebrated countryman. And there the colossal Villa del Catajo stood in isolated grandeur suitably removed from busy trade routes—only 35 miles from Venice. There it was still standing, too, in 1797 when Samuel Taylor Coleridge wrote his fragmentary vision:

*In Xanadu did Kubla Khan
A stately pleasure-dome decree:
Where Alph, the sacred river, ran
Through caverns measureless to man
Down to a sunless sea.*

(Continued Overleaf)



The portcullis and gatehouse open on an oblong court of trees clipped in the shape of leafy circles. On one side is an artificial grotto and a monumental group of animals and figures, including a trumpeting elephant carrying Pan and Bacchus on his back. Within the castle, an imposing balustraded flight of steps leads up to a terrace, now the favorite playground only for lizards which dart over its stone flagging. Cut in the rock against which the villa is built is a maze of passages, in one a bizarre row of sculptures.

The lofty apartments, decorated by Zelotti (1526-78), carry the story of the Obizzi family in frescoes. Close by are the library, shut for many years and said to contain a great number of volumes; the Gothic chapel called the Oratorio San Michele; and empty stables. There are 350 rooms altogether, the majority unoccupied or bolted.

At one time, the castle had its own theater, a collection of 14,600 coins and medals, a museum of armor, antique books, paintings, musical instruments, chinoiserie, and works of art in marble.

Although most were taken to Vienna, some pieces may still be hidden or forgotten behind the forbidding doors of lo Catajo.

Like the vast imperial home of the Mongol chieftain and astronomer which it so closely resembles, this extraordinary villa in the Veneto area overlooks superb grounds, where sunlight plays in the spray of fountains. A spacious fish pool and a deer park are attractions here as they were at the summer palace at Shang-Tu! In odd nooks and among ornamental vegetation, one meets quite suddenly half-concealed bits of sculpture, weird and spectacular.

Over all hangs an impending air of something unaccountable—unexpected and yet probable—an Oriental, aristocratic atmosphere where some Chinese moon goddess in jade-buttoned brocade might appear, or a corps of cone-shaped hatted Peking astrologers. Or more thrilling still, the dark Kubla Khan himself, during the long, arrested afternoons, might ride in again with his cheetahs and his falcons.



Talking It Over . . .



FRANK discussion of pressing questions is often the opening wedge to greater understanding. In order to cover the many subjects brought up in students' letters, the principal officers of the Order issue a bimonthly *Forum*. Between the covers of this private, membership magazine lies a wealth of information—answers to questions asked by Rosicrucian students everywhere.

Only active members of AMORC may subscribe.

Rates: 1 year \$2.50 (18/3 sterling)
 2 years \$4.25 (£1/11/- sterling)
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*The
 Rosicrucian
 Digest
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 1961*



Rosicrucian Activities

*Around the
World*



NEAR TO CAPACITY attendance marked the season's closing convocation in the Supreme Temple on May 9. Except for three special convocations for Rose-Croix University students, there will be no regular Tuesday evening convocations until September. Supreme Secretary, Cecil A. Poole, was the speaker of the evening.

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Reports from the Allentown (Pennsylvania) Chapter's March rally indicate that it was the largest yet with participants from Lancaster County Pronaos, Benjamin Franklin Lodge, First Pennsylvania Lodge, George Washington Carver Chapter, and Sunrise Chapter of Long Island. Among the speakers were Master Huffstutler and Deputy Master Edna B. Cowan of Allentown; Master John Palo of the New York Lodge; Grand Councilor Joseph J. Weed of New York; and Dr. Walter J. Albersheim of Boston.

▽ △ ▽

Through the efforts of Deputy Master James Gallo and Frater and Soror Leeson of Youngstown, Ohio, Chapter, a program "God of Our Hearts" was presented to the Golden Age Club at Wick Park Recreation Lodge. Slides and sacred music made up the program. The Golden Agers are 65 or plus.

▽ △ ▽

St. Louis Rosicrucians moved over to Kansas City April 29 and 30 for a rally sponsored by Kansas City. They were in charge of April 30th's 11 o'clock convocation.

▽ △ ▽

Remember the fine *Year Book* Newcastle-on-Tyne Pronaos produced last year? It's doing another this year and the theme will be history—ancient Egypt's. Highlights of thirty-three dynasties will appear with an additional section of provocative and speculative comment.

▽ △ ▽

Galilee Pronaos of Strasbourg has issued a Bulletin with a distinctive Egyptian cover—The Marriage of Upper and Lower Egypt, after the ancient hieroglyphs on the same theme. Inside, too, there are very artistic and interesting ink drawings.

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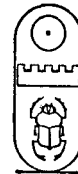
In March, George Washington Carver Chapter of Washington, D. C. experienced a metamorphosis and emerged as Atlantis Chapter, thus ending a 12½-year cycle of significant and history-worthy accomplishment. Even greater accomplishment looms in this new cycle just beginning.

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In March, Francis Bacon Chapter, AMORC, London, celebrated Francis Bacon's 400th Anniversary with a memorial dinner. Commander Martin Pares, R.N., Past Honorable President, and Mrs. D. Brameld, present Honorable Secretary, of the Francis Bacon Society were the honored guests of the occasion.

Frater Allan Campbell of the London Administration Office was Master of Ceremonies and appropriately introduced Commander Pares, who gave the memorial address. A toast to the present Emperor of AMORC, Ralph M. Lewis, was fittingly responded to by Frater Bayley, Grand Councilor of the Order for London.

(Continued Overleaf)



Luz de AMORC of San Juan, Puerto Rico, mentioned in its latest bulletin that a new pronao of the Order had been officially instituted in Guayama.

Would you spend six hours on a bus for a five-hour visit, with six more hours on the bus to get home again? Fratres Daniel San Román and Elviro Martínez did. Members of Nefertiti Chapter of Marianao, Cuba, they went to Cienfuegos Chapter to attend convocation. They were warmly greeted by Master Celestino Ceballos and members, and when they left for home again, they took with them a painting to be hung in the outer chamber of Nefertiti Chapter. It was a gift from Cienfuegos Chapter.

Master J. Cleveland Cradle, of Essene Chapter, in Minneapolis attended the April rally in Kansas City, Missouri, and delivered one of the special discourses.

In a recent letter, Thomas J. Croaff, Jr., expresses himself on the power of spirituality in a world of stress. "Man," he says, "would not be what he is today without faith, rooted in respect for fundamental rights, inherent in basic religious beliefs. Such faith generates spiritual power as a bulwark against materialistic concepts.

"Communism and fascism are, of course, totally out of step with such an heritage. Personal rights ought constantly to be the measuring stick for national well-being and a democratic way of living. Dictatorships fear man's basic allegiance to God; thus enemies of personal freedom first sever man's ties with worship. If they are ever to be swept from the earth, it will be be-

cause of man's spiritual strength—the most dynamic force in the universe."

Did you know that Samuel Taylor Coleridge's *Kubla Khan*, although written in 1796 or '97, was not published until 18 years later? Coleridge visited Italy, but confined his visit to the Adriatic side, seemingly getting no nearer to the Euganean Hills than Leghorn. It seems hardly likely that he ever heard of General Pio Enea Obizzi or his Villa del Catajo. Would his *Kubla Khan* have been any better if he had known of the old castle in the Veneto?

Richard G. Roberts is a relative newcomer among San Francisco artists, having come from the East three years ago. His first one-man show on the West Coast took the April spot in the exhibition program of the Rosicrucian Egyptian, Oriental Museum Art Gallery. His work has been twice chosen for exhibit in San Francisco's De Young Museum's annual show and last year he won the purchase award in the annual Art Festival.

His appearance in San Jose won him generous recognition and further friends. He is a member of the Society of Western Artists.

In case you have been wondering, Abimelech, Israel's first King, reigned around 1150 B. C. The date has been agreed on by scholars from Drew University, McCormick Theological Seminary, Harvard Divinity School, and seven other educational institutions, who probed for three summers in the ruins of Shechem, the ancient capital city. These scholars, as reported by *Science News Letter* of December 3, 1960, were able to construct an accurate dating scheme for the period.

TENTH UNITED KINGDOM ROSICRUCIAN RALLY

On Saturday and Sunday, September 2 and 3, 1961, at the Victoria Halls, Bloomsbury Square, London, W.C. 1, sponsored by the Francis Bacon Chapter. Rally feature: First Temple Degree Initiation.

For information, write: Rally Secretary, Miss J. Cooper, 8, Theobald Road, West Croydon, Surrey, or

Ticket Secretary, Miss G. Lambert, 68, Princes Avenue, Sanderstead, South Croydon, Surrey.

*The
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Digest
June
1961*

Clocks and Yardsticks

By JOHN LE ROY, F. R. C.



WHEN Henry Ford transplanted Thomas Edison's West Orange, New Jersey, office, workshop, and laboratory to Dearborn Village, outside of Detroit, Michigan, he had everything exactly as it had been on its original site. Mr. Edison's battered old desk was there; so was his favorite chair. The inventor was invited to see it, and as he sat in his favorite chair at his battered old desk in that office, he began to talk of his early work. Someone asked him what had become of one of his early associates.

"Oh," said Mr. Edison, "he's retired, but he still lives just a couple of houses down the street," and he half turned and motioned with his hand. But the house was not where he pointed. It was more than fifteen hundred miles to the east, for this was Dearborn, Michigan, not West Orange, New Jersey. Edison was mentally in West Orange, even though his physical self was in Dearborn.

That indicates the relative nature of Time and Space, and how closely associated they are with our consciousness of them. They exist, but are they tangibilities capable of exact measurement and description?

Clocks and yardsticks regulate our activities within these terms called Time and Space, but do they define or measure them? Unassociated with ourselves and our activities, clocks have nothing to do with Time; and apart from places and objects with which we have established relationships, Space does not exist.

Say, for instance, that it is ten minutes past eight. That is true only where we are but not elsewhere—not in Denver, Rio, London, or Peshawar. Again, say it is seven blocks from here to there. That is only relatively so, for seven blocks are not a dependable measurement, nor for that matter is a fathom or a league. To a snail, it would be infinitely distant but to a bird something

a great deal less. The weather would vary it, too. It would be nearer on a day brisk and clear than on one hot and humid.

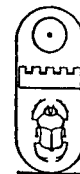
Thus, with both Time and Space, individual thought and attitude make for variations. The most important factor is the human one. To a condemned man, the execution chamber is an eternity away from his cell, for a torment of thought makes the distance slow and tortuous. To a child, the mile to a party is only a step, for mentally he is there before he leaves his own doorway.

Illustrations are abundant to demonstrate the two facts that Time and Space are altogether relative in human existence. Their measurement can never be anything but approximate. Take away clocks and what is called Time slips into timelessness; remove yardsticks and Space becomes dimensionless.

Clocks and yardsticks are tools—extensions of man's consciousness—the means by which he is able to give meaning to conditions of existence which otherwise have no significance. Being definers and classifiers, we are unable to exist without orientation. In spite of the possibility of instantaneous, simultaneous, and permanent existence of all things, the human consciousness responds only according to its limited capacity. We say, this is happening now, that has already happened, and the other thing is about to happen. Past, present, and future are thus within man's consciousness.

Time and Space are, therefore, dividers to keep the weight of imponderability from crushing out life. They are creations of man's consciousness, and do not exist outside of it. Remove them from the consciousness and chaos occurs.

We may be aware of a larger something out of which they grow, in the same way that we know there is more to a snapshot than what we see. We realize that we are looking only at a segment of something which continues endlessly in all directions. Our interest



and attention focus on a particular object and we take in only so much of its surroundings as our camera is capable of. We do not concern ourselves with the rest.

It is the same with Time and Space. We set up our dividers and concern ourselves with what they tell us of objects which interest us. The larger and ultimate view—the absolute—has nothing to say to us in our small concerns; so we ignore it.

The barriers which we have made for one purpose fulfill another; shutting out dimensionless immensity, they lock us in. They make us prisoners in cells of Time and Space. Our so-called protectors are our tormentors, as well. Our clocks and our yardsticks count off and measure, and tell us where we are in this eternity. They keep us breathless with the constant necessity of plotting our positions, and they impose restrictions which at times immobilize us completely.

There is the story of a bear, confined many years in a cage, whose waking hours were spent in meaningless walk from one end of it to the other. As an experiment, the bars were removed. But the pattern was set. The bear continued its ever-turning walk in just the space allowed by the old cage. Call the bars Time and the cage Space, and man himself becomes the bear.

He has built his cage for his protection, and finds it to be a prison. He has made himself a clock and a yardstick, and they have become his keep-

ers. They push him fast and confine him narrowly; all he can possibly do is to busy himself frantically lest Time be lost and Space disappear.

Afraid of what he imagines a dimensionless world to be, he turns the telescope around to look through the wrong end, and attempts to adjust himself to the very conditions from which he needs so desperately to escape.

Time and Space do exist, but man created them. For that very reason, they are arbitrary, and man can control them. They are not visible like the bars of the bear cage. They are intangible, built up by man's peculiarly adjusted and inelastic consciousness.

In the miscreated illusion of the unenlightened mind, it takes Time to accomplish anything. In the shrinking and fearful thought, distance defeats a good deed. Enlarge the thought ever so little and these barriers may be transcended. Puck, in *The Tempest* put a girdle round the earth in the twinkling of an eye. Time and Space raised no objection. They never can unless man accepts them as real and denies his own creation of them.

The moment we discover that Time and Space are not a whit more real than our thinking allows them to be, we begin our larger living. As we enlarge our thought, they yield; and as we continue to work with confidence, they give way altogether. We extend our consciousness right through them and find that—in spite of the limitations that may surround others—we are free.



DO YOU KNOW YOUR PRIVILEGES?

Every AMORC member should be familiar with the contents of the Constitution and Statutes of the Grand Lodge—know his rights and privileges of membership. This information may be obtained in a convenient booklet form. To save yourself correspondence, secure a copy from the ROSICRUCIAN SUPPLY BUREAU for only 25 cents (1/9 sterling), postpaid.

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June
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What's Wrong with Prayer?

By OSWALD J. RANKIN OF FRANCE

DISSERTATIONS on prayer seem generally more concerned with *how* to ask than with *what* to ask for. Emphasis is laid upon entering the closet and closing the door; but once inside, *what* is one to ask for? This seems more important to me, for it is not so much *how* to pray as *what* to pray for that matters.

The Mystic prays for only two things: light and understanding. To pray for anything else is, to him, selfish. A benevolent power of purely spiritual constitution, able to give only of Itself, can give only spiritual gifts. To pray, then, for material things and amenities, instead of for understanding as to how such things may be acquired is to mistake one's need and to make prayer useless.

It is to reverse the gospel admonition "seek ye first the Kingdom of God, and His righteousness; and all these things shall be added unto you." Such prayer would put the things *first* and the Kingdom *last!* If the Deity were to respond to such prayer, universal chaos and a complete disruption of the divine plan would result.

With a right understanding of divine law and a right motive and consistent degree of confidence, however, one may reasonably expect an answer to prayer in some kind of *experience* through which light and understanding will come.

A spiritual gift from a spiritual world to a material entity in a material world must necessarily come through some medium. The substance of the gift, *already existing* as divine benevolence awaiting the right medium and proper conditions to be transmitted to humanity, is always within one's reach. Response to prayer shows one how to get to it. It points the only way to it. A demand that does not altogether exclude altruism and harmonizes with divine law is in itself both the reply and the surety of its being used in a constructive way and largely for the common good. In the absence of the altruistic motive, no other requisite con-

dition, however well complied with, can possibly bring a result.

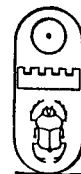
The experience serving as the medium may come in many different ways. It will always be something fitting to one's degree of development: It may be reading an article; listening to a discourse; a chance conversation. It behooves one to be on watch for it; to hold the receptive attitude. Successful issues show that when one prays for the right thing, a clear indication is given as to ways and means of fulfillment. When the experience comes, it brings with it the recognition of what it is.

If the thought or feeling behind prayer is one of trust in the supremacy and benevolence of divine power; and if the prayer is based on the realization of the unity of Divinity and man; then prayer is answered. If the fundamental Oneness of all consciousness is held in mind, and one is on good terms with everybody and everything—including bad weather—the law works in accordance with itself, and the results are satisfying. Bad weather is usually good weather in the plant world. Other expressions of life in the animal and reptile kingdoms also benefit.

One who apparently realized his oneness with the whole wrote of his "brother the wind, his sister the rain." To admit that everything in the divine economy has a purpose and yet to complain every time something is not as one would like it, is to pray "Thy will be done—but *Mine* too."

Confidence in fulfillment is the substance of which spiritual gifts are made. Faith and prayer are twins, working together for good. Prayer alone or faith alone is less effective. One cannot be made whole in the fullest sense without some form of prayer, nor pray properly without some degree of faith.

Gandhi said prayer works miracles but should not be considered only in miracles; that it nourishes the one who prays, both mentally and physically. To a good many, expecting an answer to prayer is expecting a miracle—ex-



pecting something unnatural to happen without knowing how it could happen and perhaps without caring so long as it happens. Precisely the reason why nothing ever happens.

Thousands pray daily "Thy will be done" with no intention whatever of recognizing any will other than their own. The spirit of surrender is hidden under the bushel of personal willfulness, egocentricity and general materiality. The light which reveals the true meaning of divine will can only be seen by *overturning the bushel*.

One of the scriptural promises is, that if one knocks, the door will be opened. But one must knock on the right door,

then when the door opens, slip in without hesitation (in faith) and deliver the prayer, asking for *the right thing*. Being sure of fulfillment, the next thing is to express thanks, for under these conditions the request is already granted. There is no other way to fulfillment. Once the habit is acquired, there is no further need to knock, the door stands open.

Light and understanding gained in this way are shared with others. Sharing opens the way to receiving more. Realization of the process not only brings individual peace and happiness, but also demonstrates the importance of knowing what to pray for.



I Have Lived Before

says aged Lama

Can we recollect our past lives?

Is THERE a strange familiarity about people you have met for the first time? Do scenes and places you have never visited haunt your memory? Are these proof that the personality—an immaterial substance—can survive all earthly changes *and return?*

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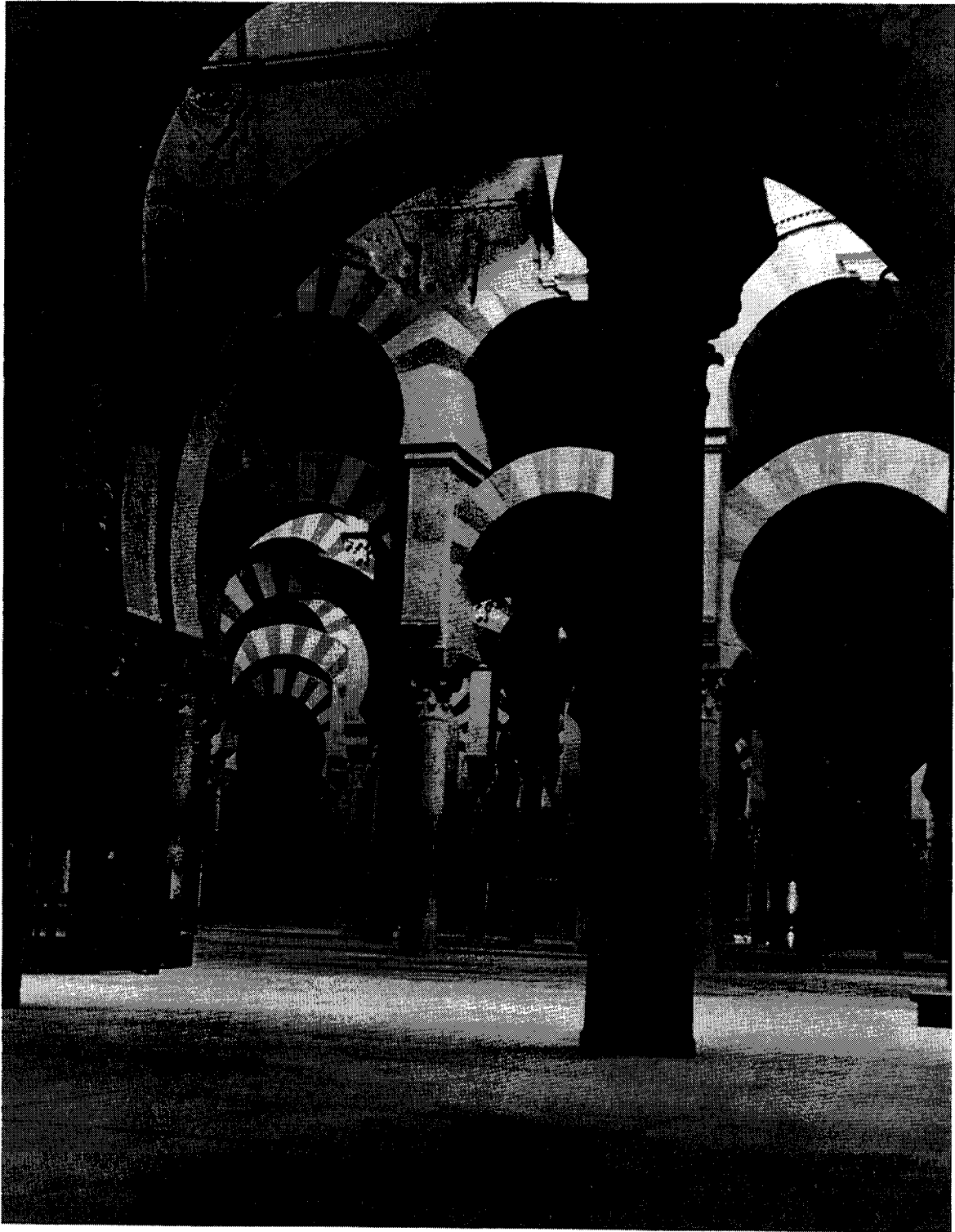
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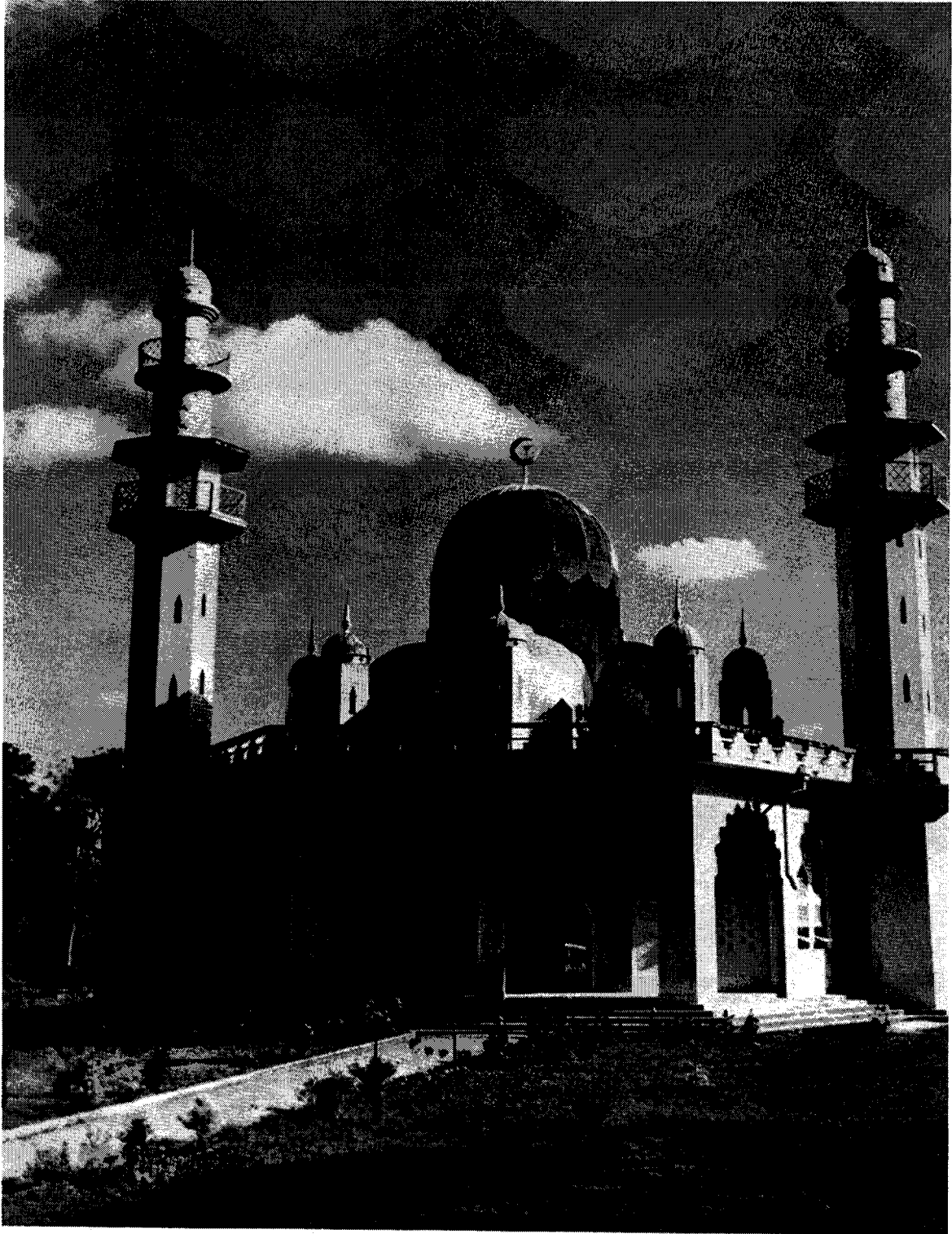
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CHRISTIANITY IN A MOSQUE

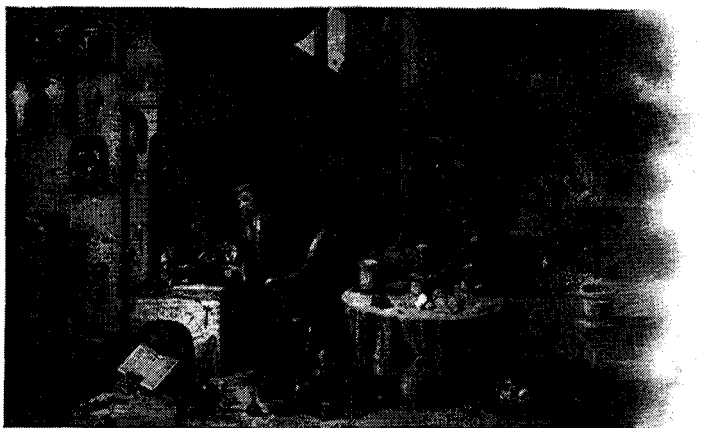
The above cathedral in Cordova, Spain, was formerly the Mosque of Cordova. When the Moors were vanquished, this splendid example of Arabic architecture was transformed into a Christian cathedral. To see images in a mosque is somewhat incongruous for images of sacred personages according to Islamic precepts are never to be seen there. *(Photo by AMORC)*



OLD FAITH IN NEW WORLD

This beautiful mosque scintillates in the tropical sun of Port of Spain, Trinidad, Federated West Indies. It symbolizes the spread of Islam from its origin in old Arabia across Africa to Spain and thence to America. From a lofty perch in the minaret the call to prayer of the muezzin to the faithful may be heard daily here, as it has been from mosques throughout the world for centuries.

(Photo by AMORC)



The **DEVIL'S WORKSHOP**

BEHIND barred doors, in ill-lighted, musty garrets, gathered the monsters. Monsters they were said to be, who with strange rites and powers conjured the devil's miracles. It was whispered that one who approached stealthily their place of hiding could smell the sulphur fumes of Hades. He who dared place his eye to a knot-hole could see these agents of the devil at their diabolical work with strange powders and liquids, producing weird changes in God's metals. Who were these beings? They were the alchemists of the Middle Ages, the fathers of our modern chemistry and pharmacy. They worked and struggled to wrest from nature her secrets for the benefit of mankind. Misunderstood, the masses accused them of witchcraft, threatened their lives and compelled them to conceal themselves in a mysterious manner and veil their astounding formulas and truths in mystical terms.

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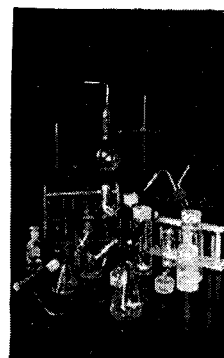
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The SECRET DOCTRINES OF JESUS

A message that never reached the people!

DOES the Bible actually contain the unadulterated words of Jesus the Christ? Do you know that from 325 A. D. until 1870, twenty ecclesiastical or church council meetings were held, in which *man* alone decided upon the context of the Bible—what it should contain? Self-appointed judges in the four Lateran Councils expurgated and changed the sacred writings to please themselves. The great Master's *personal* doctrines of the utmost, vital importance to every man and woman were buried in unexplained passages and parables. In *The Secret Doctrines of Jesus*, by Dr. H. Spencer Lewis, author of *The Mystical Life of Jesus*, are revealed for the first time these *hidden truths*. Startling, fascinating, this book should be in every thinker's hands. It is beautifully bound, illustrated, of large size, and the price including postage is only \$2.95 (£1/1/9 sterling) per copy.

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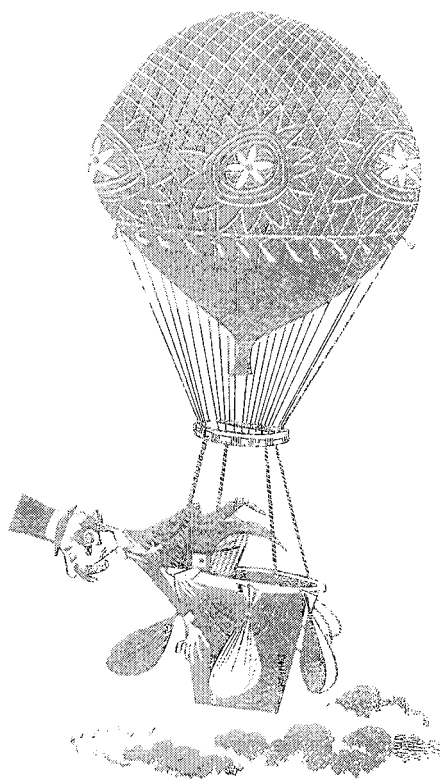


Along Civilization's Trail

ANTI-MATTER.—Today the talk around physics Lab is all about anti-matter, that mysterious “stuff” that has all the characteristics of matter, except for its polarity, or charge. First identified at the Berkeley, California, cyclotron, anti-matter was found to have a negative charge, and further confirmed philosophical and scientific axioms that all things are dual in nature, having both positive and negative states.

From a scientist's perspective, particles of opposite polarity annihilate themselves upon union, although philosophers would insist they obey the law of duality and *unite* to form a *third point*, this being energy (light, gamma rays, etc.). The mutual annihilation of matter and anti-matter brings up some of the most interesting speculations. James R. Morgan, a nuclear physicist of no little note, suggests that *if* one had a source of anti-matter, the kind of ray-guns and dematerializers featured in science fiction would be achieved. Also, that a philosophical possibility exists that somewhere in the universe there are worlds of anti-matter, and if space travelers approached such places they would be annihilated.

Although anti-matter seems “anti” to every aspect of life as we know it, there is the very remote possibility of a loop, or regenerative cycle in which base matter could be dematerialized into energy and re-synthe-

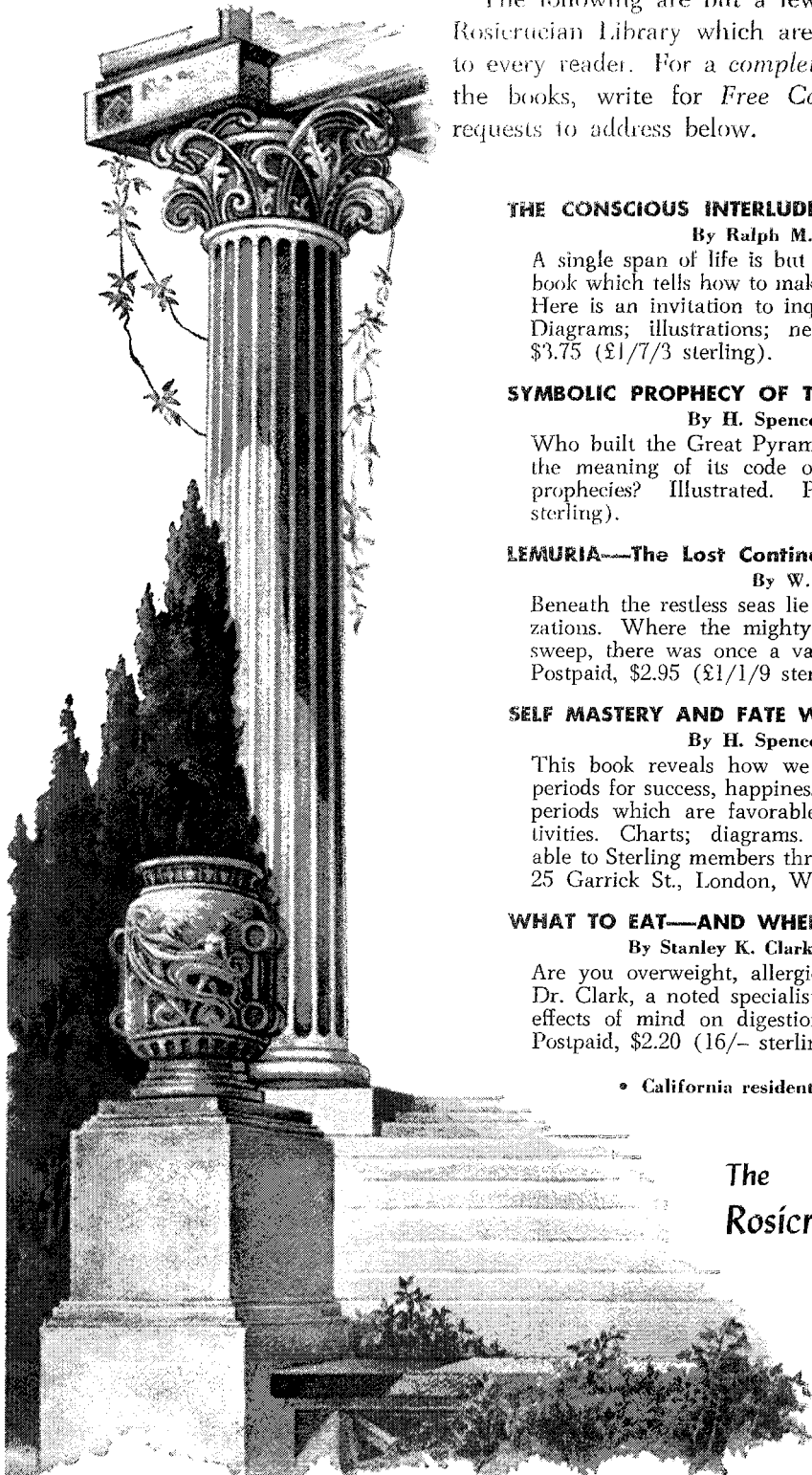


sized into more useful varieties. Transmutation and the alchemists may show up once again along civilization's trail.

PAIN KILLERS—The new electrically induced anesthetic, which was developed by a team of doctors at the University of Mississippi Medical Center, should have a far-reaching influence in the annals of science and humanism. Its simplicity and almost negligible cost make it seem especially adaptable to dental work, an area that has by far the most urgent need for positive, temporary anesthesia. Experiments are also being conducted using high-frequency sound waves for the same purpose. Some results have even been obtained through accompanying these with recorded music. Reports are that while the dentist is drilling, you're thrilling to Chopin. This is a delightful prospect and should make people more disposed to look after their teeth. This treat also portends the end of the painful side effects of current pain killers.

Adventures In Reading

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

A single span of life is but a *conscious interlude*. Here is a book which tells how to make the most of this interval of life. Here is an invitation to inquire into startling new concepts: Diagrams; illustrations; nearly 400 pages. Price, postpaid, \$3.75 (£1/7/3 sterling).

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By W. S. Cervé

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